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fume and stench of donge / but the sterre
of heuen was clerely embelyshed. I am a
ballhed whan I beholde these clothes / &
se the heuen the herte byenneth me for he
te / whan I se hym in the crybbe a pooze
meridynaunt / and ouer hym the sterres.
I se hym ryght clere / ryght noble / and
ryght ryche. O ye kynges what do ye. Ye
worshyp the chyld in a lytell foule hous
wzapped in foule clothes. Is he than not
god ye offere to hym golde / and wherof is
he kyng / & where is his ryall hall / where
is his trone / where is his court ryall fre-
quented & vsed with nobles. The stable
is not that his hall / & his trone the racke
or crybbe / they that frequent this court
Is it not Ioseph and Marie they ben as
vnwetyng / to the ende that they become
wyle. On whome sayth Hyllary in his se-
conde booke that he made of the Trynyte /
the byrgyn hath bozne a chyld. But this
that she hath chylded is of god. The chyl-
de is lyenge in the racke / & the aungelles
ben herde syngynge and praysynge hym.
The clothes ben foule / and god is wor-
shypped. The byrgyn of his purllaunce
is not taken awaye. Though he humylte
of his fleshe is declared. Loo how in this
childe Ihesus were not onely the humble
and small thynges but also that ryche &
the noble & the hygge thynges. And here
of sayth saynt Iherom vpon the epistle
ad hebreos. Thou beholdest the racke of
Ihesu cryst / se also the heuen. Thou seest
also the chyld lyenge in the crybbe. But
take hede also how the aungelles synge &
prays god. Herode is persecuted / and the
kynges worshyp the chyld. The phary-
sees knewe hym not but the sterre sheued
hym. He is baptysed of his seruaunt. But
the voyce of the fader is herde aboue shon
drynge. He is plunged in the water / but
the holy ghoost descended vpon hym in ly-
kenes of a doue. And the cause wherfore

these kynges offred these gyftes / many
reasons ben assignyd. One of the cause
is as sayth Remige the doctour / that the
auncyent ordynance was / that no man
sholde come to god ne to the kyng with
a boyde honde / but that he broughe some
gyfte. And they of Caldee were accus-
med to offere suche gyftes. They as scolas-
tica historia sayth came from the ende of
Persie for the Caldeyens where as is the
flode of Baba. Of whiche flode the ragg-
on of Baba is named. The seconde rea-
son is of saynt Bernarde. For they offred
to Marie the moder of the chyld golde /
for to releu her pouerte. Encence agens-
t the stretch of the stable & cupill aye. Myrr
for to comfort the tender members of the
chylde. And to put awaye vermyne. The
thyrde reason was that they offred golde
for to paye the tribute. The encence for
to make sacrefyce. The myrr for the ses-
pulture of dede men. The fourth the gold
signifieth dilection or loue. The encence
or prayson or prayer. The myrr of the fleshe
mortyfycacyon. And these thynges
oughte we offere to god. The fyfth bycause
by these thynges ben signyfied the thynges
that ben in Ihesu cryst. The precyous
deite / the soule full of holynes / and the en-
tyer fleshe all pure / and without corrup-
cyon. And these thynges ben signy-
fied / that were in yache of Moyses. The
rodde whiche flozysshed & was the fleshe
of Ihesu cryst / that rose fro deith to lyfe.
The tables where in the comaundemen-
tes were wyrtten / that is the soule wher
ben all the tresours of sapence & scyence
of god hydde. The manna signyfied
the godhede / whiche hath all swete-
ness of amaytee. By the golde whiche is moost
precyous of all metalles / is vnderstande
the deite. By the encence the soule ryght
denoute. For the encence signyfied
was upon & oryson. By the myrr / whiche

The Septuagesime.

preserueth fro corrupcyon / is vnderston
de the flesshe / whiche was without cor
rupcyon. And the kynges whan they we
re admonestred & warned by reuelacyon
in theyr slepe / that they sholde not retur
ne by Herode / and by an other waye they
sholde returne in to theyr countree. Loo
here thenne how they came and wente in
theyr Journey. For they came to adoure
& worshyp the kyng of kynges in theyr
propre persones / by the sterre that ledde
them. And the prophete that enseyned
and taught them. And by the warnynge
of the aungell retourned. And rested at
theyr deth in Ihesu cryst. Of whome the
bodies were broughte to Helane where
as now is the couente of the steres pre
chours. And now ben at Colen in saynt
Peters chyrche / whiche is the cathedrall
and se of the Archbysshop. Than let vs
praye vnto almyghty god / that this day
shewed hym to these kynges. And at his
baptisme / where the voyce of the fader
was herde / and the holy ghost seen. And
at the feest turned water in to wyne / and
fedde .v. thousande men besyde women
and chylberne wyth fyue loues and two
fyllhes / that at þ reuerence of this hyghe
and grete feest / he forgyue vs our trespas
ces and synnes. That after this shorpe
lyfe we may come vnto his euerlastynge
blysse in heuen. Amen. 

¶ Here begynneth Septuagesime.

A Septuagesime begynneth the
tyme of deupacōn / or gorynge out
of the waye / or of the worlde / whiche be
gan at Adam / and dured vnto Moyses.
And in this tyme is redde the boke of ge
nessis. The tyme of septuagesime represen
teth the tyme of deupacyon / that is of the
transgressyon. The sexagesime sygnifyeth
the tyme of reuocacyon. The quinquas

gesime sygnifyeth the tyme of remysyon
The quadzagesime sygnifyeth of penaun
ce and satysfaccyon. The septuagesime be
gynneth whan the chyrche syngeth in the
offyce of the masse. Circumdederunt me
gemi. And endured vnto the saterdaye
after Ester daye. The septuagesime was
institued for thre reasons. Lyke as may
ster Johs beleth puttereth in the offyce of
the chyrche. The fyrst reason was for the
redempcyon. For the holy faders somtyme
ordeyned that for the honoure of the
Ascensyon of Ihesu cryst. In the whiche
our nature ascended in to heuen / & was
enhanfled aboute the aungelles / that this
daye sholde be halowed solempnely. And
sholde be kepte from fastinge. And at the
begynnyng of the chyrche also solempne
as the sondaye. And processyon was ma
de / in representynge the processyon of the
apostles whiche they made on that daye.
Of the aungelles that came to meete
hym. And therfore comonly the prouerbe
was / that the thursdaye and the sondaye
were colyns. For theunne that one was as
solempne as that other / but bycause that
the feestes of sayntes came and be multes
plyed / whiche were greuouse to halowe so
many feestes / therfore the feest of thurs
daye ceased. And for to recompence that
there is a weke of abstinence ordeyned ly
ke to lente & is called septuagesime. That
other reason is for the sygnifycacyon of
the tyme. For by this tyme is sygnifyed
to vs the tyme of deupacyon / of gorynge
out of the waye of exyle & of trybulacyon
of the humayne lygnage / fro syth Adam
vnto the ende of the worlde / whiche exyle
is halowed vpon the reuolucyon of seuen
dayes / and of seuen thousande yerres / bi
derstonen by .lxx. dayes of .lxx. hondzed
yerres. For from the begynnyng of the
worlde vnto the Ascensyon / we account
by thousande yerres / & of the reste that we

reken it for the. vii. of. of whiche god knoweth onely the terme. Now it is soo that Ihesu cryste boughte of this exyle in the syxte aege. In hope of perpetuall lyfe / of all them that ben requested with the besture of Innocencye. By baptisme we ben regenerate / & whan we shall haue passed the tyme of this exyle he shal clothe vs of double besture / that is to wete of body & of soule in glozy and in the tyme of deuycyon & of exyle we leue the songe of gladnes / that is alleluya / but the laterdaye of ester we synge one alleluya / in enioyng of god of the besture perpetuall. Whiche by hope we abyde for to rescouer in the. vi. age. And in the masse we set a tracte / in figuryng the labour that we oughte yet to doo. And in fullyllynge the comaundementes of god. And the double alleluya that we synge after ester / synnifyeth the double besture that we shall haue in body & in soule. The thyrde reason for representacon for the septuagesime representeth. lxx. yere. In whiche the chylidren of Abraham were in babylone scrupitude. And in suche maner that they caste awaye / and lefte theyr blage of songe of gladnes / sayen. Quomodo cantabimus canticū dñi. &c. Thus leue we the songe of praynyng & of gladnes. After lycence was gyuen to them to retorne. In the tyme of sexagesime & began than to Joye / & so we do the laterdaye of ester. As in the yere of sexagesime we synge alleluya / in representinge theyr Joye & gladnes. Now well in the returnyng they had payne & sorowe to take theyr thynges & bere with them. Therfore we synge anone after the tracte / whiche foloweth the alleluya / and in the laterdaye after ester / in whiche septuagesime is complete we synge double alleluya / in figuryng the playne gladnes that they had / whan they were returned in to theyr coultre. And this tyme thus of

the scrupitude of the chylidren of Abraham representeth the tyme of our pygremage of the lyf of this worlde. For thus as they were deliuered in the syxtych yere / so we be in the syxte aege. And as they had payne in gaderyng & assemblyng theyr thynges for to bere with them. So haue we in fullyllynge the comaundementes of god. And lyke as they were in rest / whan they came in to theyr countree & in gladnes & in Joye. In lyke wyse we synge double alleluya / that betokeneth double Joye that we shall haue as well in body as in soule. In this tyme than of exyle of the chyrche full of many tribulacions / as thowen out in the depresse of desperacyon almoost & despayre syngeth for sorowe. In sayenge the offyce of the masse. Circumdedit me gemitus mortis. &c. And shewed many demonstrations that she suffereth as well. For the myserye that she had deserued by synne. As for the double payne that she is comen in / and as for the trespasse to her neyghbour. But alwaye for as moche as she fall not in dyspayre is purposed to her in the gospell and epyllie the maner of remedies. The fyrste is / that yf she wyl yllue of these tribulacions / that she labour in the bynyerde of her soule. In cuttyng and pullynge out the byces and the synnes. And after in the waye of this presents lyfe / she sette the werkes of penance. And after that in doyng spyrytuall bastayll. She defended her strongly ayenste the temptacions of the enemye. And yf she doo these thre thynges / she shall haue the folde rewarde. For in labouryng god shall gyue her þ peny / & in well rennyng the pryce / & in well syghtyng the crowne. And bycause that septuagesime synnifyeth the tyme of our captiuyte / the remedye is purposed to vs. By the whiche we may be deliuered / in sleenge the myserye

The Sexagesme.

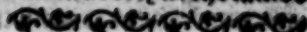
by remynge / by victoie in fyghtynge / &
by the peny in vs apenpyng. ❧❧❧

Of Sexagesme.

The Sexagesme begynneth whan
is songen in the chyrche at the of-
fice of the masse. Exurge dñe. et cetera.
And thys endeth the wednesday after
etterdaye. And was instituted for redemp-
cyon. for sygnifycacyon / and for represen-
tacyon. for redempcyon it was instituted
for Helchysedech p pope and Spluester
instyrued that men sholde ete twyes on
the saterdaye. To the ende that they that
had fasted the frydaye / whiche sholde al-
way be fasted were not greued. And in re-
chate them of the saterdayes of this tyme
they adiuſted & ioyned a weke of the lente
thereto. And called it Sexagesme. That
other reasons for sygnifycacyon / for that
tyme sygnefeth the tyme of wedyng whede
of the chyrche. And the wayhng of the
same for the absence of her spowse / whi-
che was rauyſhed in to heuen. There ben
two wynges gyuen to the chyrche. The
fyrſt is the exccyptacyon of syre werkes
of mercy. And the fulfyllng of the ten
cōmaundementes of the lawe. for syrtty
maketh syre sythes ten / & by syre ben vn-
derſtonde the syre werkes of mercy. And
by ten the ten cōmaundementes of p lawe
The thyrde reason is for representacyon
for the sexagesme representeth also the
myſtery of redempcyon. for by ten is vn-
derſtonde the man / whiche is the tenth
peny / whiche is made & fourmed to that
that he be the reparacyon of. ix. ordres of
aūgelles / or for that he is fourmed of fou-
re qualitees / to the body. And to the soule
he hath thre powers / that is to wete / me-
mozy / vnderſtondyng / and wyll whiche
ben made that he serue the bleſſyd trynyte
to thende that we byleue fermely in hym.

And loue hym ardently / and dyligently.
We haue and holde hym in our mynde.
By syre ben vnderſtonde syre myſteryes.
By the whiche p man is redemed by Jhe-
ſu cryſte. The whiche be the incarnacyon
The natiuite / the paſſyon / his diſcencyon
in to hell / his reſurreccyon / & his aſcency-
on in to heuen. And bycause that the sexa-
gesme ſtratcheth vnto the wednesday af-
ter eſter / that day is songen. Venite bene-
dicti. for they that fulfyll the werkes of
mercy ſhall here in the ende. Venite / as
Jheſu cryſte wytnelleth. And than ſhall
the doze be opened to the ſpouſe. And en-
brace god her ſpouſe. And it is warned in
a pſſe. That he sholde bere pacyently
tribulacyon as ſaynt Doule dyde. In the
abſence of her eſpouſe. And in the goſpel
That ſhe alwaye ententyſe to ſowe good
werkes. And that ſhe that had ſongen as
deſpayred. Circumdede rūt me gemitus
mortis. Now retourne for to demaunde
that ſhe be holpen in her tribulacyon / &
requeyre to be deliuered. In ſayenge. Ex-
urge domine adiua ꝛc. Whiche is the be-
gynnyng of the offyce of the masse. And
this dooth holy chyrche in thre maners.
for ſome ben in holy chyrche that ben op-
preſſed of aduersyte / but they ben not
caſte out and ſome that ben not oppreſſed
ne caſt out. And ſome that ben oppreſſed
and caſte out / and bycause that they may
not bere aduersytes / it is to dyede and
grete peryll leſt the proſperytes all to
bryke them. Wherfore holy chyrche cryed
that he aryſe / as to the fyrſt in comfoꝝyn-
ge them. for it ſemeth p he ſlepeth / whan
he deliuereth them not / ſhe cryeth alſo as
to the ſeconde / that he aryſe in conuertyn-
ge them / fro whome it ſemeth that he tur-
neth his face fro them in puttynge them
fro hym. ſhe cryeth alſo as to the thyrde
that he aryſe in helpynge them in proſpes-
ryte. And in deliuerynge them. ❧❧❧

in that he smote hymselfe on the breste. he
 confessed cruelte. And whan he sayd. De
 us propicius esto michi peccatori. he confessed
 the cryme & glotonye which we ought to
 repress. Saynt Gregory in his omelies
 putteth also thre reasons. wherfore in ab
 stynence is holden the nomber of. xl. for
 the vertue of the. x. commaundementes in
 the lawe. And for the accomplisshment
 of the foure bookes of the euangelystes. &
 also in this wolde we that ben immortal
 body be composed of the foure elementes.
 And by the wyll of the moztall body. we
 gaynseye the commaundementes of god.
 Therfore then we that haue disobeyd the
 commaundementes of god by the desyre of
 the fleshe. is accordyng to the same fleshe
 by foure tymes. x. we put to penaunce &
 affliction. fro this present day unto easter
 vi. weekes comyng that ben. xlii. dayes. yf
 the sondayes be taken awaye. There aby
 de in thabstynence but. xxxvi. dayes. And
 the yere is demened by thre hundred. lx. &
 v. dayes. We gyuen the tythe of them to
 god whan we faste. And this sayeth saynt
 Gregory. wherfore kepe we not this fa
 styng in the tyme that Jesu cryst fasted
 whiche was anone after his baptym. but
 we begyn so that we contynue vnto easter
 here of ben assygned foure reasons in the
 some of thospyce of mayster Johi berthell
 in thospyce of h chyrche. The fyrst is that
 we wyll aryse with Jhesu cryste. for he
 suffred for vs. And we ought to suffice for
 hym. The seconde is to that we sholde fol
 lowe the children of Israel. whiche fyrst
 yssued out of Egypte. And in this tyme
 yssued also out of Babylone. the whiche
 thyng appereth. for as well that one as
 that other. anone as they were returned.
 halowed h solemnitye of easter. And thus
 we for tene we them in this tyme we fast
 to thende that fro Egypte & fro babylone
 that is to vnderstonde from this moztall

wolde in to the coultre of our heretage
 heuen we may entre. The thyrde reason
 is bycause that the pryncemps the herte of
 the fleshe meureth & boyleth to thende h
 we may restryne vs. there in this tyme
 we fast. The fourth is. for as moche as a
 none after our fastyng we ought to res
 ceue the body of our lord Jesu cryst. for
 in lykewyse as the chyldren of Israel to
 fore they had eten of the lambe. they put
 them in affliction by penaunce. in etyng
 wolde letuse & bytter. Ryght so we ought
 to withdrame and put vs in affliction by
 penaunce to the ende that the more woys
 they we may take and receue the lambe
 of lyfe. Amen. 

The Fyfte dayes.

The fastyng of the quater temps
 called in Englyshe ymber dayes
 The pope Calixt ordeyned theym. and
 this fast is kepte foure tymes in the yere.
 and for dyuers reasons. for the fyrst tyme
 whiche is in Marche is hote & moyst.
 The seconde in Somer is hote and drye.
 The thyrde in herueste is colde and drye.
 The fourth in wynter is colde & moyst.
 Than let vs faste in Marche. whiche is
 pryncemps for to repress the herte of the
 fleshe boyleth & to aquenshe luxurpe or
 to attempte it. In somer we ought to fast
 to thende that we chastyce the brenninge
 and ardur of auarice. In herueste for to
 repress h brought of pryde. And in wynter
 to chastyce the coldenelle of vntowth
 and of malice. The seconde reason why
 we faste foure tymes for these fastynges
 do begyn in Marche in the fyrste weke of
 the lente. to thende that byces were bys
 in vs. for they may not all be quashed. &
 bycause that we caste them awaye. & the
 bowes and herbes of vertues may growe
 in vs. And in somer also in the wynter

The Iulye dayes.

weke / for than cometh the holy ghoost / & therefore we ought to be feruent and espoused in the loue of the holy goost. They ben fasted also in septembze afoze micheallas & these ben the thyrde fastynges / bycause that in this tyme the fruytes ben gadzed & we sholde render to god the fruytes of good werkes. In decembre they ben also and they ben the fourth fastynges dayes / and in this tyme the herbes dye. And we ought to be mortified to the woilde. The thyrde reason is for to ensewe the Jewes for the Jewes fasted foure tymes in the yere / that is to wete / tofoze ester / tofoze whytson tyde / tofoze the settinge of the tabernacle in the temple / in septembze / & tofoze the dedycacyon of the temple / in decembre. The fourth reason is bycause the man is composed of the foure elementes to wchynge the body / and of thre vertues or powers in his soule / that is for to wete the vnderstonnyng / the wylle / and the mynde. To this than that this fastyng may attempe in vs four tymes in the yere / at eche tyme we faste thre dayes to the ende that the nombze of foure may be reported to the body. And the nombze of thre to the soule. These ben the reasons of mayster belet. The fyfthe reason as sayth Johñ damascenus in marche and in printemps the blode groweth & augmenteth / and in somer colere / in septembze melancolye / and in wynter flewme. Than we faste in marche for to attempe and depresse the blode of concupyscence bysozdynate. For sanguine of his nature is full of flesshely concupyscence. In somer we faste / bycause that colere sholde be lessed & refrayned / of whiche come wyathe. And than is he naturally full of yre. In heruest we fast for to refrayne melancolye. The melancolous man naturally is colde couetous & heuy. In wynter we faste for to daunte and make feble the flewme

of lyghtnesse and forgetyng. For such is he that is flewmatyke. The syxte reason is / for the printemps is lykened to the ayre / the somer to fyre / the heruest to the erth / and the wynter to water. Than we faste in marche / to the ende that the ayte of pyrde be attemperate to vs. In somer the fyre of concupyscence and of auarice. In septembze the erthe of colde nesses and of dethenelles of ygnorance. In wynter the water of lyghnesse & Incontinence. The seuenth reason is by cause that marche is reported to Infancy / somer to youth. Septembze to stedfast age and vertuous. And wynter to auncient or olde aage. We faste thenne in marche that we may be in the Infancye of Innocence. In somer for to be yonge by her true and consistaunce. In heruest that we may be type by attemperaunce. In wynter that we may be auncient and olde by prudence and honest lyfe. Or at the leest that we satisfye to god of that whiche in these four seasons we haue offended hym. The eyght reason is of mayster Gyllis an dancerte / we faste sayth he in these four tymes of the yere / to the ende that we make amendes for all that we haue sayled in all these four tymes. And they ben done in thre dayes eche tyme to the ende that we satisfye in one daye / that whiche we haue sayled in a moneth. And that whyche is that fourth daye that is wednesday. Is the day in whiche our lord was betrayed of Judas / and the crys daye by cause our lord was crucyfyed. And the later daye bycause he laye in the sepulture / and the apostles were in grette sorowe and anguyllhe. ¶

¶ Here after foloweth the passyon
of our lord. ¶

other / & he may not saue hym selfe. And neuerthelesse with his onely boys he made his persecutours fall downe to the earth. Whan he demaunded them in the gardyn whome seche ye. They answered Ihesu of Nazareth. And whan he had sayd I am / they fell downe to the earth. Wherof sayth saynt Austyn. One onely voyce without ony darre smote a cruel company full of hate / dedefull by armes downe to the grounde / & put them abacke. By the vertue of the godhede hydde in hym / what shall he do whan he shall Iuge hym that hath done so / that he ought to be Iuged. What shall he moue doo whan he shall reygne that hath done this whan he shall dye. Chyrdely he suffred opprobries as to the berytee / wherfore is sayd in saynt Iohn. Thou berest wytnes of thyselfe / & thy wytnes is not true / so how they sayd hym to be a lyer / whan it is soo that he is waye trouth & lyfe. This beryte & trouth pilate deserued not to knowe ne to vnderstonde. For after trouth he Iuged hys not he began his Iugement with trouth / but he perseuered not. For he made his questyon sayenge what is trouth / but he abode not the solucion / ne he was not worthy to here it. Saynt Austyn sayth that he abode not the solucion. Bycause that soo soone as he had made his questyon. It came in his thought / that the custome was of the Iewes / that one sholde be deliuered to them at paske / & therfore he wente out anone / and abode not the solucion. The thyrde cause is after saynt Iohn Crisostome. For the questyon was so grete & of so grete dyfficulte that he had nede of longe tyme to aduysle / & to dysculle it. And he laboured for the deliuerance of our lord Ihesu cryst. And therfore he persued out anone / neuertheles it is redde in the gospel of Nicodemus / Ihesu cryste answered. Veritas de celo est. And pilate

sayd / in erth is noo trouth. And Ihesus sayd to hym / how may be trouth in erth whiche in erthe is Iuged of theym that haue power in erthe. Fourthly he suffred blasphemye as to his bounte & goodnes. For they sayd that he was a man synner & deceyuour / his wordes. Luce. xi. he hath mocued the comyn people with his doctrine in begynnynge fro galilee hyther. And hath broken the comaundementes of the lawe. For he kepeth not the sabour daye. Iohannis. xi. Chyrdely the sorowe was in smellynge of the ordure & fylch. For he myght smell grete stench on the mount of caluary where as were the bodies of deed men synkyng. Wherof is sayd in scolastica historia. That caluarye is the bone of the heed all bare / & bycause that many were there beheded and many sculles of hedes were there sparcled all openly. They sayd that it was the place of caluary. Fourthly the sorowe in tastynge wherof he cryed Scio. I am a thurst. There was gyuen to hym bynerget meyled with myrre & gall / to the ende that he sholde the sooner dye / and the keepers myght the sooner departe and go thens. For it is sayd by bynerget men dye full soone / & with this also they gaue to hym myrre / for to haue the more payne for the bytternesse of the myrre and of the gall. Wherof sayth saynt Austyn. His purete was fulfylled with bynergette in stede of wyne. His swetnes with gall. The Innocent is set for gylty / and the lyfe dyeth for deth. Fyftly the sorowe was in towehynge. For in all the partyes of his body he was toweched & wounded. Fro the plante of his fote vnto the toppe of his heed was none hole place / & how he suffred sorowe in all his naturall wyttes. Saynt Bernard telleth that sayth. The heed that made angelles to tremble is perced / and pycked w the qualyte of sharpe thornes

The passion of our lord

The bylage whyche was moost fayre of all other membres is fouled byspette / & hurt with the thornes of the Jewes. The eyen more shynynge than the sonne / ben extyncte in the deth. The eeres here not the songe of the aūgelles: but the assautes of the synners. The mouth that techeth & enseygne the aūgelles / is made drynke by nygryte and gall. The fete of whome the steppes ben worshypped / ben atached wī nayles on the crosse / the hondes that fourmed hēuens ben stratched to the crosse / & nayled with nayles. The body is beten. The syde is perced with a spere / & what may moze be sayd. There abode no thynge saue the tongue for to praye for the synners. And for to recomende his moder to his dyscyppe. Secondly his passyon was dyspited of mockeryes & derisyonys of the Jewes. For foure tymes he was mocked fyrst at the hous of Anne / where he receyued spyttynge / buffettes / and blynd fellynge of the Jewes. wherof saynt Bernarde sayth. Ryghte swete & good Jhesu the desyrous bylage / whiche aūgelles desyre to se the Jewes with theyr spyttynge haue defouled / with theyr hondes haue smytyn with a beyl for tozorne they haue couered / & they haue not spared for to hurte it with bytter woundes. Secondly he was mocked in the hous of Herode / whiche reputed hym for a sole / & alpyened fro his wytte. Bycause he myght haue of hym none answer. And by derisyon he was cladde with a white vesture / wherof sayth saynt Bernarde. Tu es hō. &c. He sayth thus. Thou arte a man and haste a chaplet of floures. And I am god & haue a chapelet of thornes / thou haste gloues on thy hondes & I haue the nayles fpyed in my hondes / thou daūcest in thy whyte vestures / and I go am mocked and bylypended / and in the hous of Herode had receyued a whyte vesture / thou dauncest &

playest with thy fete / and I with my fete haue laboured with grete payne / thou lyste by thyne armes with Joye / & I haue stretched them in grete reprefe. thou stretched out thyne armes a crosse in carollynge & gladnes / and I stretche myn on the crosse in grete obprobrye & bylany / thou hast thy syde and thy breste open in sygne of bayngloze / and I haue myne opened with a spere. Neuertheles retorne to me and I shall receyue the. But why & wherfore Jhesus in the tyme of his passyon to fore Herode / pylate / and the Jewes was thus styll & spake not / there ben thre reasons and causes. The fyrste was bycause they were not worthy to here his answer. The seconde was bycause he synned by spekyng / & Jhesus wolde make satisfaccyon by helyng styll / & not spekyng. The thyrde is bycause that all that euer he answered they peruerterred it. Thyrde Jhesus was mocked in the hous of pylate: for they cladde hym wī a reed mantell / & set vpon his heed a crowne of thornes. And kneled on theyr knees tofore hym saynge Hayle kyng of Jewes / this crowne was of the Jonkes of the see. And we holde & saye that hē blode sprange out of his heed. Wherof sayth saynt Bernarde. Capud illud diuinū. &c. The heed precyous and dyuine was perced with thornes vnto the brayne of the soule. There ben thre opynions / in what place pryncypally the soule hath her place. Or in the herte / for the scripture sayth. Out of the herte comen the euill thoughtes. Or in the blode / bycause that the scripture sayth. The soule of eueryche is in the bloode / or elles in the heed. Bycause hē euangelyst sayth. Whan that he enclyned his heed / he rendred his spyryte. And thys treb'e oppynon it seemed that the Jewes hadde knowen. For whan they wold make the soule yssue out of the body. They soughte it in the heed.

whan they thrust the thornes vnto the
brayne. They soughte in the blode / whan
they opened his baynes in the fete & han-
des. And they sought it in the herte whan
they perced his syde aghens these thre illu-
sions on good frydaye tofore the crosse is
shewed. We make thre adozacions in say-
enge. Agros. Otheos. Iskryos. &c. in ho-
nouryng hym thre tymes. Lyke as he
was for vs mocked & scorned on þ crosse.
fourthly he was scorned on þ crosse / the
prynces of the prestes with the olde men
and maysters of the lawe clerkes and doc-
tours sayd to him / yf he be kynge of Isra-
hell let hym descende fro the crosse to the
ende now that we beleue in hym / wherof
sayth saynt Bernarde. In that Iesu shes-
wed the moze greter vertue of pacience.
He comaunded humylyte / he accōplyshed
obediēce / he perfourmed charyte / and in
sygne of these foure vertues the foure cor-
ners of the crosse ben adourned with pre-
cious gemes & stones. And in the moost
aparatē place is charyte / & on the ryght
syde is obediēce / & on the lyfte syde pa-
cience. And byneth is humylyte the roote
of all vertues. And al these thynges that
Ihesu cryst suffred / saynt Bernarde gas-
dereth togyder saynge. I shall sayd he as
longe as I shall lyue remembze þ labours
res / that he had in prechynge / of the tras-
uaylles that he had in goynge from one
place to an othe by londe / & from cyte to
cyte. Of his wakynge in praynge of his
temptacions in fastynge / of his wepyng
& tere in haunng compassyon / of the as-
waytynge on hym in spekyng / in allay-
enge hym & temptyng. And at the last of
the bylanyes of the spyttynge of the moc-
keryes / of the obprobryes / & of the nayles
Thyrdely his passyon was profytable &
fructuous the whiche may be profytable
in thre maners / that is to wete in remys-
sion of synne. In gyftes of grace & in des-

monstracion of gloze / & these thre thyng-
es ben shewed in the tytle of the crosse.
The fyrst is Ihesus / the seconde Nazare-
nus / & the thyrde rex iudeorū. For there
shall we all be kynge. Of the profyte spe-
keth saynt Austyn saynge. Our lord Je-
su cryst hath put away the synnes passed
present and to come the synnes passed in
pardonynge them / the present in wth
drawynge men from them: them to come
In gyuyng grace to eschewe the synnes
yet þ same doctour sayth thus. We ought
to prayle / to thanke / to loue / & to honour
hym. For by the deth of our sauour & res-
demer we ben brought to lyfe. fro corrup-
cyon in to incorrupcyon. fro exyle vnto
our countree / fro wepyng to Joye / we
ben called agayne / & how well the maner
of our redempcyon was profytable. It
appereth by. v. reasons / that is to wete by
cause it was ryght acceptable to appele
god / ryght helpynge to saue vs / ryght ef-
fectuall / to drawe to hym thumayne lygi-
nage. Ryght wyle to fygth aghens the ene-
mye of humayne lygnage / & to recon-
syle vs to god. For after this that saynt Au-
selme sayth. There is no thyng moze shat-
pe ne moze stronge that a man may suffre
by his propre wyl / wythout it be of god
than to suffre deth with his owne propre
wyl for thouour of god. He no man may
better gyue to god to his honour / thenne
gyue hymselfe to deth for hym. And this
that the apostle sayth ad ephesios cccciiij.
Our lord hath gyuen hymselfe in to obla-
cyon and sacrefyce for vs in to the odour
of swetnesse to god the fader / & how was
sacrefyed / that was in vs appesynge god
saynt Austyn in the boke of the trynityte
sayth thus. What thyng may be moze gra-
cyously and pleasauntly receyued than the
fleshe of our sacrefyce: whiche was made
the precious body of our prest. Thetfore
four thynges ought to be considered in

The passion of our lord.

all sacrifice. fyrst h^e to whome is offered that whiche is offered hym that offereth / & hym for whome the offering is offered / he hymselfe is the moeyen of bothe two / that is to save god and man / he was hymselfe that dyde offre / and he was hymselfe that was offered. And the same doctour sayth yet of this sacrifice how we ben to god reconcyled. Ihesu cryst is the priest / & the sacrifice / he is god & also he is temple / he is the priest by whome we be reconcyled. God to whome we ben reconcyled / & the temple in whome we be reconcyled. The sacrifice of whome we be reconcyled. And saynt Austyn sayth. Consyderynge them that reconcyliacion / & set nought therby he sayth in the persone of Ihesu cryst in re preyng them whan thou were enemye to my fader I haue reconcyled the whan thou were sette I broughte the agayne / whan I were taken I came for to redeme the / whan amonge the forestes and moūntaynes I were out of the waye. I sought the / to the ende that of the bulues & cupll bestes thou were not eten ne tozned. I gaddred the & bare the in myn armes & delyuered I to my fader. I laboured I shette I put my heed ayenst the thornes / stratched my hondes vnto the nayles opened my syde to I spere haue shedde my blode. And haue gyuen my soule and lyfe for to Joyne the to me / and thou hast departed thyselfe fro me. Secondely Ihesu cryst was ryghte couenable & necessarye for to saue vs / & to hele & cure vs of our malady & syknes / for bycause of the tyme & of the place / & of the maner of the tyme as it appereth for Adam was made & synned in the moneth of Marche / & on the frydaye whiche is the fyrte daye of the weke. And therfore god in the moneth of Marche & on the frydaye wolde suffre deth. And at myddaye whiche is the fyrte houre. Secondly for the place of his passion / whiche

myght be considered in thre maners. For one place eyther it is comyn or especyall or synguler. The place comyn where he suffered / was the londe of promysyon. The place especyall / the moūt of caluary. The place synguler / the crosse. In the place comyn / the fyrst man was there fourmed / that was in a felde aboute or myghe Dammas / where it is sayd in a place specyall he was there buryed. For ryght in the place where Ihesu cryste suffred deth it is sayd that Adam was buryed / how well that this is not autentyke. For saynt Hierom sayth I Adam was buryed in chyon. And also in I boke of Josue is wyrtten the. xlii. chapytre. In a place synguler he was deceyued / that is to wete in the tree not in this on whiche Ihesus suffred deth but in an other tree. Thyrddly he was ryght couenable bycause of the curyng / I whiche by maner was semblable to I preyarye eacch by lyke and contrarpe. For thus as sayth saynt Austyn in the boke de doctrina cristiana. by a woman he was deceyued & by a woman he was bozne a man. And the man delyuered the men / one mortall delyuered the mortall / & the deth by his deth. And saynt Ambrose sayth Adam was of the erth a virgyn. Ihesu cryst was bozne of the virgyn. Adam was made to the I mage of god. Ihesus was the Image of god / by a woman folye was shewed by a woman wysdome was bozn. Adam was naked. Ihesu cryst naked. The deth came by the tree / the lyfe by the crosse. Adam in deserte / & Ihesus in deserte but by I contrarpe. For after saynt Gregorpe / Adam synned by pryde / by inobedyence & by glotonye / for he couerpted the hyghnes of god / for the serpent sayd to them. Ye shall be semblable to god. He brake the comaūdement of god / and delyred & couerpted the swetnes of the fruyte by glotonye. And by cause the maner of the sauour ought to be

the contratyte / therfore this maner was
 ryght couenable by thumpliacion / by the
 fulfyllynge & assyccyon of the drygne
 volente. And here of sayth the apostle ad
 philipenses. Humiliavit seipsum. Chydely
 Ihesus was ryghte profytable to drawe
 to him thumayne lygnage. for one of the
 wordde his free wyll saued myghte neuer
 haue drawen mankynde to his loue. And
 how he draweth vs vnto his loue. Saynt
 Bernarde sayth / aboue all other thynges o
 god Ihesu gyue me grace to loue the / & by
 this thyng he drew vs moost to his loue
 That is the chalys good lord that þ hast
 dronken / whiche was the werke of our re
 dempcion. This chalys is thy passyon whi
 che lyghtly may appropye our lord to the
 This is that draweth moost pleasauntly
 our deuocyon & Justly refyleth it / & sonest
 strayneth / and moost behemently taketh
 our affeccyon / & where þ lamenst & there
 as thou despoylest the of thy rapes natu
 rel. There shyneth moost thy pyte / there
 is moost clere thy charyte / & there habou
 deth moost thy grace. And how also we
 ought to retorne to the assyaunce of hym
 Saynt Poule sayth ad romanos. bii. He
 spared not his owne sone but for vs all he
 deliuered hym. Wherof saynt Bernarde
 sayth / who is he that is not rauyned to
 hope of assyaunce / whiche taketh no hede
 to the disposicyon of his body. He hath his
 heed to be kylled / tharmes stratched to en
 brace vs / his hondes perced to gyue to vs
 the syde open to loue vs / the fete fxyed v
 nayles for to abyde with vs / and the body
 stratched all for to gyue to vs. Fourthly
 he was ryght wyse & ryght well aduysed.
 for to fxyght ayenst the enemye of the hu
 mayne lygnage. Job. xxi. his wysdom
 hath smiten the proude man / & after may
 ye not take the fende with an hoke. Ihesu
 cryst had hydde that hoke of his dyspny
 under the mete of our humanyte / & the

fende wolde take the mete of the fleshe &
 was taken w the hoke of the godhede. Of
 this wyse takynge sayth saynt Austyn.
 Our redemptoure is comen / & the deceys
 our baynauynshed / & what byde our red
 emptour he layd out his bayte to our de
 ceyuour & aduersary / he hath set forth his
 crosse / & within he hath set his mete that
 is his blode. for he wolde shede his blode
 not as a dettour / & therfore he departed
 fro the dettours / & this dette here the apo
 stle calleth Cirographe or obligacō / the
 whiche Ihesu cryst bare & atouched it to
 the crosse / of whiche saynt Austyn sayth.
 Eue toke of the fende synne by bozo wpyge
 by vsury & wrote an obligacyon she layd
 it for pledge / & the vsury is augmented &
 grewe vnto all the remenaunt of þ lygna
 ge. Then toke eue of þ fende synne / whan
 ayenst þ comaundement she consented to
 hym. She wrote þ obligacyon / whan she
 put het honde to the tree ayenst the defen
 ce of god / she deliuered pledge whan she
 made Adam to consent to the synne. And
 thus the vsury grewe & augmented vnto
 the remayne of all the lygnage. Ayenst
 theym that retche noo thynges of this red
 empcyon. Saynt Bernarde sayth in the
 persone of Ihesu cryst. Wyse men sayth
 Ihesu what myghte I haue done for the
 that I haue not done to the / whan cause is
 there that ye serue soner the deuyt our ad
 uersarye than me / for he hath not created
 ne hathe not nourysshed you but thys ses
 meth a lytell thyng to them that ben ful
 of ingratitude. I haue redeemed you / &
 not he / & for what pryce / not w golde ne
 syluerne of the sonne of the manne ne w
 ny of the aungelles / but with my man
 tode / & after consyderyng of ryghte
 many benefytes ye owe
 me comynge / & yf ye
 do me wylle

The passyon of our lord

cryste to deeth that is to wete / Judas for
 auarice the Jewes for enuy and pylate
 for dyede. & therfore it is to se what payne
 was deliuered to theym of god for this
 synne. But of the payne and of the byrth
 of Judas thou shalte fynde in þe legende
 of saynt Mathye. Of the payne & ruine of
 the Jewes in the legende of saynt Jame
 the lesse. And of the payne of pylate and
 of his byrth thou shalte fynde in one apos
 crifun / where as it is sayd in this maner.
There was a kynge called Citrus / whys
che knewe carnally a mayde called pilam
whiche was doughter of a myller named
atus. And of this doughter he engendred
a sone. She toke her name and the name of
her fader / whiche was called atus / & com
posed thus of theyr names one name to
her sone / and named hym pylatus. And
whan he was thre yere olde / she sent hym
to the kynge / and the kynge had a sone of
the quene / whiche seemed to be of thage of
pylate. And these two sones whā they we
re of thage of discrecyon ofte they fought
togyder / and with the slynge they played
ofte / & the kynges sone also whiche was
legytyme was moze noble. And in all fea
tes he knelwe moze / and moze was set by
bycause of his byrth / & pylate seyng this
was moued of enuye and wrath / and pry
uely slewe his broder / the whiche thyng
the kynge herde saye / and was moche an
gry. And demaunded of his counseyl what
he myght doo and make of this trespasse
and homycyde. The whiche all with one
voyce sayd / that he was worthy to suffre
deeth / and the kynge wolde not double the
payne & punycyon / but bycause he ough
to the Romayns yerey a trybute / he sen
in hostage to the Romayns as wel
the deeth of his sone and
he constrayned to
as for to be
to

this tyme was at Rome one of the sones
 of the kynge of fraunce / whiche also was
 sente forth trewage / & whan pylate sawe
 hym he anone accompanied with hym / &
 sawe that he was prayse d tofore hym for
 the wyrtte & for the maners þe were in hym
 pylate slewe hym also. And whan the Ro
 mayns demaunded what sholde be done
 in this mater / they answered that he whi
 che had slayne his broder / and estrangled
 hym that was in hostage / yf he myght ly
 ue he sholde be yet moche profitable to the
 comyn wele. And sholde daunte þe neckes
 of them that were cruell and wood. And
 than sayd the romayns / that syth he was
 worthy to dye / he sholde be sente in to an
 yle of þe see named Ponthus to them that
 wyl suffre no Juge ouer them / to thende
 that his wyckednes may ouercome & Ju
 ge them. Or elles that he suffre of them ly
 ke as he hath deserued. Than was pylate
 sente to these cruell people and wylde whi
 che tofore slewe theyr Juge. And it was
 tolde hym to what people he was sente / &
 that he sholde consyder how his lyfe was
 hangynge & in grete Jeoperdy / he wente
 consyderynge his lyfe / & thought to kepe
 it / dyde so moche what by meanaces and
 promysed of turmentes & by gyftes that
 he subdued them al / & put them in subge
 cyon. And bycause he had the vyctorye of
 these cruell people he was named of this
 yle of ponthus / pouce pylate. And whan
 Herode herde his iniquytees & his frav
 des he had grete Joye therof / & bycause
 he was wycked hymselfe / he wolde haue
 wycked with hym. And sente for hym by
 messengers / & by promysed of gyftes he ca
 me to hym / & gaue hym the power of the
 realme of Judee / & Iherusalem / & whan
 he had assembled & gadered togyder mo
 che money. He wente to Rome without
 knowynge of Herode / & offred ryght gre
 te sommes of money to the emperour for

to gete to hymselfe that whiche Herode so helde and so he gate it. And for this cause Herode & Pylate were enemyes vnto the tyme of the passion of Ihesu cryst whom Pylate sent too Herode an other cause of enemye is assygned in scolastica hystoria. There was one y sayd hymselfe to be god & had deceyued many of galile & brought the peple to garyzayn where he had sayd that he wolde go vp to heuen & pylate came vpon them. And whan he had knowlege of the dede he slewe hym & all his peple bycause he douted that he wolde haue deceyued them of Judee & therfore were they enemyes toggyder for herode regned in galile. And whan pylate had deliuered Ihesu cryst to the Jewes for to be crucifyed he doubted theemperour y he sholde be repleued of that whiche he had Jugged an Innocent. And sent a frende of his for to excuse hy. And in this whyle Tiberius theemperour fell in to a greuous maladye And it was tolde him that there was one in Iherusalem that cured all maner maladies & he knewe not that Pylate & the Jewes had slayne hym. He sayd to Volusyen whiche was secrete with hym. Go in to the partyes ouer the see & saye to Pylate that he sende to me the leche or mayster in medycyne for to hele me of my maladye. And whan he was come to Pylate & had sayd his message. Pylate was moche abasshed & demaunded. xiiii. dayes of dylacyon within whiche tyme Volusyen foude an olde woman named Ueronyce. Whiche had be famylper & deuoute to Ihesu cryst. He demaunded of her wher he myght fynde hym that he sought. She thā escryed and sayd alas good lord my lord my god was he that ye are fore whome pylate dampned to peth & whome the Jewes deliuered to pylate for enemye & commaunded that he sholde be crucifyed. Than he complained so sorowfully & sayd

I am sozpy that I may not accomplishe y whiche my lord theemperour hath charged me. To whome Ueronyce sayd. My lord and my mayster whan he wente prechynge I absent me ofte fro hym. I dyde do paynte his ymage for to haue alwaye with me his presence bycause that the fygure of his image sholde gyue me some solace. & thus as I bare a linnen keuercheffe in my bosom I mette our lord & he demaunded whether I went & whan I had tolde him whether I went & the cause he demaunded my keuercheffe & anone he enpynted his face & fygured it therein & yf thy lord had beholden the fygure of Ihesu cryst deuoutly he sholde be anone guaryllhed & heled & Volusyen axed is there neyther golde ne syluer that this fygure may be bought with. She answered nay but stronge of courage deuoute and of grete affectyon. I shall go with the & shall bere it to theemperour for to se it & after I shal retorne hyther agen. Than wente Volusyen to Ueroniceto Rome & sayd to theemperour. Ihesus of nazareth whome y haue longe desyred pylate & the Jewes by enuy & with wronge haue put to deth & haue hanged hym on the crosse. And a matrone a widowe is come with me whiche byngeth thymage of Ihesu the whiche y with good herte & deuoutly wyll beholde & haue therein contemplacyon. y shalte anone be hole. And whan theemperour had herde this he dyde anone make ready the waye w clothes of sylke & made the ymage of Ihesu to be brought before hym & anone as he had seen it he was all guaryllhed & hole. Then he commaunded pylate sholde betake & brought to Rome and whan theemperour herde that he was come to Rome he commaunded a

The passyon of our lord.

was wout seen wherwith he was cladde
 whan he came tofore the emperour. And
 as soone as the emperour sawe hym / al his
 wrathe was gone & the yre out his herte /
 he coude not saye an euill worde to hym /
 & in his absence he was soze cruell to war-
 de hym / & in his ptesence he was allwaye
 swete & debonayre to hym / & gaue him ly-
 cence & departed / & anone as he was de-
 parted he was as angry & as soze moued
 as he was tofore / & moze bycause he had
 not shewed to hym his furour. Than ma-
 de him to be called ayen & swate he sholde
 be deed / & anone as he sawe hy his cruelte
 was al gone / wherof was grete meruayll
 now was there one by the inspyracyon of
 god oꝝ at the persuacyon of some crysten
 man caused the emperour to dyspoyle hym
 of that cote. And anone as he had put it of
 the emperour had in his herte a grete yre &
 furour as he had tofore. Wherof the emper-
 our meruaylled of this cote / & it was told
 to hym that it was the cote of Ihesus.
 Than the emperour made pylate to be set
 in pylson tyll he had counseyllled what he
 sholde doo with hym. And sentence was
 gyuen that he sholde dye a vilanous deth
 And whan Pylate herde the sentence / he
 toke a knyfe & slewe hymselfe. And whan
 the emperour herde how he was deed / he
 sayd certaynly he is deed of a ryght byla-
 nous deth and foule / for his owne propre
 honde hath not spared hym. Than his bo-
 dy was taken and bounden vnto a myll-
 stone and was cast in the ryuer of Tyber
 for to be sonken in to the bottom. And the
 euill spyrytes in the ayre began to moue
 grete tempestes and merueylous wades
 in the water & horrible thonder & lychtes
 wherfor the people were soze a-
 fforded. And therfor the body

che to say as hell whiche is sayd Iehenne.
 for than it was a cursed place. And soo
 there is his body in the place of maledy-
 cyon / and the euill spyrytes ben as well
 there as in other places / and made suche
 tempestes as they dyde before. In so mos-
 che that they of that place myght not suf-
 fre it. And therfor they toke the vessel-
 wherin the body was. And sente it for to
 burye it in the terror of Egypte of Losane
 the whiche also were tempestes as the o-
 ther. And it was taken thens & thowen
 in to a depe pytte all enuyroned w moun-
 taynes. In whiche place after the relacy-
 on of some ben seen illusyons & machynas-
 cyons of fendes ben seen growe & boyle.
 And hyther to is this stozze called pocy-
 fun redde. They that haue redde this let
 them saye & byleue as it shall please them
 neuertheles in scolastica historia is redde
 that Pylate was accused afore the emper-
 our Tiberius bycause he dyd put to deth
 by violence them that were Innocent by
 his myght. And that maugre the Jewes
 he set Images of paynymys in the temple
 and that money put in corbanam he toke
 and dyde with all his profyte. And was
 pced in his bylage that he made in his
 hous alleys and conduytes for water to
 renne in. And for these thynges he was
 sente to Lyon in exyle for to dye amonge
 the people of whome he was bozne. And
 this may be well supposed that this hysto-
 ry be trewe. for tofore was the endyte
 gyuen that he sholde be put in exyle to ly-
 ons / & that he was exyled oꝝ volunten re-
 turned to the emperour. But whan the em-
 perour herde how he made our lord Ihesu
 to dye he made hym fro his exyle to co-
 me to Rome. Eusebe & Bede in theyr cro-
 nycles saye not that he was enpylled &
 put in exyle / but bycause that he selle in
 many myteryes / by dyspayre he slewe hy
 selfe with his owne honde. ¶

Thus endeth the bytter
passyon of our lord.
Jhesu cryst.

Here tofore we haue made mencō
of deuiacon of thumayne lygnage
whiche dureth fro septuagesme to Ester
Here after we shall make mencyon of the
tyme of Reconсылуаcon / whiche dureth
fro Ester vnto the vtas of Whytsontyde
lyke as holy chyrche hath ordeyned. ❧

Here begynneth the Resur
reccyon of our lord. ❧ ❧ ❧



The Resurreccyon of
Jhesu cryst was the
ter his dethe. And of
reccyon seuē thynge
sydered. First of the
the sepulcre that be

nyghtes he was in the sepulcre / and the
thyrde dape he arose. Secondly wherfore
he arose not anone whan he was deyd /
but abode vnto the thyrde dape. Thyrde
ly how he arose. Fourthly wherfore his
Resurreccyon tarped not vntyll the genes
rall resurreccyon. Fyftly wherfore he ar
rose. Syxthly how oftentymes he apper
red in his resurreccyon. And the seuēth
how the holy faders the whiche were en
closed in a partye of hell he delyuered and
what he dyde. &c. As to the fyrste poynte
it oughte to be knowen that Jhesu cryst
was in the sepulture thre dapes and thre
nyghtes. But after saynt Augustyn / the
fyrste dape is taken by synodoche / that
is the last parte of the dape is taken. The
seconde dape is taken all hole. The thyr
de is taken after the fyrste partye of the
dape. Thus there ben thre dapes / and eue
ry dape hath his nyghte goynge before /
and after by the order of the dapes was
chaunged and the course ordeyned. For
before the dapes wente before / and the
nyghtes folowed after. After the tyme of
the passyon of our lord that orde was
chaunged / for the nyghtes gone before /
and this is by mystere. For man fyrste
ouerthelwe in the dape and fell in to the
nyghte of synne. And by the passyon and
resurreccyon of Jhesu cryst he came agay
ne from the nyght of synne vnto the dape
of grace. As to whyng the seconde con
сылуаcon. It ought to be knowen that
it is accordynge to reason that anone af
ter his dethe he oughte not for to ryl / but
ought to abyde vnto the thyrde dape / &c.
for syue reasons. The fyrst for the syg
nyfycacyon / to that / that the lyche of de
the sholde cure our double dethe. Wher
fore one dape he was in the sepulcre /
and the thyrde dape he arose.

The Resurreccyon of our lord.

ble deth / & this reason assygneth the glose
 vpon saynt Luke. Luce vicesimo. Upon
 the texte. *Opotebat cristu pati. &c.* The
 seconde for certayne probacyon / for ryght
 so as in the mouth of twayne or of thre is
 wytnesse establisshed. Ryghte soo in thre
 dayes is proued all deed & sayre veritable
 And to thende to preue that his deth was
 veritable / he wolde lye therein thre dayes
 The thyrde for to shewe his pupllaunce /
 for yf he had arysen anone it sholde seme
 that he had not suche myght / for to gyue
 his lyfe as he had to reyse hym / & this rea-
 son to wcheth chapostle ad Corinthios. xii
 Therfore is there fyrst made mencyon of
 his deth / lyke as his deth was verily shew-
 ed. So his very resurreccyon is shewed
 and declared. Fourthly for fygure the res-
 tauracōn. And this reason assygneth *Pe-
 trus rauenenensis* Ihesu cryst wolde be. iii.
 dayes in his sepulcre. In fygure. In bene-
 fete doyng / that is to wete for to restore
 them that ben fallen / to repayre that ben
 in therth. And to redeme them that were
 fallen in to hell. The fyfth for the presens
 tyng of treble estate of ryghtfull men &
 this reason assygneth saynt Gregory bp
 on Ezechyell saynge. The syxte day of the
 weke Ihesus suffred deth. The saterday
 he laye in the sepulcre. The sondaye arofe
 the present lyfe is yet to vs / the syxte daye
 for in anguyllhes & sorowes we ben tour-
 mented. The saterday also is that we rest
 vs in our sepulcre. For after the deth we
 shall fynde the rest for our soule. The son-
 daye is the epyght daye / that daye we shall
 be free of the deth / & of all sorowe in body
 and in soule in gloze. Than the syxte daye
 is to vs sorowe / the seuenth reste / and the
 epyght gloze. As to the thyrde considera-
 tion the same appereth verely by the
 propre myght of our lord.

my soule / and I haue powter to resume it
 ayen / that is to saye / to dye whan I wyll
 & to reyse agayne whan I wyll. Secondly
 he arofe Joyously / for he toke awaye all
 myserye all infyrmyte and all seruptude.
 Wherof he sayth in the gossell of Johan
 Johānis. xxi. He sayd whā I shall aryse
 agayne I shall auailice me / and go tofoze
 you in to galylee / where as ye shall se me
 free and deliuered. Galylee as is moche to
 saye as transmygracyon / that is to saye
 dyenge. Ihesu cryste than whan he arofe
 wente tofoze vs / for he wente fro mysery
 to gloze / and fro corrupcyon to incorrup-
 cyon. Wherof saynt Lyon the pope sayth.
 After the passyon of Ihesu cryst / the bonds
 of deth broken / he was trasported fro
 infyrmyte to vertue / fro mortalyte to per-
 petuite / & bylanye to gloze. Thyrdly he
 arofe prosperably for he carryed w hym his
 praye. Wherof sayth Jeremye the fourth
 chapytte. *Ascendit leo de cubili. &c.* The
 lyon is ryfen out of his bedde. Ihesus as-
 cended on hye vpon the crosse. And the
 robber of the people enhaunced hymselfe.
 Ihesu cryste robbed hell wherin was the
 humayne lygnage / as he had sayd. *Cum
 exaltatus fuero. Whan I shal ascende on
 hye I shall drawe to me all myne / of who-
 me hell hath holden and kepte the soules
 whiche were enclosed in derkenesse & the
 bodyes in sepulcre. Fourthly he arofe mer-
 uayllously for he arofe without opening
 of the sepulcre whiche abode faste closed.
 For lyke as he yssued out of his moders be-
 ly. And to his dysciple the doores closed &
 shytte soo he yssued out of his sepulture.
 Wherof I rede in scolastica historia of a
 monke Laurence wout the wal
 of the incarnacyon of our
 the meruaylled of a gyt
 was gyrded that with
 dyngge it was cast to
 he sawe it he me*

uaylled / & herde a voyce in thaire saynge
Thus may Ihesu cryste yssue out of his
sepulchre and the sepulchre al close. fyfthly
he arose truly / for he arose in propre body.
And by fyre maners he shewed þ he was
berely crysen. fyrst by the aungell whiche
lyed not. Secondly by many and ofte tyme
mes apperynge. Thyrde by etynge open
ly / and by none arte fantastike. fourthly
by palpacion of his very body. fyfthly by
ostensyon of his woundes / by whiche he
shewed that it was þ propre body / in whiche
he had berely suffred deeth. Syxtly by
his p[re]sence in comynge in to the hous the
gates shytte / whan he entred sodenly &
inuyssibly / by whiche he shewed that his
body was glorifyed. Seuently he arose
immortally for he shal neuer after dye. Jo
hannis. vi. Cristus resurgens &c. And saynt
Denys in an eppistle þ he made to Demos
phyliu sayth that Ihesu cryst after his as
censyon sayd to an holy man named Car
po. I am all redy yet to suffre for to saue
man / by whiche it semeth that yf it were
nede that yet he were redy to suffre deeth /
as it is conteyned in þ same eppistle. This
holy man Carpo tolde vnto saynt Denys
that a paynym peruersted a cristen man &
brought hym out of the sayth / & this Car
po toke suche an angre therfore in his her
te that he was seke. And this Carpo was
of so grete holynes that as ofte as he son
ge masse / an heuently byspon apered to h[im]
But whan he sholde praye for the couer
cyon of them bothe dayly he prayed god þ
boche thwayne myghte be hente in a fyre
And vpon a tyme aboute in nyght / he
made this prayer vnto god / & sodenly
the hous in whiche he was / was open
ded in two partys / & a light shyned
appered there. And he sawe the heu
en & sawe the lord Ihesu cryst / who
was enuyronned with a myghty
of aungelles & besyde

men were tremblyng for grete drede that
they had. The whiche men were byten of
serpentes that yssued out of the furnes /
whiche drede them by force in to the fur
nes / & also of other men they were repres
ued and bylannped. And this holy man
Carpo in beholdinge them & grete delyte
and toke pleasaunce in punysshon in suche
wyse that he lefte the byspon of heuen / &
set not therby / but was angry that they
fell not sodenly in to the furnes / & than
as he looked vp in to heuen he sawe the by
spon that he had afore seen / & Ihesu cryst
whiche had pyte of these two men / arose
vp out of his throne / and came vnto them
with a grete myltitude of aungelles and
put forth his honde and delyuered them.
And Ihesu cryst sayd to Carpo / smyte
me from hens forth / for I am redy to suf
fre to saue man. This ensample recytereth
saynt Denys. And to the fourth article.
Wherfore he abode not vnto the generall
resurreccyon / thre reasons ben assygned.
¶ The fyrste for the dygnyte of his body.
For he was deifyed / & came fro the deyte
And therfore it was noo reason that his
body sholde so longe lye in the erth / wher
of Dauid sayth. Non dabis sanctum tu
um videre corruptionem. ¶ Thou shalte
not suffre thy holy body see corrupcyon.
¶ The seconde reason is for the stedfast
nesse of the sayth. For yf he had not than
arysen / the sayth hadde perpyshed. Men
wolde not haue beleued that he had ben
very god. And that appereth well. For in
his passyon saue our lady / all losse sayth.
But whan they had knowlege of his re
surreccyon they recouered it agayne. As
sayth saynt Poule. Qui cristus no[n] sur
bana est fides nostra. ¶ Ihesu
not crysen our sayth. The thyrde
resurreccyon of the thyrde

but whan ne in what place / it is not knowen / but yf it were by aduenture / whan he returned from the mounte with saynt Johs / for it myght well be that saynt Peter in some place turned fro saynt Johan where god apered to hym / or by aduenture whan he was alone in the monument. Lyke as it is sayd in scolastica historia / or parauenture in a caue or a fosse. For it is redde in the hystories / whan he renyed & forsoke our lord / that he fled in to a caue where as the mountayne is / whiche is called the mountayne of the cocque or els after that it is sayd y he wepte thre dayes continually after that he had renyed god / & there Ihesus apered to hym / & comforted hym saynge. Peter bere vertue of obedienc / to whome our lord sheweth hym. Fourthly he appered to his dysciples whiche wente to Emaus whiche is as moche to saye as desyre of counsell / & sygnefeth to visyte y poore membes of Ihesu cryst & to helpe them: as it is sayd in the gospel. Go & sell all that thou haste and gyue it to poore people. Fifthly he apered to his dysciples whiche were toggyder in a place closed / and this sygnefeth religyous men / that ben in the worlde with the gates of theyr fyue wyttes closed. These fyue apparicions were the daye of his resurreccyon. And these .v. presenteth the preeft in his masse / whan he turneth hym fyue tymes to the people / but the thyrde turnynge is in seplence / whiche sygnefeth the aparycyon made to saynt Peter / whiche is not knowen / where it was made ne in what place. Syxthly he appered the eyght day to his dysciples whan saynt Thomas was there / whiche had sayd that he was not byleue it tyll he had seen the woundes in his nayles / & that he had put his hand in the woundes. The seuenth tyme he appered to his dysciples fyfthynge. And how he sheweth that sygnefeth preeft

thers of men. The eyght tyme he apered to his dysciples in the mounte thabor. Whiche ultimo / & that sygnefeth them that ben cōtemplatyf. For in the sayd hyll was our lord transfigured. The nynt tyme he apered to .xi. dysciples where they sate at the table where as he repreued theyr incredulyte & hardnes of herte. By whiche we vnderstonde y synners in the .xi. nomber in the transfiguracyon set / whom our lord by his mercy somtyme visyeth. The tenth tyme he appered to his dysciples in the mounte of olyuete by whiche sygnefeth them that ben full of mercy / and that loue cōpassyon. To whome our lord apereth / whiche is fader of mercy & of pyte. Fro this place he ascended vp in to heuen. There ben thre maner of apparicions of whiche is made mencyon / whiche were made the day of the resurreccyon but they ben not had in texte of gospel. The fyrste was that he appered to saynt James the lesse / whiche is named James alphey of whiche y shalte fynde in his legende. The seconde that he appered was to Ioseph. As it is redde in the gospel of Matthee. For whan the Jewes had herde y Ioseph had demaunded the body of Ihesus of pylate. And that he had put it in his monument / they were angry and had indignacyon on hym / & toke hym & put hym in a secrete place where diligently they closed hym & kepte him. And wolde haue slayne hym after theyr sabat daye / & Ihesus the nyght of his resurreccyon entred in to the hous where he was in / & ouerlyfte by the foure corners of the hous / & wyped & clen sed his bysage / & kysed hym / & wout brekyng of ony locke or seale he broughte hym in to his hous in Aromathye. The thyrde is after y it is sayd / he appered to his moder. And how he sheweth that sygnefeth preeft

The Resurreccyon of our lord.

of come approueth it. For that same daye
is made stacyon at our lady the maior / &
yf we sholde not byleue / bycause the euan
gelystes make noo mencyon thereof. It
sholde folowe that after his resurreccyon
he apered not to her. But that ought not
to be byleued that suche a sone sholde not
leue his moder without vyspyng / & do
to her so lytel honour And parauenture þ
euangelystes speke noo worde of her. By
cause it apperteyneth not to them but to
set wytnesse of the resurreccyon. And the
byrgyn mary ought not to be set in for no
wytnes. For yf the wordes of straige wo
men were reputed for lesynges / moche
more sholde the moder be bycause of the
loue that she had to hym þ was her sone.
And though the euangelystes haue not
wyrtten it / yet they knewe well for certay
ne that it is ryght / that fyrst he sholde en
haunce and comferte her that hath moost
payne & sorowe for his deth / & that wy
nelseth saynt Ambrose in the thyrde boke
of byrgyns. Audir maria. &c. Mary sawe
the resurreccyon / & she byleued it perfyly
Mary magdalene sawe it / & yet she dout
ed it. Of the seuenth how Ihesu cryste
drew the holy faders out of hell / & what
he made there / the euangelyst telleth not
clerely. Neuertheles saynt Austyn in a ser
mon & Nicodemus in his gospel shewe it
somwhat. And saynt Austyn sayth / anone
as Ihesu cryst had rendred the spirite the
soule that was buried to his godhede was
quycke & luyng in the depnes of hell de
rended / and whan he was at the depest of
the derknes lyke as a robber thynnyng &
terryble to the tyrantes of hell. They bes
helde hym and began to demaunde & en
quire / who is he that is so stronge / so ter
rible / & so thynnyng. The worlde
was sent to vs newe / & sent to vs newe
to vs newe / & sent to vs newe / & sent to vs newe
is he the

is so constant / that is entred in to the fere
dest ende of our partyes / & he douteth not
onely our turmentes. But yet he hath by
bode them of theyr bondes / whome we
helde & kepte / & they that were wente to
wayle & wepe vnder our turmentes / as
sayle vs now by theyr helth / and now not
onely they fere vs / but now threten & ma
nace vs. And they sayd to theyr prynce /
what prynce arte thou / all thy gladnes is
perysshed / & al thy Joyes be conuerted in
to wepynges. Whan thou hengest hym on
the crosse. Thou knowest not what doma
ge thou sholdest suffre in hell. After these
cruell wordes of them of hell. At the com
maundement of our lord / all the lockes
all the barres & shyttynge ben broken &
to frushed. And lo the people of sayntes
that came knelyng tofore hym in cryn
ge with pyteous voyce sayenge. Our res
demptour thou arte comen for to redeme
the worlde. We haue abyden þ euery day
thou arte descended in to hell for vs / and
leue vs not but that we be with the whan
thou shalte be w thy brethren. Lorde swe
te god / shewe that þ hast despoyled hell / &
bynde the auctour of deth w his bondes /
rendre to the worlde now gladnesse / and
quenche the paynes. And for thy pyte vns
bynde the captyfs / of seruitude: whyles þ
art here. And asloyle the synners whan þ
descendest in to hell theym of thy partye.
This sayth saynt Austyn / & it is redde in
the gospel of Nicodemus / that Carinus
and Lencius sones of olde symeon arose
with Ihesu cryst. And they were adiured
and swoyne of Anne / of Cayphas / of Ni
codemus / of Ioseph & of Gamalyell that
they shoulde saye what Ihesu dyde
in hell / & they reherced / & sayd. Whan
we sawe our faders in the place
of derknes. Sodeynly it
was as the colour of
golde & lyght ryll

whiche enlumined all the habytacyon by
on vs. And anone Adam the fader of the
humayne lygnage began teniope: saynge
This lyght is the lyght of the creatour of
the lyght sempytternal/whiche promysed
to sende to vs his lyghte perpetuall. And
I saye cryed. This is the lyght of god the
fader. lyke as I sayd luyng in the erth.
The people that were in derkenes sawe
a grete lyght. Than came our fader Syme-
on/and in Jopenge sayd. Glozysye ye
our lord. for I receyued cryste a chylde
borne in the worlde in to my hondes in þ
temple/ & I was constrayned by the holy
ghost to saye. *Plac viderut oculi mei salus*
tate tuu. I haue now seen with my eyen
thy helth/whiche byngeth & hath made
redy afore the face of all thy people. After
came one whiche semed to be an heremite
& whan we demaunded hym what he was
he answered that he was Iohn that bap-
tyzed cryst/ & he that am gone tofore hym
for to make redy his waye. And shewed
hym with my fynger/whan I sayd. *Ecce*
agnus dei / & am descended for to shewe
to you that he cometh soone to byspte you
Then sayd Seth/whan I come to the ga-
te of paradys to praye our lord to sende
me his aungel/ & that he wolde gyue to me
the oyle of mercy. for to noynt the body
of Adam my fader whiche was seke / the
aungell Myghell apered to me & sayd. Las-
bout not in praynge by wepyng for that
oyle of the tree of mercy for by no waye þ
mayst gete it/ tyl that. *b. d. & b. C.* yeres
ben accomplisshed. And whan the patrys
arkes & the prophetes herde this they en-
ioyed & demened grete feest Then sathan
prynce & demener of deth sayd to hell/ ma-
ke you redy to receyue Ihesu cryste/whis
che glozysyth hymselfe to saye I am the
sone of god / and he is man that dyedeth
deth/ for he sayd my soule is sorowfull by
to the deth. And many that I haue made

lame & croked he hath heled & made them
go ryght. Than answered hell & sayd/ yf
thou arte myghty & so grete as thou sayst
Who is this man Ihesu that thou dyedest
not/ & is aduersary to thy puyssaunce/ yf
he sayth that he dyedeth the deth/ he wyl
take the/ & woo shal be to the perpetuall
as longe as the worlde shall endure. And
sathan answered. I haue tempted & haue
moued the people ayenst hym. I haue ma-
de redy the spere. I haue medled the bys-
neygre & the gall togyder/ & haue made
redy the tree of the crosse & anone he shall
dye to the ende that I may byngeth hym
hyther. Then hell answered/ is it not this
he that reysed lazarus whome I receyued. &
sathan sayd/ that same is he truly. And
hell sayd to sathan I conuere the by
vertue & by thyne/ that thou byngeth hym
not hyther/whan I herde the myghte of
his worde & his comaundement I trem-
bled for fere. I myght not kepe lazarus/ but
he escaped fro me/ and lyke an aungell he
sprange on hye & departed from vs. And
thus as they spake/ there came a voyce ly-
ke a thonder/ whiche sayd. *Attollite. &c.*
Take awaye your gates ye prynces/ and
lyfte ye by the gates perdurable/ and the
kyng of glozys shall entre in. At this voyce
the deuylles ranne thither & shytt faste
the gates with barres of yren/ and than
sayd Dauid. Haue not I prophced this
that I se/whan I sayd. *Cofiteantur dñs*
quia contriuit portas etreas. &c. Is not
this he that hath broken the gates of hell
of stronge mater and hath broken the bar-
res. And than after came a grete voyce
whiche sayd agayne. *Attollite. &c.* And
whan hell sawe that he had cryed
thus and knewe hym not. Than
who is the kyng of glozys/ he
Dauid answered. I haue receyued
ge and myghte
ge of glozys.

The Recurrecyon of our lord

of glozre and enlumyned the derkenes / & put forth his ryght honde and toke the ryght honde of Adam / & sayd peas to the and to all thy sones that ben Juste. And than our lord departed fro hell / & all the sayntes folowed hym. And our lord hol- dyng hys honde of Adam / deliuered hym to Myghell tharchaungell / & he brought them in to paradys. Than came two honourable men & auncient & they demaunded them & sayd who be ye that with vs haue not be yet dede / & in body & soule ye ben set in paradys / one of them spake & answered. I am enoch whiche am hyther translated / & this is Hely whiche by the wyll of god is come hyder in a charyot enflambred of fyre / yet haue we not tasted hys deth / but we be kepte vnto the comynge of antecriste for to fyghte with hym / & of hym we shal be slayne / & after thre dayes and an halfe / we shal be receyued in the clowdes in the ayre / & thus as they spake there was an other hys bare vpon his shoul- ders the tree of hys crosse / the whiche whan he was demaunded what he was / he sayd I am a thefe & was crucifyed with Iesu & I beleued on hym that he was the crea- tour of the worlde / & I prayed hym say- enge. Lorde haue mynde of me / whan hys shalte come in to thy realme. And he sayd to me / this day thou shalte be with me in paradys / & gaue to me the sygne of the crosse / & sayd to me / bere this & goo forth to paradys. And yf the aungell that is keper of paradys wyl not suffer the to entre in shewe to hym the sygne of the crosse / & saye that Ihesu cryst whiche is crucifyed sente the thyther / & anone as I had sayd that he had me saye the aungell opened the doore / & set me in the ryghte syde of the doore. And thus Carinus & Lencius were receyued here anone / & no more seen & no more seen & no more seen & saynt

Austyn. Lyke as is founden in some bookes Anone as Ihesu cryst descended in to hel the night began to wepe clere. And anone the porter blacke and horryble / amonge them in scyence began to murmure say- enge / who is he that is soo terriblye / & of clerenes so shynynge. Our mayster neuer receyued none suche in to hell / ne the wyl- de cast neuer none suche in to our cauern. This is an assayller / and not dettour. A breker and a dystroyer & no synner / but a despoyller / we se hys a Iuge & no besecher He cometh for to fyght / & not to be ouerco- men. A caster out / & not here dweller. &

Here begynneth the Letan-
nyes the more and the lesse.

The Letanyes ben done twyes in the yere. They ben done on saynt Markes daye / & that is called the more letanye. And the seconde be done on the thre dayes before. The ascencion daye / & is called the lesse letanye. And letanye is as moche to saye as supplicacion or prayer The fyrste letanye is named in thre man- ners. fyrste it is called the more letanye Secondly the processyon of. vii. orders. Thyrde the blacke crosse. Thenne this letanye is sayd the more for thre reasons. The fyrst reason is for hym that institut- ed it / that was saynt Gregoꝛye the pope. And that was at Rome whiche is lady & heed of the worlde. Bycause that the body of the pryncce of the apostles is there / & the holy se. And also for the reason of the cause wherfore it was institued / and that was for a ryght grete and greuous mala- dy. for as the romayns had in the lenten lyued sobely and incontynence / and after at Ester had receyued the yf saupour. Af- ter they dysposed them in ctyng & dryn- kynge / in playes / & in lecherie. And ther- fore our lord was moued ayest them / &

and sente to them a grete pestylence / whiche was called the botche of eppdympe / & that was cruell & sodayne / & caused people to dye in goynge by the way / in playnys / in beynges at table / & in spekyng one with an other sodenly they dyed. In this maner somtyme sinesynge they dyed. So whan ony persone was herde sinesynge as anone they that were by sayd to hym god helpe you / or cryste helpe you / & yet endureth the custome / & also whan he sineseth or gapeth he maketh tofore his face the sygne of the crosse and blesseth hym & yet endureth this custome. And how that pestilence began / it is founde in the lyfe of saynt Gregory. Secondly of this letanye is sayd processyon of .vii. ordres by cause that whan they were made saynt Gregory ordeyned them by .vii. ordynaunces. For in the fyrst ordre was all the clergie. In the seconde were the monkes / & the religious men. In the thyrde were all the nonnes. In the fourth all the chyldren. In the fyfthe all the laye people. In the syxte al the wydowes. And in the seuenth all they that were marped. But bycause that now we may not fulfyll the nombre of persones / we ought to fulfyll it in nombre of letanyes / for it ought to be sayd .vii. tymes or the processyon be lefte. Thyrde this letanye is sayd the blacke crosse. For than in sygne of pestylence wepyng & of penaunce they cladde them with blacke clothes. And paraueiture for that same cause they couered the crosse and thauters with blesyd hayres / & thus we sholde take on vs clothyng of penaunce. There is an other letanye / whiche is called the lasse letanye / the whiche is made thre dayes tofore thascencyon / & this Institued saynt Hamertyn bysshop of wyane in the tyme of temperour Lyon / whiche regned the yere of our lord .iii. C. lvi. tofore the institucion of the fyrste / & is sayd the letas

nye the lasse / the rogacions and the processions / for it is the lasse letanye to the dyfference of the fyrst bycause that this letanye was institued of a lesse whiche was a symple bysshop in a lesse place / & for lesse maladye / and the cause of the institucion was this / for thenne at wyane were grete erth quakes / of whiche fell downe many chyrches & many houses. And there was herde sownes & many grete clamours by nyght. And than happed a teryble thyngge on ester day. For fyre descended fro heuen that brente the kynges palays. Yet happed more meruayllous thyngge. For lyke as the feldes had entred in to hogges ryght soo by the suffraunce of god for the synnes of the people the fendes entred in to wolues & other wyde beestes / whiche eueryche douted / & they wente not onely by the wayes ne by the feldes. But also by the cytees renne openly / & deuoured the chyldren and olde men & women / & whan the bysshop sawe that euery daye happed suche sorrowfull aduentures / he commaunded and ordeyned / that the people sholde fast thre dayes. And he institued the letanyes / & than the trybulacyon ceased. And fro that forth on the chyrche hath ordeyned & conformed that this letanye sholde be kepte & obserued ouer all. It is sayd also rogacions / for than we praye and deuotaunde the suffrages of all the sayntes. And we thus haue good cause for to kepe this ordynaunce & fast in these dayes. and for many reasons it is institued. fyrst by cause it appeareth the batayles that commonly begynne in pyntemps. Secondly by cause that the fruytes whiche ben thenne tondre god wyll multelype. Thyrde by cause that euery man sholde praye for hymselfe the mouth of the chyrche in that tyme he prayeth / that eueryche prayeth for the holy gho

and by deuocyon is one more able & more
worthy. But two other reasons assigneth
mayster wylliam dancerre bycause then
whan Ihesu cryst wold ascende to heuen
he sayd aske ye duely & ye shal haue. And
we maye the more faythfully demaunde
whan we haue the promesse of god. Se-
condly by cause that holy chyrche fasteth
& prayeth that she haue but lytell fleshe/
that to make the body lene by abstinence
and to gete wynges by prayer. for prayer
is the wyng of the soule by whiche she
fleeth to heuen to the ende that she may
folowe. Ihesu cryst ascendynge by tofore
vs to heue vs the waye. And knowe ye
that the foule that aboundeth in plente of
fleshe & hath but fewe pennies or fethers
and may not well flee. Thus this letanye
is called processyon. for than the chyrche
maketh generall processyon. And in this
processyon the crosse is bozne the clockes
and belles ben solwed and rongen the
baners ben bozne. And in some chyrche a
dragon with a grete tayle is bozne and
ayde and helpe is demaunded of all sayn-
tes and the cause why the crosse is bozne
and belles rongen is for to make the fen-
des and euill spyrytes aferde and to flee.
for lyke as the kynges haue in bataylles
tokens and sygnes ryall as theyr trom-
pes and baners. Ryght soo the kyng of
heuen perdurable hath his sygnes myly-
taunte in the chyrche. he hath belles for
busynes & for trompes he hath the crosse
for baners. And lyke as a tyraunt and a
malefactour sholde moche doubt whan
he shall here the busynes & trompes of a
myghty kyng in his londe & shall se his
baners. In lyke wyse the enemyes & euill
that ben in the regyon of thayre
they here the trom-
the belles rongen/
bozne on hye
ben cons

gen whan it thondreth & whan grete tem-
pestes & outrages of weder happen to the
ende that the fendes & wycked spyrytes
sholde be abasshed & flee & cease of the mo-
uyng of tempestes. Now be it also that
there is an other cause ther to that is for
to warne the cristen people that they put
them in deuocyon & in prayer for to praye
god that the tempest may cease. There is
also the baner of the kyng & is the crosse
whiche thenemyes d: de moche & doubt
for they drede the staffe with whiche they
haue ben hurte. And this is & reason wher-
fore in some chyrche in & tyme of tempest
and of thonder they sette out the crosse as
yentst the tempest to the ende that the wy-
ked spyrytes se the baner of the souerayne
kyng & for drede therof that they may
flee. And therfore in processyon the crosse
is bozne & the belles rongen for to chase &
hunte awaye the fendes beyng in thayre
and to the ende that they leue to tempest
vs. The crosse is bozn for to represent the
victorye of the resurreccyon & of thascen-
ryon of Ihesu cryst. for he ascended to he-
uen in a grete praye. And thus this baner
that fleeth in thayr sygnefyeth Ihesu cryst
ascendynge vnto heuen. And as the peo-
ple folowe the crosse the baners & the pro-
cessyon. Ryght so whan Ihesu cryst styed
vp in to heuen a grete multitude of sayn-
tes folowed hym. And the songe that is
sungen in processyon signefyeth the songe
of aungelles & the praynges that came
ayentst Ihesu cryste and conuoyed & con-
ueyed hym to heuen where is grete Joye
and melodye. In some chyrches & in spes-
cyall in them of fraunce is accustomed to
bere a dragon with a longe tayle fylled
fulled of chaffe or other thyng. The two
the fyrste dayes is bozne tofore the crosse
And on & thyrde day they bere it after the
crosse in the tayle all boyde by whiche is
vnderstonde that the fyrst day tofore the

lawe / or the seconde daye vnder the lawe
the deuyl regned in the worlde. And the
thyrde day of grace by the passyon of Ihe
su cryst he was put out of his realme. Af
ter in this proceßyon syngherly we calle
the suffrages of all sayntes. And why we
call to the sayntes / dyuers reasons ben al
sygned here tofore. But yet there ben of þ
generall wherfore we praye the sayntes.
fyrst for our pouerte & for glozpe of sayn
tes / and for the reuerence of god. for the
sayntes may well knowe the bowdes & the
prayers of the suplicasites. for in the mir
rour perpetuall that is Ihesu cryst they
vnderstonde how moche it apperteyneth
to theyr Ioye and to oure profyte. The
fyrst reason is for our pouerte & for our
myserte. or for our defeaute we haue some
meryte / to the ende that where our mery
tes ben not suffycient / the suffrages of
sayntes may auayle vs. Or for defeaute
that we haue in contemplacyon of god / &
that we may se perfyty the lyght soueray
ne that we se & beholde in his sayntes. Or
for defeaute that we haue in louynge god.
for we se that some shewe moze greter af
fecçyon to a saynt / than they do to god / &
suche people ben imperfyte. The seconde
reason is for the glozpe of sayntes / for god
wyll that we calle the sayntes. By cause
that by theyr suffrages that we requyre /
we glozpye them / & the moze gretely we
praye them. The thyrde reason is for the
reuerence of god / to the ende that the syn
ners that haue offended god that whiche
dare not approche to god in theyr perso
nes / they approche hym by the frendes of
god in demaundyng the suffrages. And
in these litanies we ought to repete this
songe of aungelles. Sancte deus. Sancte
fortis. Scete et immortalis miserere nobis
Item Johñ damascene recordeth in his
fourth boke that in Constantynoble for a
tribulacõn that happed there / there were

litanies made. It happed that a chylde
amydde þ people was rauysched to heuen
And this canticle he lerned there. And af
ter then he returned to the people. And in
the mydde of the people he songe it. And
anone that tribulacõn ceased / & after at
the Ceene of Caladone this canticle was
approued / and the cause concluded. We
knowe that it is soo that the fendes ben
put out by this canticle. Sancte deus. Of
this canticle & praysonge the auctoryter
is approued by foure reasons. fyrt by
cause that an aungell taught it fyrst. Se
condly bycause at the prolacyon and repe
tycyon of this canticle / the tribulacõn
ceased. Thyrdy bycause that the Ceene of
Calcydone approued it. And fourthly by
cause that the fendes and enemyes so mo
che dyede and doubtte it. ¶

¶ Here begynneth nexte the
Ascencion of our lord.



¶ The Ascencion of our lord Ihesu
cryst was the forty daye after his
resurreccyon. for whiche to declare
thynges ben to be considered. ¶

The Ascencion of our lord.

he ascended. Secondly why he ascended anon after his resurreccyon. Thyrde how he ascended. Fourthly what company ascended with hym. Fyfthly by what me-
ryte he ascended. Syxtly where he ascended. And seuentlyly wherfore he ascended. As to the fyrst he ascended fro the mount of olyuete by bethanye. The whiche mou-
ntayne after an other relatyon is sayd the mou-
ntayne of thre lyghtes. For by nyghte on the syde of the west it is lyghted of the
fyre that brenneth in the temple / whiche
neuer is put out ne quenched / on the mor-
nyng it is lyght of thozpent / for she hath
fyrst the rayes of the sonne / before it shy-
neth in the cyte. And also it hath grete ha-
bouaunce of ople that nouryshech þ lyght
and therfore it is sayd the hyll of thre lygh-
tes. Unto this hyll Ihesu cryst comaunded
his dyscyples that they sholde go. For on
the daye of his ascencion he appered two
tymes: one tyme to. xj. dysciples that ete in
the hall where they had souped with hym
All the apostles & the dysciples & also the
women abode in that party of Iherusalem
whiche is sayd mellos in the mountayne of
syon where Dauid had made his palays.
And there was the grete hall arayed & or-
deyned for to soupe / where as Ihesu cryst
comaunded that they sholde make redy to
for to ete the paske lambe / & in this place
the. xij. apostles abode & thoder dysciples.
And the women abode in dyuers manys-
ons there aboute. And whan they had ete
in this hall our lord appered to them & re-
proued them of theyr incredulyte & whan
he had ete w them & had comaunded them
that they sholde go to the moit of olyuete
on the syde by bethanie he apered agayne
to them / and answered to them of the des-
maundes that they made to hym in dys-
cretly / & with his hondes lyfte he blessyd
them / and anon tofore them he ascended
vnto heuen. Of the place of his ascencion

sayth Supplicius bisshop of Iherusalem
& it is in the glose / for there was edyfied
a chyrche in the place where were made þ
sygnes of his ascencion / neuer syth might
be set there ony pament / It coude not be
layde ne set / but anon it yssued out. And
the stones of the marbre sprange in to the
byssages of them that set it. And that is a
sygne that they be stones on whiche cryst
passed vpon whiche he in powder & duste
and abyde for to token & sygne certayne.
As to the seconde poynte / wherfore he as-
cended not anon after his resurreccyon
but abode. xl. dayes that was for thre rea-
sons. fyrst for certyfycacyon of his resur-
reccyon / & moze stronge it was to proue
his resurreccyon then his passyon. For fro
the fyrst daye vnto the thyrde the passyon
myght be well proued / but to proue the ve-
ry resurreccyon / it requyred moore dayes.
& therfore a greter tyme was requyred by
twene the resurreccyon & the ascencion /
than bytwene the passyon & resurreccyon
And here of sayth Lyon the pope in a ser-
mon of the ascencion. This daye the nom-
bre of. xl. dayes is complete & dyspenced
by ryght holy ordynaunce. And to the pro-
fyte of our insygnement & techyng. To
the ende that in the space of his presence
corporal / the sayth of techyng was neces-
sary. And we ought to gyue thankynge
to the diuine dispensacyon. For the tardy-
ue creaunce of the holy faders to vs neces-
sary / for they doubted of that / whiche we
doubte not. Secondly he abode for the co-
solacyon of the apostles. For the consol-
acyon dyuine surmount the trybulacions
temporal. And the tyme of trybulacyon
to the apostles / & therfore there ought to
be moore dayes vnto the ascencion / than to
the resurreccyon. Thyrde for the mystery
of the comparacyon / for to gyue to vnder-
stonde / that the consolacions dyuine ben
compared to tribulacions / as the day vn

to an houre / & the yere vnto a daye. And that this be true it apereth by the wytyng of the prophete. I saye. I shall preche a yere pleasaunt to our lord / and a daye of hengeaunce to god. Loo for oue daye of trybulacyon / he rendreth a yere of consolacyon. And that is by comparyson as the day to an houre. It apereth by that / that our lord was dede & laye in the sepulture. xl. houres / whiche was the tyme of trybulacyon. And by. xl. dayes after his resurreccyon he appered to his dyscyples. Whiche was the tyme of consolacyon. And thys sayth the glose / bycause that he was forty houres dede. After he was forty dayes lyuynge or he ascended in to heuen. ¶ As to the thyrde poynt / how he ascended it apereth / how he ascended myghtely. for by his puyssaunce and vertue sayth I saye. He ascended in to heuen. plave. lxxvii. And also saynt Iohn sayth. No man ascended in to heuen by his owne puyssaunce and myght / but the sone of man that is in heuen. And how be it that he ascended in a clowde / he had no neede. But bycause that he wolde shewe that euery creature is resdy to serue his creatoure. He ascended in his propre vertue. And in this is the dyffERENCE. After that historia scolastica sayth / of Ihesu cryste of Enoch / and Hely. for Enoch was translated. Hely was borne but Ihesu cryst by his owne myght is ascended in to heuen after saynt Gregorpe. The fyrste that is to wete Enoch was engendred of a man / & he was engendrynge. The seconde that is to saye Hely was engendred / & not engendrynge. The thyrde that is to wete Ihesu cryst he was borne not engendred of a man / ne engendrynge. Secondly he ascended openly for seynge his dyscyples he ascended. Wherof is sayd Iohann. xvi. Vado ad eu qui me misit. &c. I go to my fader / & none of you demaundeth whether goost thou. The glose sayth

I go so openly / that no man demaundeth of that they sawe at eye. And therefore he wolde ascende in theyr presence / bycause they myght here wytnesse. And that they shoulde enioye of that they sawe nature hys mayne ascende to heuen. And that they shoulde desyre to folow hym. Thyrde he ascended Joyously. for the angelles hym gyng & enioynge he ascended vnto heuen in gladnesse. Wherof sayth saynt Iohn. Ascendente christo paue. &c. Thyn cryste ascendynge the heuen abashed the sterres mervaylled / the compaignes of heuen enioyed the trompe sounded. And all the syeges of p. pleasaunt place made mieldyes. Fourthly he ascended lyghtly. wherof Dauid sayth. He styed vp as a gyant with a grete paas and moche hastely and lyghtly he ascended whan he passed so grete a space in a momente Baby. Morpes / whiche was a grete philosopher reherketh that euery cercle or euery heue of eche planete hath the thyknys & the waye of. b. C. yere / that is to saye as one may goo in a playne waye in. b. C. yere. And that is the dyffERENCE bytwene heuen & heuen / & cercle & cercle. After that whiche is sayd soo grete / & as there ben seuen heuens after his saynge fro the centre of the erth vnto the concayue of the heuen of saturne whiche is the seuenth waye of. vii. C. yere / & vnto p. concayue of the. vii. heuen. vii. C. and. b. C. yeres / that is as moche space as one shoulde goo in playne waye in. vii. C. and. vii. C. yeres / yf a man myght lye so longe / & that euery yere be of thye. C. lxxv. dayes / & the waye of euery daye be of. xl. myles / & euery myle be of two thousande paas or cubytes / & this sayth Baby. Morpes whiche was a grete philosopher / yf it be trouthe or not god knoweth / for he that all hath made & created in certayne nombze / in certayne pors & myghte / & in certayne mesure he knoweth all. Eban. d. iii.

The Ascencion of our lord.

lepe of spryngynge was grete that Ihesu cryst made fro erth to heuen. Of this lepe & dyuers other lepes of Ihesu cryst saynt Ambrose sayth. Ihesu cryste came in to this worlde to make a lepe. He was with god the fader. He came in to the byrgyn Marye. And fro the byrgyn Marye in to þe crybbe of rache He descended in to flom Iordane he ascended vpon the crosse he descended in to his tombe. Fro he tombe he arose & after ascended vp in to heuen and sitteth on the ryght honde of the fader. As to the fourth poynt is to whome he ascended. He ascended to a grete praye of men and grete multytude of aungelles. And that he ascended vp with the praye of the men. It appereth by this that Wasayd sayth. Ascendisti in altum cepisti captiuitatem. &c. Lorde thou haste ascended on hye & haste taken them that were captiues emprysoned and the seruitude thou haste astraunchysed. And also that he ascended with a grete multytude of aungels. It appereth by the interrogacyons that aungelles made of the dysputacyons to them bynethe. Whan Ihesu cryste ascended in to heuen as Playe recordeth. playe lxiij. Quis est qui venit de edom. With his clothes dyed where as sayth þe glose. That some of thaungelles that knewe not playnly the mystery of the incarnacyon / of the passyon & of his resurreccyon / that sawe our lord ascended with a grete multytude of aungelles and of sayntes by his owne vertue. Meruaylled & sayd to thaungelles that accompanied hym / who is this that cometh from edom / & yet they sayd / who is this kynge of gloyre. Saynt Denys in the boke of Gerarchie of holy aungelles in the seuenth chapytre sayth. Thus semeth it that he sayd / that thre questyons were made to the aungelles / whan that Ihesus ascended. The fyrste were the fyrste vnto himselfe. The seconde were the pryncy-

palles to Ihesu cryst that ascended. The thyrde were the lasse to the gretest / of whiche they demaunded amonge them / who is this that cometh from edom hys clothes dyed of boltra. The worde edom is as moche to saye / as full of blode. And this worde boltra is to saye / anguyllhe and trybulacyon. Thus as they wolde haue sayd. Who is this that cometh fro the worlde full of blode by the synne of the worlde & of malyce ayenst god. And our lord answered. I am he that speketh in Justice. And saynt Denys sayth thus that he sayd. I am he that dysputeth Justice and ryght wysnes of helth in the redempcyon of humayne lygnage. He was Justice in as moche as he that was creatoure broughte agayne his creatours fro the straunge Juryldomcyon. And he was ryght wysnes in as moche as the enemye whiche had assayled vs / he put & caste out of the domynacyon that he had in humayne lygnage. And after this maketh saynt Denys a questyon. Syth the pryncypall aungelles ben nye to god / and ben without moyen enlumyned of god / wherfore demaunde they the one thother / lyke as that they wolde haue lerned eche of other / but he sayth that gyueh this solucyon / that in that they demaunde eche of other / it sheweth that they desyre to knowe. And in that fyrst amonge them they had collacyon. It sheweth that they durst not auance them tofore the diuine progressyon. And for this fyrst they ought to aye eche other / bycause that par dauenture theyr interrogacyon were not ouer hasty vpon þe illumynacyon that they had receyued of god without moyen. The seconde questyon is / and that was the fyrst and souerayne aungell saynge to Ihesu cryste / why is thy clothynge rede and thy vestymentes as troden & fulled in a presse. Our lord hath his clothynge & his body rede all couered with blode by

cause that yet whan he ascended he had his
woundes in his body / after this that Bede
sayth. He must kepe his woundes in his bo-
dy for. v. reasons / & he sayd thus. Our lord
kepe his woundes and to the daye of
Iugement he shall kepe them / to thende
that it conferme his resurrection. And for
to praye the fader for vs / he presenteth
them / to thende that the good be the grete
mercy / by whiche he hath redeemed them.
And that the wycked people may knowe
that ryghtwysely they ben dampned / & y
eternally he bere with hym the sygnes of
his glorious byctory perpetuall. And to
this questyon answereth our lord. Coz
lar calcant. &c. The presse I haue turned
and solowed all alone / & of all men there
was not one y wolde helpe me. The presse
is the crosse / on the whiche he was pressed
in such wyse that the blode spange out.
Thus Ihesu cryste called the enemye the
pressour / whiche that thus had wrapped
thymayne lygnage with cordes of synne
and quenched hym soo cleue / that he had
no thyng spiritual but that it was with
out expressed. And onely he shewed it in
the byrgyn Marye. But our championne
fought so strongly & defouled the pressour
so foule that he brake the bondes of synne
and ascended in to heuen. And after this
he opened the tauerne of heuen & poured
out the wyne of the holy ghost. The thyr-
de questyon is the whiche the lasse angel-
les made to the greter & moze in sayenge.
Who is this kynge of glorie they answer-
ed and sayd. The lord of vertues he is
kynge of glorie. And this questyon of the
angelles & of the answer of the other
sayth saynt Austyn. All the ayre is halo-
wed in the company dyuine / and all the
tourbe of demylls sleynge in thaire fied
backwarde whan Ihesu cryste ascended.
To whome the angelles that were in the
company of god ranne & demaunded who

is this kynge of glorie. And they answer-
ed this is he that was whyte & colourd
as a rose the whiche was seen without col-
our and without beaute / seke in the cree-
stronge in his despoyle. Foule reputed in
his body well armed in the batayle / syn-
kynge in his deth / saynt in his resurrecty-
on / whyte borne of the byrgyn / rede in the
crosse / pale in trespases / and cleere in heuen.
As to the fyfth. It is for what meryte he
ascended. And we ought to vnderstande
that he ascended in treble meryte / wherof
sayth saynt Jerom. Ihesu cryste ascended
in meryte of trouthe. For that whiche had
be promysed by prophetes / he fulfilled in
meryte of humylyte and debonayete. For
lyke as he was sacrefyed lyke a lambe for
the lyl of the people in meryte of Justyce
But by Justyce / & not onely by pyssaunce
but by Justyce & by ryght thou hast deli-
uered man / & I haue witholden of thy
pyssaunce / & thy vertue shall byryge the
to heuen. This sayd god the fader to the
sone. As to the syxte that is whether he as-
cended / it ought to be knownen / that he as-
cended aboue all the heuens / as thapostle
sayth. ad Ephesios quarto. He that descen-
deth fro heuen / that is he that ascended a
boue all the heuens because he fulfilled al
thynges / he sayd aboue all the heuens be-
cause there ben many heuens aboue wher-
e he ascended. There is a heuen matery-
all / an heuen racyonall / an heuen intel-
tual / & an heuen substancyall. There bein
many heuens materpall / the heuen of the
ayre whiche is called aere. one other cal-
led ether. an other olimperi. an other
igne. an other sider. an other cristall
and an other empire. The heuen resona-
ble is the man Just / whiche is sayd Juste
because of the diuine habytacyon for lyke
as heuen is the sete of god as the prophete
Psaie sayth. Celi mihi sedes e. Our lord
sayth that the heuen is his sete / ryghte so

D. ill.

The Ascentyon of our lord.

is the soule of a ryght wysman lyke as Salamon saythe. The soule of a ryght wysman is the sete of sapience / by reason of the holy conuersacyon. For the sayntes by holy conuersacyon and desyre dwell in heuen as sayth saynt Doule / our conuersacyon is in heuen / bycause of contynuell operacyon in vertue. For lyke as the heuens moue contynually without restinge. In such wyse the sayntes moue alwaye by good werkes. The heuen intellectual ben the aungelles / & the aungelles ben called heuen by the reason of dygnyte and of theyr vnderstondynge / wherof sayth saynt Denys in the boke of the diuine names in the fourth chapytre. The dyuine spyrtes & the aungelles ben aboute the creatures whiche ben & lyue aboute all thynges that lyue and vnderstode / & knowe aboute all other wyttes and reasons / & moze then al other thynges that ben in beyng / they desyre wele & good of whiche they ben partycypant that is god. Secondly they be ryght sayre bycause of theyr nature / & of theyr gloze. Of whiche beaute sayth saynt Denys in the boke tofore alledged. Chaugell is the manifestacyon of dedes & wyll of god by whome they be shewed. And he is the clerenes of derke lyghte / he is a myrrour pure & ryght cleere without receyvinge of ony fylthe or spotte in hym / yf it be leessull to saye / he is the beaute & the conformyte of the bounte of god. Thyrde they ben ryghte stronge / bycause of theyr vertue & myght / of whiche strength sayth Iohn Damascene in his seconde boke the ryght chapytre / where he sayth. Fortes sit et parati. &c. Chaugelles of god ben stronge and alwaye redy to fulfill the wyll of god. And they ben founde alwaye anone where god wyll haue theym. The heuen hath thre condycions. It is ryghte hye / ryght sayre / & ryght stronge. Of two the fyrste sayth Salamon, Ecclesiastici. xliii.

The firmament is þe beaute of the heyghe and the beaute of heuen is in the syght of gloze. The heuen is substancyall / that is the qualite of the diuine excellence of Ihesu cryst came and after this he ascended. wherof Dauid sayth. A summo celo egresso eius. &c. Fro the hye and souerayne heuen the sone of god descended / & ascended agayne vnto that souerayne heyghe. The qualyte of the dyuine excellence & that he ascended aboute all the heuens materiyall. Dauid sayth it clerely whiche sayd. Eleuata est magnificetia tua super celos. Forde god thy magnyfyce is lyfte by and eleuate aboute all the heuens materiyall / he ascended vnto the heuen where god the father sitteth not lyke hely / whiche ascended in a chare of fyre vnto a hye regyon. Fro whens he was translated in to paradyse terrestre / he wente no ferther. But Ihesu cryste ascended in to the hiest heuen / that is called celum empireu / whiche is the propre habytacyon of god / of the aungelles / & of the sayntes. And this habytacyon properly apperteyneth to dwellers / for this heuen aboute al other heuens hath excellence in diuynite / in priuete / in situacyon / & cyrculerence. And therfore it is conuenient of Ihesu cryst / whiche all the heuens of intelligence and resonable surmounteth in diuynite / in eternyte / in situacyon / of immobyle / & in cyrculerence / of pynsaunce. Semblably it is the habytacyon of sayntes of good congruete. For that heuen is without dyfformyte / vnmouable of perispyte lyght / & of capacitye without mesure. And ryghtfully it apperteyneth vnto aungelles and vnto sayntes / whiche were all one in operacyon vnmouable in dileccyon shynynge in the sayth / and in knowlege of grete capacitye in receyvinge the holy ghost. It appereth by this scripture that sayth in the canticles. Loo this is he that cometh lepyng the mountaynes / & ouer,

passynge the hylls. And who that ascended aboue all the heuens of p'intellygence that is to saye aboue the aungelles appereth by Dauid that sayth. He ascended aboue cherubyn whiche is as moche to saye as the plenytude of scyence / & flew vpon the pennes of windes. And who ascended aboue vnto the heuen substancial / that is to the equalyte of god the fader. It appereth by the gospell of Marke. Marci blisimo. Dñs quidem iesus christus. &c. Wyth that our lord hath spoken to his disciples he was set in heuen on the ryghte syde of god / wherof sayth saynt Bernarde. To my lord Ihesu cryst it is sayd synghulerly & gruen of my lord god the fader that he syt on the ryght syde of his gloire. In gloire in essence consubstancial by generacion / semblable of mageste & noo thyng vnylike / and of eternyte semblable. Now may we say that Ihesus in his ascencion was ryght hye of foure maners of heghth That is to wete of place of remuneracion of rewarde / of knowlege / and of beetrualyte or strength. Of the fyrste sayth the apostle ad Ephesios. He that descended hyt her downe that is he that ascended aboue all the heuens. Of the seconde ad Ephesios secundo. He was made obedyent vnto the dethe. Where saynt Austyn sayth. The humylyte of cletenes is the meryte. And the cletenes of mekenes is the mede or rewarde. Mekenes is the meryte of cletenes / and cletenes is the rewarde of mekenes. Of the thyrde sayth Dauid. Ascendit super cherubin. that is aboue the plenytude of scyence and of knowlege. Of the fourth it appereth for as it is wyten. He ascended aboue Seraphyn / whiche is interpreted the strength of god / & we ought to knowe that of his ascencion / we haue nyne fruytes profitable. The fyrste is of the habytacion of the loue of god. Where of it is sayd in the gospell. Iohannis. xvi.

Null enim abierit. &c. But yf I shall god the holy ghost shal not come to you. wherof sayth saynt Austyn. Yf that ye seche me by flesshely loue / ye maye not comprehend the holy ghost / whiche is spyrityuall loue. The seconde is the more greter knowlege of god. Wherof sayth saynt Iohan in the gospell / yf ye loue me well / ye shall haue greter Joye. for I go to my fader. for he is greter then I am. where sayth saynt Austyn. I shall withdrawe this scurme of humanyte. In whiche my fader is more greter than I. As vnto that ye may se god. The thyrde fruyte is the meryte of the sayth / of whome sayth saynt Lyon the pope in a sermon of the ascencion. Chan began the sayth more certayne to appoche / whiche techeth vs the sone to be egall to the fader / and semblable / and as to the body substancial of Ihesu cryste of whiche he is lasse than the fader / and wherof he had noo nede. And this bygoure is of grete courage and ferme without doubte for to byleue that whiche is not seene at eye and to assyre the desyres that may not be beholde / and saynt Austyn sayth. He ascended as a gyaunt to renne in his waye and tarped not / but he ranne cryng by horte / by wordes / by dedes / by deeth / by lyfe / by descendynge / & by ascendynge in synginge that we sholde retorne to him by good herte / that we may synde hym. The fourth is our surete / therfore ascended Ihesu cryst in to heuen / for to be our aduocate to god the fader / and we oughte to holde vs well assured whan we haue suche aduocate to god the fader / & this wytnesseth to vs saynt Iohan that sayth in his canon. we haue aduocate the fader Ihesu cryste whiche is mercyfull to vs for our synnes. And of this surete sayth saynt Bernarde. O man sayth he we haue a sure goynge or a comynge to god the fader / where as the moder is tofore the sone / to whome

The Ascencion of our lord.

the sheweth her breste and pappes / & the
 sone shewed to the fader his syde and his
 woundes. Wherby we may not be put as
 waie / where we haue so many sygnes of
 loue and of charite. The fyfth is our bygy
 nyte. A grete dignyte haue we gotten whā
 our nature is lyfte vp vnto the ryght syde
 of the fader / wherof aungelles of heuen
 consyderynge that / defende for to be woꝝ
 shipped of man. Apocalipsis. xix. Saynt
 Iohn wolde woꝝshyp the aungelles that
 spake to hym. And the aungell defended
 hym in saynge. Beware the that þ do not
 so. for I am thy brother & thy seruaunt
 where as the gloꝝ sayth. That in the olde
 lawe he defended not to be woꝝshipped of
 man. But after the ascencion / whan he
 sawe man lyfte vp aboue hys. And of this
 saynt Lyon sayth / in a sermon of the as
 cencion. This daye the nature humayne
 hath be borne aboue the heygth of all pay
 saunces vnto where as god the fader syt
 teth. As that it sholde seme moze meruail
 lous whan it is seen that it is moche ferre
 fro men so moche moze shewe they the re
 uerence & the honour that they haue. And
 herof the sayth mystruste not / ne hope fla
 keth not / ne charite amynisheth not. The
 sytte is the stedfastnes and fermeite of our
 sayth. Wherof sayth saynt Poule. ad he
 bꝛeos sexto. To Ihesu cryste we renue for
 refuge. for to kepe the hope that hath be
 delyuered to vs / as an ancre / whiche is
 ferme to the soule and sure / whiche ledeth
 to within heuen / where Ihesu cryste befo
 re vs entred. And saynt Lyon sayth thus
 The ascencion of Ihesu cryst is our mou
 tyng & lyftynge vp / and where the Joye
 of our hede is / there abyedeth the hope of
 our body. The seuenth is the shewing of
 the waye of heuen. Wherof sayth Wychee
 the prophete. he ascended to shewe vs the
 waye / & saynt Austyn sayth. Thy saour
 hath made that waye to the / arple thou &

go thyder. for thou hast that thou enter
 dest. be not now slouthfull. The eyght is
 the openyng of the gate of heuen. for ly
 ke as Adam opened the gate of helle. In
 lyke wyse Ihesu cryste opened the gate of
 heuen / as the chirche syngeth. Lorde Ihe
 su cryste thou arte he that haste ouercome
 the pyche of deth / that is the deuyl. And
 haste opened the realme of heuen to them
 that byleue in the. The nynt is the prepa
 racyon of the newe place. wherof Ihesus
 sayth in the gospell of Iohan. I goo for
 to make redy your place in heuen. And
 saynt Austyn sayth. Lorde araye that thou
 haste made redy. Thou arayest vs lorde
 to the. And thou arayest the to vs / whan
 thou makest redy þ place to the ende / that
 to the in vs. And the to vs may be the pre
 paracyon of the place / and the mancyon
 of euerlastynge helpe. Amen. ∞ ∞

Here begynneth of the blessyd
 holy fest of Pentecost. Or
 of the holy ghost.



The holy ghost as witnesseth saynt Luke in the hystoie of thactes of the apostles / on this daye was sente to the apostles in the fourme & lyknes of tonges of fyre. And of this sendynge & comynge viii. thynges are to be consydered. fyrste fro whome he was sente. Secondly in how many maners he was sente. Thyrde in what tyme he was sente. fourthly how ofte he was sente to thapostles. fyfthly in what wyse he was sente. Syxthly in to whome he was sente. Seuently wherfore he was sente. Eychtly by whome he was sente. And to the fyrst it is to wete that he was sente fro the fader / & fro the sone he was sente. And he also hymselfe the holy ghost gaue & sente hymselfe. Of the fyrst sayth saynt Iohn. Iohis. xliii. The holy ghoost whiche is sayd paracletus whome god & fader shall sende in my name. This is he that shal teche vs all. Of the seconde sayth saynt Iohn. If I go sayth Ihesus I shall sende hym vnto you. Now it is to wete that the sendynge is copared in thre maners to the sender. fyrst as he that gyueth beyng in his substance / & in this maner the sonne gyueth his rayes or beemes. Secodly as in gyuynge vertue or strength And so is the darte gyuen by the vertue & strength of hym that casteth it. Thyrdly to hym that gyueth his iurisdiction to an other / and thus the messenger is sente fro hym / of whome he hath that comaundesment / & after these thre maners the holy ghost may be sayd to be sente for it is sayd sente of the fader & of the sone. As hauynge vertue and auctoryte in his operacyon. Notwithstandynge hys selfe gyueth & sendeth hym the whiche thyng se meth to be verytable after this & the gospell of Iohn sayth. Iohannis. xvi. Cū ueneris ille spūs ueritatis. Whan the spirite of trouthe shal come whiche procedeth from the fader / he shall bere wytnesse of me that he cometh

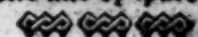
fro me. Now sayth saynt Lpon in a sermon of the penitencolle. The incommutable deite of the blessed trinite is without ony chaungynge one in substance. Not deuyded in operacyon all one in wyll / lyke in omnipotence / regall in glory & in his mercy He hath take to hymselfe the werke of our redempcyon / that the fader be to vs merciful / the sone to vs profytable / & god the holy ghost enflambe vs / and because that the holy ghost is god / therfore he gyueth hymselfe. And that this is true saynt Ambrose in the boke of the holy ghoost sayth thus. The glory of the trinite is approued by four reasons. Or for he is without synne / or for that he leueth the synnes / or for that he is creatour / & not creature / or for that he worshipped none but he is worshipped and in that is shewed to vs / that the blessed trinite was all gyuen to vs / for the fader hath offred all that he had as sayth saynt Austin. He hath sent to vs his sone in pryce of our redempcyon. And the holy ghost in sygne of our adopcion. Semblable the sone of god hath gyue hymselfe vnto vs. for thus sayth saynt Bernarde. He is our pastour / he is our pasture / & he is our redempcyon. for he gaue his soule in pryce of our redempcyon / his blode in to drynke / his fleshe in to mete / & his dunnite in to synall rewarde. Semblable the holy ghost gaue hymselfe all to vs / lyke as the apostle sayth. By the holy ghost is gyuen the worde of sapience to one / to an other of science / & thus of all graces pertyculer is gyue by the same holy ghost. And herof sayth saynt Lpon the pope. The holy ghost is the inspyrer of the sayth / gyuer of science / tetcher of chastyte / and causer of all helth. As to the seconde he is sent in thre maners / that is to wete that the holy ghost in two maners / inuysibly & uisibly. As to whyng in to & heres pure & chaste he descended uisibly. Whan by some sygne

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visibly he is shewed. Of the sendynge invisibly sayth saynt Iohn. *Iohannis tercio Spiritus ubi vult spirat.* The holy ghost where he wyl be inspyrith the hertes / but thou knowest not whens he cometh / ne whether he wyl go / and it is no merueyle for as saynt Bernarde sayth of this woꝝ de inuisyble / he is not entred by the eyen for he is not coloured / ne by the eres / for he sonneth not / ne by the nosethelles / for he is not medled with the ayre / ne entreteth not by the conduyte of the mouth. for he may not be swallowed ne by the felinge or attouchynge. for he is not manpable / ne may not be handeled. Thou demaundest than yf he hath sought any place naturall or humayne by whiche he myghtest knowe that he be comen in to the. Knowest thou sayth saynt Bernarde that of the mouynge of the herte I haue vnderstonde by his presence. And by the sleynge of vyces. I haue felte the vertue of his purgacion. And by the disculcyon and repreuynge of my synnes hydde. I am amercyfulled of the depnesse of sapience / and of the amercement of my maners how lytell a small that they ben. I haue experyence of the bounte of his mansuetude and of the reformation and renouacion of the spirite of my herte. I haue perced the thyknes & the noblesse of his beaute. And of the regard and consyderacyon of al these thynges. I am abasshed of the multytude of his gretnes. The sendynge visyble whan it is in one sygne visyble it sheweth. And it is to wete that in fyue sygnes visyble / the holy ghost is sente & shewed. fyrste in sygne of a doue vpon Ihesu cryst / whan he was baptised. *Luc. iii.* The holy ghost descended in bodely lykenes of a doue vpon hym. Secondly in lykenes of a fayre clowde and clere vpon Ihesu cryst at his transfiguracyon. *Mathei. xvi.* Lo he pet spek pge a bygyht clowde shadowed them

this was vpon the mount Thabor where Ihesu cryst spake w saynt Peter James and Iohn. And thus as he spake there descended a clere clowde that couered them all / where as the glost sayth thus. *Uhan Ihesu cryst was baptised and also whan he was claresyed the mysterpe of the trynite was shewed.* The holy ghost was shewed at baptisme in lykenes of a doue / & in the hyll in lykenes of a clere most fayre & clowde. Thyrde he was shewed in lykenes of a blowynge or a blaste. As sayth saynt Iohn. *Iohannis vicesimo.* He blesshed and blewe on them and sayd. Take ye the holy ghost in you of whome ye forgyue the synnes / they shall be forgyuen. And of whom ye reterne the synnes / they shall be reterneyd. Fourthly in lykenes of fyre. *Fyftly* in lykenes of tonges. And in these two maners he appereth to vs / to gyue to vs to vnderstonde that the propretees of the tonges & of fyre he putteth in the hertes where he descendeth. The doue hath waylynge for his songe / he hath noo gall / he maketh her hous in an hole / or in a walle of stone. And thus the holy ghost theym that he replenysbeth. He maketh them to wayle for theyr synnes. Wherof sayth *Psalm* the prophete. *Psalm. lix.* We shall all roze lyke betes / & wayle lyke doues. In thynkyng humbly and bytterly how we haue erred ayenst the scrypture. And for thys conforteth vs the appostle saynt Poule. *ad Romanos octauo.* The holy ghost ceased not to praye for vs. In mouynge vs to waylynge without nombr. for our synne the whyche ben without nombre. Secondly the doues ben without galles. And the holy ghost maketh them suche / where he descendeth / for that is his nature. Wherof sayth the wyse man. *Sapientie duodecimo.* *Quam* bos nus et suavis. &c. *Quorde* god how most che good and swete is thy spyrte in vs.

Also in the same place he is called swete benygne & humayne. Of that he maketh vs benygne & humayne / that is to wete / swete in worde / benygne in herte / and humayne in werke. Thyrddly þe doues dwell within the holes of walles of stone / that is to saye. In the woules of Ihesu cryste he maketh them to dwell that he fylleth. Wherof it is sayd in the canticles. Cantis cor scdo. Arise thou my spouse / my loue and my doue / my spouse & loue / that is a deuoute soule. And come my doue / for to nouryshe the smalle pygeons in the holes of the wall that is in the woules of our lord. Wherof sayth saynt Iherom. Spiritus oris nri. &c. Thus as he wolde saye. The spyryte that is of our mouth that is Ihesu cryste for he is our mouth / & our fleshe maketh vs to saye to cryst. In thynge vnto bye that is in thy passyon. In whiche Ihesu cryst was obscure derke & despyred we shall lyue by contynuall memory. Secondely he was shewed in lyknes of a clowde. The clowde is lyfte by fro the erth by vertue of the sonne. And nouryssheth and engendzeth rayne / & refressheth and coleteth the ayre and erth. Thus the holy ghoost them that he replenyssheth he lyfteth fro the erth / for to despyse the erthly thynges as sayth the prophete Ezechiel. The holy ghoost hath lyfte me in to thapre bytwene heuen & erth / & hath brought me in to Ierusalem in the vision of god. Secondly he refressheth thereth / that is þe hertes aynst the dyynesse of brennyng of byces / & of this was sayd to the byrgyn Mary. Spiritus sanctus superueniet in te. &c. The holy ghoost shall come in the / & the vertue of hym that is hyest shall shadowe the / & for all ardur of byces shall cole the. And the holy ghoost is called water / bycause þe water hath the vertue & nature to refresshe and cole. Wherof sayth saynt Johan. the euangelyst. From the holy ghoost the

flodes of lyuynge water shall ranne. and that same sayth he of þe holy ghoost whiche thapostles receiued. & of them þe receiued hym / for þe ryuers ranne thurgh al þe world upon them þe bleued in god. Thyrddly he engendzeth rayne / & descendeth by drops / & this is that Dauid sayth. The holy ghoost shall blowe & make waters to flow that is to saye by the tetes comynge fro þe herte droppynge fro the eyen. Fourthly he is shewed in lyknes of byeth / whiche is a spyryte of the herte / whiche is cast out by the mouth / whiche is lyght / hote / swete / & necessarye to byethe with. Thus the holy ghoost is lyghte to be shed in to a man. He is moost swyfte of ony thyng that is mouable as the glose sayth vpon this worde factus est repente de celo sonus. After the comynge of the holy ghoost / he made moe uynge as of thondre & of wynde / vchemēt and sodayne. And fylled al the house where the appostles sate / whiche abode hym in grete deuocyon / for the grace of the holy ghoost wrought not in his operacion of space / ne of tyme but he had sodayn mocyon. Secondly he is hote for to enflame the hertes / wherof Ihesu cryst sayth / I am comen to caste fyre in the erthe. but this is that brenneth and enflameth þe hertes / And is compared to wynde / whiche is hote / wherof is said in the canticles Veni auster et perflauium meum. Come wynde of the south and blowe in my gardyne / that is my soule. Thyrddly he is swete / for to make swete the hertes. And therfore is named by this name of vnion the swete vnion of hym teareth vs / whiche apperteyneth to our helthe. And it is named by name of dewe / wherof singeth holy chirche. Et sui rosis aspersione secundet. Where she prayeth þe aspersyon & spryngynge of the dewe make our hertes to growe in vertues. And also by space of tyme still and calme. 

After the stroke of the fyre descended a
 swete swardine of ayre softe and small. And
 there was our lord Jesu cryst. Fourthly
 it is necessarie to brythe in suche maner.
 That yf it myghte not yssue oute of the
 mouth / that he myght not brythe / anone
 the man sholde dye. And thus sholde we
 vnderstande of the holy ghoost. After this
 that Dauid sayth. *Auferes spiritum cor-
 et deficient / et in puluerem.* .xc. Lord god
 as soone as thou shalt take awaye theyr
 spyryte they shall fall & therfore sayth he.
Emitte spiritū tuū. .xc. Lord god sende
 thy spyryte to them & they shall be created
 by spirytual lyfe & be renewed / for the ho-
 ly ghoost is he that gyueth lyfe. Fourthly
 he was shewed in lyknes of fyre. Fifthly
 in lyknes of tonges / & the cause for why
 he appered in these two maners. I shall
 here after saye. As to the thyrde pyncypall
 in whiche tyme he was sente / he was on
 the fyfth daye sente after ester for to gyue
 to vs knowlege that the holy ghoost came.
 And it is the perfeccyon of the lawe / the
 remuneracyon perdurable / & the remys-
 syon of synnes. It appereth of the perfecc-
 cyon of the lawe. For fro the daye that the
 lambe was sacrefyed in the olde lawe / the
 lawe was delyuered the fyfth daye after
 that as the chyrche sayth in fyre / & also in
 the newe testament / fyfth dayes after ester
 descended the holy ghoost on the mount of
 syon in lyknes of fyre / lyke as the lawe
 was gyuen in the hest of the mounte of
 synay. So the holy ghoost in the solyer whe-
 re the souper of Ihesu cryste & of his apo-
 stles was made. In this apereth that the
 holy ghoost is the perfeccyon of al the lawe
 for in that is the plenytyude of dyscepcyon.
 Secondly the perdurable remuneracyon
 is in the holy ghoost / wherof the glose sayth
 thus. That the .xl. dayes in whiche our lord
 conuertereth with his dyscyples / sygnifye
 the holy chyrche. Also the fyftyth daye

on whiche the holy ghoost was gyuen ex-
 presseth the laste retraybucyon & rewarde
 perdurable. Thyrdly of the holy ghoost is
 the remysyon of synnes as sayth the glose
 therfore it was gyuen the fyfth daye. By
 cause in the fyfth yere was the Jubilee &
 all thyng pardoned & by the holy ghoost
 the synnes be pardoned. And it foloweth
 in the glose / in the Jubilee spirytual the
 pylsoners be delyuered the dettes ben qui-
 ted / the crypled ben repelled & called home
 theyr tagges ben rendred / & the bonde men
 ben rendred from theyr seruitude & made
 free. And the gylte of the is made quyte &
 delyuered / wherof sayth saynt Doule / the
 lawe of the spyryte of lyfe in Ihesu cryste
 hath delyuered me fro the lawe of synne
 and of deth. After the dettes of synne ben
 lefte. For charite couereth and quenchereth
 grete multitude of synnes. The crypled
 men ben called home. And the prophete
 sayth. *Spūs tuus bonus.* .xc. Lord thy
 good spyryte hath brought me in to the
 ryght honde of my countree / that is to he-
 uen. The heretage lost is rendred. wherof
 sayth saynt Doule / the holy ghoost had gy-
 uen wytnelle to our spyryte that we ben
 sones of god / & yf we ben sone we ben heys-
 res / whiche were seruantes to synne / we
 ben made free to god / for where the holy
 ghoost is / there is fraunchyse & lyberte. As
 to whyng the fourth how ofte he was sent
 to the apostles / after that the glose sayth.
 He was gyue to them by thre tymes / that
 is for to wete tofore the passyon of Ihesu
 cryste / after the resurreccyon / & after the
 ascencyon. fyrst to do myracles. Second-
 ly to releace the synnes. And thyrdly con-
 ferme the hertes / fyrst whan he sent them
 to preche and to cast sendes out of bodyes
 and to hele the seke maladyes / he gaue to
 them the puppantes & these meruaylles
 dyde they by the holy ghoost. Neuertheles
 it is not consequent that who soeuer haue

the holy ghost do miracles. For saynt Gregory sayth the myracles make not a man holy but shewe hym holy. He also euery man that doth myracles hath not the holy ghost. For euill people auasite them to haue done myracles saynge. Lorde lorde save they. Haue not we well prophesied in thy name. Thou hast gyuen to vs the spyryte of prophesye. God doth myracles by his aungelles by mater ampyable that they haue. And the fendes by vertue naturell/whiche ben in thynges created naturally & the enchaunter by helpe of fendes. The good crysten man by Justyce publyque. The euill crysten man by sygnes of Justyce. Secondly they had the holy ghost/whan he brythed on them saynge/take ye the holy ghost in to you/to whome ye lose theyr synnes/they shall be losed/& of whome ye reteyne/they shall be reteyned. Heuertheles none saue god may forgyue synnes/as to the synne that is in the soule/& whiche is the oblygacyon to payne perdurable. Or as to the offence of god the whiche is onely forgiuen by thynfusioun of the grace of god. And by the force & vertue of contricyon. Heuertheles we saye that the preeist alloyleth of synnes as for that he is Insigned or sheweth that the synner is alloyled of god/as to that that the payne that sholde be perpetuall/he chaungeth in to the temporall of purgatory/& also that for that the payne temperal is dewe he releceeth party. Thyrddly the holy ghost was gyuen to them on this day whan he cōfermed so theyr hertes that they dradde noo turmentes/by þ vertue of the holy ghost whiche al ouercometh/wherof sayth saynt Austyn. Suche is þ grace of þ holy ghost that yf he fynde heuynesse in the herte he bryketh it. yf he fynde desyre of euyl he destruyeth it. yf he fynde bayne drede he casteth it out. And saynt Lyon þ pope sayth The holy ghost was hoped of the apostles

not for thenne fyrst he had enhabtyed in them/but bycause that the hertes to hym sacred & dedyed moze sholde bysytte them And moze haboudauntly by grace sholde abyde in encreasyng his gyftes not then begon/of whiche he was not newly shewyng his operacyon/for his largesse passed all haboudaunce. As to the fyfth that is to wete how he was sent/it is to be known that he was with grete sowne in tonges of fyre/the whiche tonges aperted syttinge. And the sowne was sodeyne fro heuen vehement and shynnyng. It was sodeyne/for he had no neede of space temporall. It was fro heuen. For he made them celestyall that he replenysshed vehement. For he gaue drede of loue/or for that that he toke away the sowne perdurable/whiche is maledyccyon. Or for that þ he bare the herte out of carnall loue. Also he was replenysshynge for he fulfilled all the apostles/as sayth saynt Luke. Repleti sūt oēs spiritu scō. And it is to wete that there be sygnes of replenysshynge that were in the apostles. The fyrst is that the place wher he is gyueth noo sowne lyke a tonne of wyne that is full. To this purpose speketh Job/shall not the ore crye & roze/whan the racke is full/the ore shall not lowe ne crye whan the crybbe shall be full/lyke as he wolde saye. Whan the herte is full of grace hym ought not grutch by impacynce. This sygne had the apostles/for in the tribulacyon that they had/they resounded not ne grutched not by impacynce/but Joyously went to the presence of the tyrauntes in pryson & to turmentes. The seconde sygne is that he may receyue noo moze/els he were not full. In this maner he that is all fylled demaundeth no moze in lyke wyse the sayntes that haue plenitude of grace/may receyue none other lycour of erthly dylectacyon/& bycause they haue tasted the swetnes of heuen/they haue

The feest of Pentecoste

none appetyte to the erthly dylectacyons
Wherof sayth saynt Austyn / who so dzy-
neth one drop of delyces of paradys / the
whiche one drop is greter than all the see
occean / whiche ought to be vnderstonde /
that all thurst of these woylde is in hym
extincte. And this sygne had the apostles
whiche wolde haue none of the goodes of
this woylde in ppozze / but put it all in cos-
myn. The thyrd sygne is for to renne ou-
er out as it appereth by a ryuer whiche
aryseth and renneth ouer his bankes. As
Salamon sayth whiche fylleth as physon
wyledome. This flode of ryuer physon of
his nature aryseth and spzyngeth ouer / &
watreth & arouseth the londe aboute hym
In like wyse the apostles began to sprede
abrode. for after they had receyued the
holy ghost they began to speke diuers lan-
gages / where the glose sayth / that / that
was the sygne of plenitude. for the vessel
full shedeth ouer / as it appereth of saynt
Peter. for anone as he began to preche he
conuerted thre thousande. Secondly he
was sente in tonges of fyre / & here be thre
thynges to be cōsidered. fyrst for whom
he was sente comynctly in the tonges of
fyre. Secondly wherfore he was sente in
tonges of fyre moze than in an other ele-
ment. Thyrde wherfore he was sente in
tonges moze than in an other membre.
As to the fyrst. for thre reasons he was
sente and apered in tonges of fyre / to the
ende that theyr wordes sholde enflambe
the hertes. Secondly that they sholde pre-
che the very lawe of god. Thyrde that
they sholde knowe that þe holy ghost whi-
che is fyre spake in them / & that they shol-
de doubt noo thyng. And bycause alle
men sholde here the wordes of god / & they
sholde attribue ne take to them that they
conuerted by theyr predycacyon / but by þe
wordes of god. Of the seconde we ought
to knowe that he was sente in lykenes of

fyre for many reasons. The fyrst is taken
after the seuen vertues of grace. The hos-
ly ghost came in the maner of fyre / for to
make meke hye thynges by the gyfte of
drede he amolefeth & softeth harde thyn-
ges by the gyfte of pyte. He illumyneth
harde thynges by the gyfte of scyence. He
restrayneth the flodes of byces by the gyf-
te of the counseyll he affermeth & consol-
deth soft thynges by the gyfte of strength
he clereth the rust of synne by the gyfte of
vnderstondyng. He draweth by the crea-
tures by the gyfte of sapience. The secon-
de reason is taken after his dygnyte and
excellence / the fyre surmounteth & ex-
ceth all other elementes in beaute / in or-
dre / & in vertue. In beaute bycause of the
fayrnes of lyght. In ordre bycause of his
sytuacyon. In vertue bycause of bygour
in operacyon In lyke wyse the holy ghost
in these thre thynges excedeth all. For the
fyrst he is sayd the holy ghost pure with-
out fylth. for the seconde holy ghost whi-
che compyseth all other spyrytes of vni-
derstondyng by his incomprehensybylyte
for the thyrde he is sayd holy ghoost has-
yng all vertue / for he is inuynceble / for
he hath all strength seynge all thynges fro
ferre. The thyrde reason is take as to his
manysolde effecte / and this reason assygn-
eth Kobanus / saynge that the fyre hath
foure vertues or natures. It brenneth / it
purgeth / it chaufeth / and it lyghteth. In
lyke wyse the holy ghost brenneth the syn-
nes / he casteth awaye all coldnes & drede
of the hertes / & he enlumineth them that
ben ignoraunt. Of the fyrst zacharie the
prophete. He bzoyleth & brenneth the her-
tes / as the fyre brenneth the syluer. And
Dauid sayd. Lorde I praye the brenne
my reynes & my herte & dreye them fro all
synne. He purgeth also the hertes / after
that as sayth I saye / whan our lord had
wasshed awaye the fylthes of the dough

ters of syon / & hath purged the blode of Iherusalem fro the myddle of hym in the spyryte of Iugement / & in the spyryte of brennyng / than shall they be in saiete & surete / & keppe ayenst all tempest / and the prophete spekerh of the purgacyon & shall be made at laste whan all shall be purged cleane & pure that shall goo in to heuen. He casteth out also all coldnes and pusyllany myte of the hertes. wherof p apostle sayth be ye feruent in spirite that is of herte / the whiche thinge p holy ghoost maketh whan he espyryeth hym of his loue. And here of sayth saynt Gregoꝝy. The holy ghoost apere in fyre for all the hertes whiche he replenysshed & boydded the coldnes of fere / & enflambe them with the gloꝝy perdurable. He enlumyneth also the ignorantes wher of sayth the wyse man. Lorde god who shall knowe thy science. yf thou grue not thy sapyence & sende to vs thy holy spirite from aboue / that is he that all enlygneth & techeth. The fourth reason is taken after the nature of his loue. Loue is sygnesfyed by the fyre for thre causes. The fyrst cause is for the fyre is alway mouynge / so it is of the holy ghoost. for them that he replenyssheth he maketh them to be in continuall mouynge of good operacyon wher of sayth saynt Gregoꝝy. The loue of god is neuer ydle / as longe as it is in the herte of a deuoute persone it fructefyed. And it fructefyeth not / it is a sygne that it is not there. The seconde is for the fyre amonge all other elementes hath but lytell mater but stronge vertue in operacyon it hath in his qualyte. Thus the holy ghoost whome he replenyssheth maketh them to haue but lytell wyle to erthly thynges & gretely to spyrytuall thynges in so moche they loue not woꝝldly thynges moꝝe woꝝldly / but spyrytuall. Saynt Bernarde putteth. iiii. maners of loue / that is to wete to loue the woꝝldly thynges fleshely p spiryte fleshely

the fleshe spyrytuall & the spyryte spyrytuall. The thyrde cause is for that the fyre abasseth & maketh the thynges hye / he hath tentende on hye thynges despectled to bynge togyder. And by these thre thynges be vnderstonde thre vertues of loue / for as sayth saynt Denys in the boke of p names diuine / the fyre hath thre vertues for he enclyneth the hye thynges doune / he lyfteth the thynges lowe in heygth / he ordeyneth the thynges egall to theyr ordeynance. And these thre thynges maketh p holy ghoost in them that he replenyssheth. for he enclyneth theym by humylyte / he lyfteth them vp in desyre of hye thynges & them ordeyneth togyder by vnyte of maners. Thyrddly he appered in lykenes of a tonge moꝝe than in an other membre and for thre reasons / the tonge is the membre that is enflambd of the fyre of hell. And profytable whan it is well gouerned / and bycause that the tonge was enflambd of the fyre of hell / she had nede that the holy ghoost sholde come tenflambe it / as sayth saynt James. It is the fyre of the holy ghoost / & bycause it is euyl and lyghtly gouerned / she hath the moꝝe nede. for after that that saynt James sayth in his cronycle. All nature of bestes of byrdes & of serpentes ben mastreyed & ruled by man / but the tonge may not be mastreyed. And bycause it is a membre profitable whan it is well gouerned. Therfore he had nede of p holy ghoost that sholde gouerne it / he appered also in a tonge whiche is moche necessarye. To prechours he is necessarye. for he maketh them to speke feruently wuth out drede / & therfore he was in that lykenes / as sayth saynt Bernarde. The holy ghoost descended vpon the dysciples in tonges of fyre / to thende that they sholde preche & speke the lawe of the tonges of fyre. The holy ghoost also maketh them to speke & preche hardely & constantly. As saynt

The feest of Pentecoste.

Luke sayth in the actes of the appostles. They were all replenyshed with the holy ghost / & began to speke with hardynesse the worde of god / he maketh them also to speke in many maners for the grete & dyuers multitude of herers. And therfore it is sayd / they began to speke with diuers tonges / in suche wyse as the holy ghoost admynystrer to them he made them also to preche profytable to the edyfycacyon of the people / wherof sayth Vlage. The holy ghost is descended vpon me & had enownded me with his grace / wherof he had made my worde pleasaunt and profytable to the helth of creatures. Thyrddly the tonges appereth syttinge / in sygnefyng that he was necessary to presydentes & Iuges for he gyueth auctorite for to pardon & to forgyue synnes / as sayth saynt Iohn. Take ye the holy ghost by whome ye shall take awaye the synnes of them that wyll repent them. He gyueth also wysdome for to deme & Iuge. Wherof sayth Vlage. I shal put sayth god my spiryte vpon them that shal Iuge & deme truly. He gyueth also debonayrte & swetnes for to suppozte and molesye the Iugement / as it is sayd. Summi. x. I shal gyue to my people of my spiryte that is in the for to suppozte & burden of my people. The spiryte of Moyses was the spiryte of benygnyte and of swetnes that was in hym. for to Iuge the people. Moyses was moost meke & moost debonayre / and therfore god deliuered to hym his people for to gouerne. The holy ghost gyueth also aournement of holynes for tenfourme: as sayth the scripture. The holy ghost had aourned the heuens / that ben the hertes wherin descendeth / and as to the syrte in to whome he was sente in to the apostles / that were vessels cleane & pure & dyspoled to receyue the holy ghost. and that for. vii. causes that were in them. fyrste they were quyet and peaslyble in

herte / and this sygnefyeth that is songen. Dum compleretur dies pentecostes. &c. The daye of pentecost they were all toggyder in one place styll assembled. The daye of pentecost is the daye of rest / after that vlage sayth / vpon whome shall my spirite descende / but vpon an humble herte / and beyng styll. Secondly he was herde by dileccyon. And this is that scripture sayth Grant omnes pariter. They there all toggyder / for they were all of one herte & of one wyll. And thus the spiryte of man gyueth not lyf to the membres but that they be togider. In lyke wyse the holy ghost gyueth not spirituall lyf but to the membres bnyed spirytually. And as the fyre quens cheth & gooth out / whan the bondes ben taken away / so the holy ghost goth awaye whan the membres by dyscorde ben deuyded / & therfore it is songen of the apostles that the holy ghost soude them all one accord by loue & by charyte / & enlumyned them with clerenes shynnyng in them of the dyspayne deite. Thyrddly they were in a secrete place / for they were in that place where Ihesu cryste made wyth them his maundyng souper. Wherof is sayd. Osee secundo. I shal lede mannes soule in to a solytarye place / & shal speke to it in secrete. Fourthly they were in oryson & prayer continually wherof is songe. Quantibus apostolis desu venisse. &c. Whan they were in prayer / thenne came the holy ghost vpon them / whiche prayer is necessary to receyue the holy ghost: lyke as the wyse man sayth. I haue prayed god: & the holy ghost is comen in me. wherof sayth Ihesu cryst. Iohannis. xii. I shal praye god my fader & I shal sende to you in my frede the holy ghost that shal comforte you. fftythly they were garnysshed with humylyte & mekenes. And that is that they were syttinge whan the holy ghoost came. And here of sayth Dauid. Lord god thou arte he that

sendest the fountaynes in to the vales /
that is the holy ghoſt whiche is the foun-
tayne of grace / whiche he sendeth in to the
humble hertes. Sorytly they were in peas
to gyder / in that is to be vnderſtonde that
they were in Iheruſalem / whiche is almo-
che to ſaye as the byſyon of peas / & that
peas is neceſſarye to receyue þe holy ghoſt
Our lord ſhewed whan he came to them
after his reſurreccyon ſaynge. Pax vobis
Peas be with you. And after ſayd take ye
the holy ghoſt. Seuenthly there were lyft
bp in contemplacyon. And this to vnder-
ſtonde that they receyued the hely ghoſt
in an hye place / wherof ſayth the gloſe /
who that now deſyret the holy ghoſt in
his herte let hy put the hous of his fleſhe
vnder his fete by lyftinge by his herte by
contemplacyon / & as to the ſeuenth wher
foze he was ſente it is to be noted / for. vii.
cauſes he was ſent / that ben vnderſtonde
in this auctoryte. Paracletus autē ſpirit⁹
ſanctus quē mittet pater in nomine meo
ille vos docebit oia. The fyrſt cauſe is for
to the comforte ſorowfull / whan is ſayd
paracletus / whiche is as moche to ſaye as
comfortour / as god ſayth by I ſaye. The
ſpyryte of god vpon me / & it foloweth to
the ende that I ſholde comforte the we-
pers of ſyon that ben the doughters that
ſawe god. Wherof ſayth ſaynt Gregore.
The holy ghoſt is ſayd cōfortour to them
that he fynde waylynge for theyr synnes
that they haue cōmyſed / he maketh redy
hope of pardon in lyftynge theyr hertes
fro affliccyon of ſorowe. The ſeconde is
for to quiken the dede whan he ſayth ſpūs
for the ſpyryte is he that quykeneth / as it
is ſayd in Ezechiel. ye bones that ben drye
& without lyfe I ſhal ſende in you my ſpy-
ryte / & ye ſhall lyue. The thyrde cauſe is
for to ſanctefye & make clene the ſynners
in this that he ſayd ſctūs / as it is ſayd ſpy-
ryte by cauſe he gyueth lyfe. Also he ſayth

holy by cauſe he ſanctefyeth & maketh cle-
ne / & it is ſayd pure & clene / therfore ſayth
Dauid. The grace of the holy ghoſt whi-
che is a flode pure and clenſynge / he gladi-
deth the cyte of god / that is holy chyrche.
And by this flode our lord hath ſancti-
fied his tabernacle. The fourth cauſe is /
he is ſente for to conferme loue amonge
them that ben in dyſcorde & hate / whiche
is noted in this worde pater / he is ſayd fa-
der bicauſe that naturally he loueth vs as
ſayth ſaynt Iohn in the goſpell. Iohānis
xiii. Iheſu cryſte ſayth my fader loue you
as his ſones / & yf ye be his ſones then be ye
bzyethen eche to other / & bitwene bzyethen
ought alwaye to perſeuer loue frendſhyp.
The fyfth cauſe is for to ſaue the Juſte &
true men. In this that he ſayth. In noīe
meo / that is Iheſus / that is to ſaye ſauy-
our In whole name the fader and the ho-
ly ghoſt to ſhewe that he came to ſaue the
people. The ſyxtē cauſe is for forme the ig-
norauntes / in this that he ſayth. Ille vos
docebit omnia. The holy ghoſt whan he
ſhall come he ſhall teche you all thynges.
As to the ſeuenth that he is gyuen or lent
fyrſt in the begynnynge of the chyrche by
prayer as thus / whan he came thapostles
prayed god and were in prayer / wherof is
longen. Orantibus apoſtolis deū benūſſe.
thapostles praynge the holy ghoſt came. &
Luce. iii. Iheſu praynge the holy ghoſt de-
ſcended. Secondly he came by herynge at
tentyfly and deuoutly the worde of god.
Actū. i. As ſaynt Peter was prechynge
the holy ghoſt deſcended vpon them.
Thyrdly he came by holy and beſy operas-
cyon / that is by this that is ſayd. Inpone
bant manus ſup eos & accipiebant ſpiritū
ſanctū. The apoſtles put theyr hondes on
them that blyeued / & anone they receyued
the holy ghoſt / & this impoſycyon of the
handes ſygnifyeth the abſolucyon of the
preſt / whiche the holy ghoſt gyue vs.

The feest of corpus christi.

¶ The feest of corpus christi.



¶ He grete largesse & benefices that god hath distributed to crysten people gyue to the sayd people grete dygnite. For there is no people ne nether was soo grete a nacyon & theyr goddes approached so nys

ghe theym as our lord is vnto vs. The blessyd sone of god wolde make vs partyners vnto his dyuynite & godhede & therfore he toke our nature to thende that makinge hymselfe man he wolde make men as goddes. And all that he toke of vs. He gaue all agayne to vs for our saluacyon. He gaue his propre body in offerynge vnto god the fader in the awter of the crosse for our reconsyliacyon. And shedde his blode in pyce & wasshynge our synnes. To the ende that we myght be redeemed from the myserable scrupitude where in we weren. And that we sholde be also clene and clenfed of our synnes. And also to thende that this excellent benefyce abyde to vs in perpetuall memozye. He hath vnto deuoute hertes and faythful gyuen his owne body in mete. And his precyous blode in drynke in lykenes of brede and wyne. O precyous feest and conyuue and verayly full of grete wondre. The feest helthfull and replenysshed ful of all swetnes what thyngge may be moze precyous than the noble conyuue or feest. In whiche not onely the fleshe of calues ne of oxen / lyke as was gyuen in the olde lawe for to taast. But the propre body of Ihesu cryst / whiche is very god is presented for receyue and assauiour deuoutly. What thyngge myghte be

moze full of grete admyracyon / than this holy sacrament is. In whiche the brede & wyne ben commyrted substancyally in to the propre body of Ihesu cryst. And therfore Ihesu cryst there is conteyned vnder the spece and lykenes of brede and wyne. He is eten and receyued of the good and true crysten men / but for that he is not departed in peces ne assondred in his membris / but abydeyth all hole and entyere in eueryche of his partyes. For yf this holy sacrament were deuyded or departed in a thousande partyes. In eueryche partye sholde remayne the propre body of our lord hole & entyere. None other sacrament is not of soo moche meryte ne soo full of helth as this sacrament it. For by this ben purged the synnes / the vertues ben encreced / & the thoughtes ben engrassed & fullylled with the haboundaunce of all good vertues. He is in holy chyrche offred for the lyuyng and them that ben deed. To the ende that he may proufyte to all that whiche is for theyr saluacyon of all them that ben ordeyned & instyted to consacre it. The swetenesse of this holy sacrament may none expresse by the whiche swetnes is spyrytuallly tasted & remembred the excellent charyte that god shewed in his glorious passyon / & to thende that it myght be the moze feruently impressid in the hertes of deuoute and faythful peple. of the grete largesse of his charyte / whan he sholde departe out of this worlde and go to the fader. And wolde ete his paske lambe with his dysciples. Thenne he instytud this holy sacrament for a memozye perdurable of his passyon / as the accompysshment of auncyent fygyres / & of the myracles that were done by hym. And also to the ende that they that were sorowfull & heuy for his absence / sholde thereby haue some solace synguler. This is than a thyngge ryght conuenient and couenable vnto

the deuocyon of quoute herres to remem-
bre solemply this institucyon of so helthfull
and meruaylous sacrament. To the ende
that the ineffable maner of thomaunce &
thought dypnye bysble be honoured and
wozshypped. And that the myghte and
pupillatice of god be loued & thanked whi-
che in this sacrament werkech so meruay-
lously. And also of so helthfull and of so
swete and gracyous benefyce/ben gyuen
and rendred to god due thankynge and
graces. And how wel that the daye of the
Cene oz souper/in whiche this noble sacra-
ment was instytued is specyall memo-rye
made of this sacrament. How be it the sur-
plus of the scrupce of the same daye aper-
teyneth to þ passyon of our lord. In whi-
che passyon our moder holy chyrche is oc-
cupped all that daye deuoutely. And by
cause this instytucyon of so noble sacra-
ment may be halowed moze solempnely.
The pope vrbain the fourth by grete affec-
cyon that he had to this holy sacrament
moened of grete deuocyon. He ordeyned
the feest and remembraunce of this holy
sacrament. The fyrst thursdage after the
octaues of pentecoste for to be halowed of
all good crysten people. To the ende that
bse thrygh out all the yere this holy sacra-
ment to our saluacion may do our deuour
to this holy institucyon specyally in the ty-
me. Whan the holy ghost enspyned and te-
ched the herres of the dyscyples to knowe
the mysterpe of this holy sacrament. For
in that tyme there the true saythfull dysc-
ples began to frequent it. It is redde in
the actes of the appostles that they were
perscueraunt in the doctryne of the appo-
stles & in comunycacyon of the bryngynge
of the bryde in deuoure ozysons after the
sendynge of the holy ghost. And to thende
that the holy institucyon of this amercous
sacrament sholde be the moze honourably
halowed on the sayd day and by the bras

and octaues solowynge. In the bysble
bucyon materpall that ben byscopred in
cathedral chyrches. The fore sayd pope
Urban hath gyuen of his powere and laci-
gelle apostolique wages sperrytually and
pardon specyally unto all them that shall
be personally in clene lyfe at houres dyes-
nell and nocturnell. Of this holy solemp-
nyte to thende that every good catholyke
persone sholde haue the moze desyre to co-
me to one so grete a solempnyte ouer all
where it shal be halowed. That is to wete
at matynes. C. dayes of pardon at masse
as moche/at fyrst euenfonge as moche &
at the seconde euenfonge on the daye also
C. dayes. At houres of prime/of tierce/of
syxte/of none and of complene/at every
che of these houres. xl. dayes. On thocher
dayes duryng octaues for every daye
to them shall be at matynes/at masse/at
tyerce/at syxte/none/euenfonge and com-
plene an. C. dayes of pardon. And al these
pardons of the tresour of the chyrche by
the myserycorde dypnye/he hath gyuen
them and instytued to endure perpetually
This sacrament figured our lord whan
he sente manna from heuen unto the old
faders in deserte/where they were fedde
with mete celestyal. And it is sayd that
the men had eten bryde of aungelles/but
alwaye all they that had eten therof they
died in desert. But this mete that ye now
receyue is the hyynge bryde whiche des-
cended from heuen/the admynystrer the
substaunce of the lyfe eternal & therfore
who someuor receyue this bryde here wo-
thyly/he shal neuer dye eternally for this
is the propre body of Ihesu cryste. Now
consyder here than whiche is moost excel-
lent and moost profitabill the bryde of the
aungelles or hyynge body of Ihesu cryste
whiche is lyfe perdurable. The manna as
for sayd came fro heuen. This precyous
fleshe is aboue the heuen. This manna is
e. iii.

The feast of corpus christi.

celest pall. This fleshe here is god the creatour of heuens / the manna was kepte vn to the moꝛowe / and was corrupte. This brede may fele noo corrupcyon to them in deserte aboue sayd sprange water out of a stone / to vs is sprongen the blode of the amercous Ihesu cryst. The water refretheth them for an hour. But the precious blode of Ihesu cryst wellmeth vs perpetually. The Jewes dranke and alway were a thurst. But thou crysten man whan þu halste dronken of this beuorage here thou mayst neuer after haue thurst. That othet was gyuen to theym in a shadowe & bmbꝛe / but this was gyuen in trouthe. Now ye shall vnderstonde this that was in the shadowe / they dranke of the water that yssued out of the stone. This stone was Ihesu cryst / and yet they pleased not alwaye in theyr werkes to god / and therfore dyed they in deserte. All tho thynges there were done in fygure to gyue knowlege of thynges moze grete and moze notable. It is moche greter thyng of the lyght than of the shadowe / semblably of the veryte than it is of fygure. And also moche greter of the body of our creatour and maker / than it is of the manna that came fro heuen. Thou shalt demaunde patauenture how thou assermest and assurest me that I receyue the body of Ihesu cryst. Whan I se an other thyng / we haue many ensamples by the whiche we may well pꝛeue that it whiche thou receuest is not that thyng that nature hathe fourmed / but it is well that the benedyccyon hathe consecrated. The benedyccyon hath greter myght than nature. For by benedyccyon of tymes nature hathe ben chaunged. Moyses that helde a rodde in his honde / whan he cast it to the erth / it became a serpent anone he toke it vp / & it turned in to the nature of a rodde. Thou seest thenne how by the grace of the prophete / the na-

ture hath be chaunged thowes of the serpent and of the rodde. The ryuers of Egypte came somtyme theyr cours natural but sodaynly by the baynes of the fontaynes blode began to yssue and remne soo longe that the people wylt not for to drynke. After at the pꝛayer of the prophete / the ryuer of blode ceased / and came agayne to his nature of water as it was afore. The people of thebꝛeys were on a tyme all enyrronned and enclosed of the egypciens by twene the see and them. Moyses lyfte by his rodde / and than the water departed and assembled vnto the lykenesse of a wall and there appered to theym a waye for to go on fote / and the fode of Jordan in his propre place ayenst his nature retourned ayenst the byll. The olde faders that were in deserte also a tyme hadde grete thurst. Moyses toke his rodde and smote a stone out of the whiche yssued grete haboudaunce of water. Is not the grace of benedyccyon whiche hath wrought aboute nature / whan the stone gyueth water whiche he may not by nature. Marach that was a ryuer ryghte bytter / in suche wyse that the people that had grete thurst myghte not drynke it. Moyses put a staffe in the water & sodaynly by the grale of benedyccyon whiche there wrought / it lost the bytternes and became swete. Semblably in the tyme of elysee the prophete / one of the fones of the prophetes let fall the yren of his axe in the water / the whyche yren after his nature sanke downe to the botom of the water. Than he came to helysee pꝛayinge hym for his axe / helysee put his burden in the water & anone the yren began to swymme aboue the water / whiche is a thyng aboue nature. For the weyght of þe yren is heuyer than the lycour of þe water. By all these thynges & by the blessinges of the prophetes we se clerly how grace or benediccyon hath thus wrought aboute

nature. And than syth that benedyccion
humayne diuers tymes hath thus conuer
ted thynges apenst nature. What shall we
saye of the consecracyon drynye/ where the
wordes of god werke. for this holy sacra
ment here that thou receyueste is conse
crace of the worde of Ihesu cryst. Than yf
the worde of Helye was of so grete effecte
that is made fyre to descende from heuen
of moche more balewe & effecte is the wor
de of Ihesu cryst/ for to turne the lykenes
of elementes. We haue redde of þ̄ werkes
of the worlde. As god sayd/ & comaunded
so was it made. he comaunded/ & it was
made/ & the worde that made all thyng
of nought/ may not the same chaunge the
thynges that haue ben made in to other
spece & lykenes. It is not lesse to hym to
create thynges than to chaunge thynges
We shewe also the mysterie of the incar
nacyon of our lord Ihesu cryst was not
that aboue nature that Ihesu cryste was
borne of the virgyn marie yf þ̄ demaunde
of the ordynaunce of nature/ thou knowest
that the woman hathe a custome to con
ceiue by the seed of man. But the byrgyn
marie engendred and conceyued aboue
the ordynaunce of nature/ and alwaye re
mayned a byrgyne. And this holy sacra
ment that we now consecrate is the pro
pre body of Ihesu cryst that was borne of
the virgyn/ wherfore than sechest thou of
the ordynaunce of the precyous nature of
Ihesu cryst whan he is aboue all nature.
He that was borne of the virgyn is the pro
pre flesh of Ihesu cryst/ the whiche was
crucefied & buryed. And verely this pro
pre flesh is in this sacrament. Our sauys
our Ihesu cryst sayth. Loo this is my pro
pre body/ tofore the benedyccion of the ce
lestyall wordes/ it is an other especye/ but
after the consecracyon it is the propre bo
dy of our lord. For as soone as the conse
cracyon is preferred & sayd/ the substance

of brede is couerted in to the blessyd body
of Ihesu cryst. And in lyke wyse of the wy
ne and water in the chalys/ after the wor
des of consecracyon sayd is the very body
of our lord also holy in flesh and blode.
All the remenafit that is sayd in the masse
ben praylynges & louynges to our lord/
and also prayers for the chyrche/ for the
kyniges & for the people. But whan this
holy sacrament is consecrate the priest vs
seth not his owne wordes/ but he spekeþ
the propre wordes of Ihesu cryst/ & so don
sacrefyeth the sacrament/ the whiche worde
of Ihesu cryste is it/ by whiche all thyng
was made/ the heuen/ the erth/ & the sea.
Than mayst thou se what a werke is the
worde of Ihesu cryst. And syth that so mo
che myghte and power is in the worde of
Ihesu cryst/ that it whiche neuer had be
began to be. Than by moche more reason
may he make that to be conuerted in to
other substance. And thus that whiche
was brede tofore the consecracyon is the
propre body of Ihesu cryst after the cons
secracyon. And thus hath our blessyd lord
de lefte to vs his blessyd body for to be ho
noured here in erth and worshypped/ and
by reason me thynerth he myght doo noo
lesse/ consyderynge our instablenes/ and
how prone the peple haue ben to worshypp
falle goddes and ydolles/ & how ofte his
owne chosen people the Jewes departed
from his lawes and toke to them fals god
des. Notwithstandynge the grete myra
cles and meruaylles that he dyde and shewe
d for them/ than to leue his owne pro
pre body amonge vs dayly to be remem
bred in eche wyng of al ydolatre for the
saluacyon of our soules/ whome we besee
che that we may receyue vnto our perpe
tuall saluacyon. ~~~~~

The dedycacyon of the
temple of chyrche. ~~~~~

The dedycacyon of the chyrche



The dedycacyon of the chyrche is so lemply halowed amonge thother feestes of the chyrche. And bycause that it is double chyrche or temple that is to wete materpall and spyrituall. And therfore it is to be seen shortly of the dedycacyon of this double temple. As to the dedycacyon of the temple materpall: thre thynges ben to be consydered. fyrst wherfore it is halowed or dedycate. Secondly how it is halowed. Thyrddly by whome it is halowed. & bycause that two thynges ben in the chyrche þ ben halowed/that is the awter & the temple/therfore it is fyrst to be seen how the awter is halowed. The awter is fyrst halowed for thre thynges. fyrst to make sacrefyce to god/as it is sayd Genesis. viii. Noe edyfyed fyrst an awter to our lord & toke of all the byrdes & of all the beestes/ of the worlde & offred them vpon the awter. And the sacrefyce that we make vpon thauter is the body & blode of Ihesu cryst that we sacrefyse in memorye of the passyon of our lord & after that he comaunded vs and sayd. Do ye this in my memorye/we haue thre memoryes of the passyon of our

lorde/ the one is the mynde of the passyon hym of that we haue in wytyng/ and the other imagined in fygure/ & that is to the syght for thymage of Ihesu cryst & of the other ymages that ben in the chyrche for the remembraunce of Ihesu cryst & of his sayntes is for to moue the deuocion of the people. These ben also as the bokes of the laie people/ & these two memoryes be but one. The seconde memorye is the worde/ that is the passyon of our lord preched/ & this mynde is as to the heringe. The thyrde mynde is the passyon of our lord transfigured in to this sacrament whiche is be ryly the soule/body & blode of Ihesu cryst & this mynde is as to the tastynge. And yf the passyon of Ihesu cryst whiche is wys ten embraceth the talent/ & that whiche is preched embraceth it yet more. Woche more ought this sacrament enflambe in whiche it enprinted so significatly. Secondly as for to call the name of our lord/ wherof is sayd Genesis. xii. Abrahā edyfyed an awter to our lord/ & this inuocacyon or callynge ought to be made/ after that thapostle sayth to thy mouth/ or by prayers made by admyracyn for to take away the synnes fro vs. Or by orysones made to gete the goodes. Or by requestes made to encrease þ goodes & to kepe them. The fyrst that is made vpon the awter is sayd properly a masse/ bycause Ihesu cryst is sente fro heuen/ & this worde masse properly is sayd of sendynge/ & to þ masse Ihesu cryst is sente from his fader/ & sacreth the same hoste. For fyrst we haue hym fro his fader sente to vs by his incarnacyon/ and after sent of vs to his fader by his passyon. And fyrst he began to be with vs by sacrefyng and we wyth hym by this oblacyn that he praye for vs. And it is to wete that the masse is songen in thre langages. That is in greke/ in ebrewe/ and in latyn. And is for to represent the tytle/ whiche was set

Richard

on the crosse in his glorious passion / whiche
he was in greke ebrew and latyn. And
also for to synnefy that all maner of lan-
gage ought to prayse god. The tonge la-
tyn is thosyde gospel and psalte. And the
songe in greke is the kyttes whyche ben
sayd nyne tymes / that we may come to þ
nyne orders of aungelles. The ebrew is
alleluya / sabaoth & osanna. Chyrdly it is
halowed for to synge on / & herof sayth the
boke Ecclesiaste the. xlvii. chappre. He or-
deyned them power ayenst theyr ennys
And made them to be put awaye from as
bout the awter / and made the syngers to
synge & to gyue swete melodies in theyr
sowne / & sayd melodies in pluzel nombre
after that Hugo de sancto victore sayth /
there ben thre sownes that make thre me-
lodys. for there is a sowne by synnyng
by wynde and by songe / the touchyng of
synnyng aperteyneth to the harpe / & the
wynde to the organes / & the voyce to the
songe. And this concorde of songe & tou-
chyng of the harpe may be assignyd to the
concorde of good maners / for as to the
touchyng of the harpe it may be reported
to the werke of the bondes / & blowyng of
thorganes / to the deuocō of the thought
And the songe of the voyce to the predy-
ge of the worde of god / but in this what
profyteth the swetnes of the voyce / with-
out the swetnes of the herte. She breketh
the voyce / but the wyll kepeth the concor-
daunce of the voyce & of good maner / so þ
by ensample he accorde hym to his neygh-
bour / & by his good wyll he accorde hym
to god. And by obedyence to his mayster /
& this is the treble maner of musyke / whi-
che is reported to the treble dyfference of
the offyce of the chyrche. for the offyce of
the chyrche is made in psalmes / in lessons
and in songe. The fyrst maner of musyke
is made by touchyng of syngers as in the
lawte & semblable instrumentes. The

seconde is the songe as of the voyce / & the
aperteyneth to the lessons / & therof sayth
synge ye to h in depoyntye your voyce
The chyrd is by blowyng / aperteyneth
to the songe of a trompe / and herof sayth
Dauid. Prayse ye hym in the soun of
the trompe / the temple of the chyrche is
halowed for. b. reasons. The fyrste is by
cause that the deuyl & all his power be put
out. Wherof saynt Gregore recounteth
in his dialogue / that as a chyrche of the be-
retykes Arriens was yelden to good cry-
sten men. And they halowed it and had
brought the relikes of saynt fabyen and
sebastyen & of saynt Agathe all the peo-
ple were there assembled and they herde
sodeynly a huge crye & renne hyther & thy-
der amonge theyr fete sechynge the doores
of the chyrche / & he myghte not be seen of
no man. Wherof the people had grete mer-
uayll. But our lord shewed to them that
it was the soule spyte that dwelled to-
fore in that place. And that nyght was a
grete noyse vpon the couerage of þ chyr-
che lyke as they had renne vpon it. And
the seconde nyght was yet a grete noyse.
And the chyrd nyght was so ferefull and
so horryble a grete noyse as that the chy-
rche sholde haue be thowen downe vnto
the foundament / & than the wycked spy-
ytes departed and came no more there.
The hydeous sowne signefied that for cer-
tayne the fendes yssued by constraynt the
whiche he had longe holden. Secondly it
is halowed / bycause that they that flee to
the chyrche sholde be saufe. Wherof some
chyrd after the dedycacyon ben ppeuple
ged of pces / that they that ben culpable
& flee to the chyrche that they may be sauf
Wherof the canone sayth. The chyrche de-
fende the culpables fro blode / that they ne
lese lyfe ne membre. And therfore Iacob
fledde to the tabernacle / & toke the awter
Chyrdly it is halowed by cause that the

The dedycacyon of the chyrche

orisons be enhaunced there / & it is sygner
fyed in the boke of kynges the. viii. chapy
tre. Whan the temple was dedycate Sa
lamon sayd / who so euer shall pray in this
place & shalte here hym lord in heuen / &
whan & hast herde hym & shalte be to hym
debonayr. And we worshyp god in & chir
ches towarde & cest for thre reasons / after
that Wanyell sayth in the fourth boke the
fyrst chapytre. fyrst bycause & we shewe
that we requyre our peas / secondly that
we beholde Iesu cryst crucefyed / thyrdly
that we shewe that we abyde hym a Juge
to come / & Wanyell sayth / god planted pa
radys in the hous of thest. for the whiche
he cryled man / bycause he brake his com
maundement & made hym dwell tofore pa
radys towarde the occyent. or he wente
ony ferder & therfore we loked now in the
chyrche towarde thozent. And our lord
crucefyed behelde towarde thoccyent / &
thus loke we worshyppe hym towarde
thozient / he was bozne a hye / & so worshyp
hym thapostles / & so he shall come as they
saue hym goynge to heuen / & so worshyp
we hym towarde thozient in abydpge tyll
he come. fourthly the chyrche is halowed
bycause that there lounge & pray synge
be rendred & gyuen to god / & this done at
vii. tymes or houres canonicals / at maty
nes / at prime / at tierce & so at other. & how
be it that god is to be prayled in al the hou
res of the daye. But bycause our infirmite
suffyleth not therto / it is ordeyned that at
these houres we prayse god specyally / by
cause that these houres in some thynge be
more preuyleged than & other / for at myd
nyght whan matynes ben songen Ihesu
cryst was bozne & also was taken & dyspy
sed of the Jewes / & at the same houre he
despoyled hell takinge mydnyght largely
that is to say afoze day he arose fro deth to
lyfe / & he apered at thoure of prime / & it is
sayd that he shall come to the dome at myd

nyght / wherof saynt Jerom sayth I wel
ne that tho thynge that thapostles haue
sayd shall be before day. for the day of the
byggell of eester before mydnyght it behou
ueth not to leue matyns / for the people as
byde the comynge of Ihesu cryst / & whan
this tyme shall come men oughte to haue
surete that all men make feest that day / &
we synge at & houre pray synge / bycause
that we gyue hym thankynge for his na
turyte / & of that deliuerance of the holy
apostles so that we may besply abyde his
comynge / & the latodes be aduised to the
matynes / bycause that in & moze tyme
he drowned the egypciens in the see / & crea
ted the world / & arose / & at this houre let
vs gyue thankynge to god / & we be not
drowned in the see of this world with the
egypciens / & that we rendre lounge to
god for our creacyon & for his resurrecti
on at the houre of prime Ihesu cryst came in
to the temple & the people assembled there
to hym. As Lucas sayth the. xxi. chapytre
he was at that hour presented to pylate / &
at this hour after he was ryfen he apered
fyrst to the women / & this is the fyrst hour
of the day / & therfore let vs gyue thankin
ge to god & pray synge bycause & we may
folowe Ihesu cryst & we may yelde to him
the fyrst fruite of all our werkes. At the
hour of tierce Ihesu cryst was crucefyed in
the tonges of the Jewes & was boude to
a stake & beten tofore pylate. And as it is
sayd the stake or pylat that he was boude
to sheweth yet his blode / & this same hour
was the holy ghost sene to the apostles in
the. vi. houre he was nayled to the crosse &
derknes was thurgh out al the world / so
that the sone beweped the deth of his lord
& couered hym with blacke in suche wyse
that he gaue no lyght to them that cruce
fyed his lord / & at this hour was he at dy
ner that day of his ascenpyon w his dyscy
ples. At thour of none Ihesu cryste gaue

by his spirite. & the knight perced his syde
 And the company of the apostles had a cu-
 stom to assemble than to praye / & Ihesu
 cryst ascended that hour in to heuen / & for
 these honoures praye we our lord at all
 houres. At euensonge tyme Ihesu cryst
 made the sacrament of his body & of his
 his blode togyder. He wellshed the fete of
 his apostles and dyscyples / he was taken
 downe of the crosse & borne to the sepulchre
 he manifested & shewed hys selfe to his dys-
 ciples in habite of a pilgrym / and for these
 thynges the chyrche gyueth thakynge to
 god at this houre. At complyn Iesu cryst
 swet water & blode. His monument was
 deliuered to be kepte / & there he rested / &
 whan he was risen he shewed hys selfe peas
 to his apostles. And of these thynges gyue
 we louynges and thankes vnto god. And
 herof sayth saynt Bernarde / how we owe
 to rendze & gyue thakynge to god. Whi
 then sayth he whan ye sacrifice to god w
 prayynges and thankynge. Joyne your
 mynde to your wordes. And thy talent to
 thy wytte & gladnes to thy talent. And de-
 meure to thy gladnes / & humylyte to thy
 demeure / and to humylyte thy free wyll.
 fyfthly the chyrche is halowed for cadmy
 nystr there the sacrament of the chyrche
 lyke as on the table of god / in whiche the
 sacramentes ben comunied & administrad.
 and some sacramentes ben administrad &
 giuen to them that entre / as baptym: and
 some ben gyuen to them that ysue out / as
 is the last vnccon or enelynge. And some
 ben gyuen to the abyders & dwellers / as
 is ordres. And some syghte & fall to them
 is gyuen penaunce: some other contraryeth
 & to them is gyuen hardynesse of courage
 for to enforche them / & that is by confyрма-
 cyon / and to other is gyuen mete for to sus-
 teyne them & this is for to receyue the sac-
 cred body of Ihesu cryst / and somtyme is
 taken away the lettynge that they fal not

in to synne / and that is by conuocacyon of
 marpage. Secondly it is to wete how she
 is halowed / & it ought fyrst be knowen of
 the adwter / & after of the chyrche / & many
 thynges apperteyne to the halowynge of
 the adwter / & fyrst ben made on the four
 corners of the adwter / four crosses of holy
 water / & enuyroned aboute. vii. tymes / &
 vii. tymes aroused & bespyent with the hol-
 ly water stycke of sprynkle / after the encen-
 ce is byent on the adwter. And after it is es-
 noyted with cryme / & than it is couered
 with blacke cloth. And this representeth
 them that go to the adwter / for they ought
 fyrst to haue charyte in four maners that
 is that they loue god and themselves / theyr
 frendes and theyr enemyes. And this syg-
 nifyeth the four crosses on the four cor-
 ners of the adwter / & of these four corners
 is sayd in Genesis the. xxi. chaptyre / &
 shalte stratche to thorspent / to thoreccident
 to the north / & to the south. Or the four
 crosses y ben made in f four corners be
 sygnifyed that Ihesu cryst saued by the
 crosse the four partys of the worlde. Or
 for this that they sygnifye that we oughe
 to bete the crosse of Iesu cryst in four ma-
 ners / that is in the herte by thought in the
 mouth by confessyon / in the body by wor-
 tycacyon & in the bysage by continuall im-
 pressyon. Secondly to haue cure & owe to
 wake. And this sygnifyeth by the enuyron-
 nyng or goyng about the adwter / for they
 syng than / the waytes of the cyte haue
 founde me. for they ought to haue cure &
 wathe vpon them that ben to them com-
 sed. And for this cause putteth Gylberte
 the negligence of prelates amouge f thyn-
 ges disordinate. This foule thyng & mo-
 che peryllous / that is to wete a blynde ar-
 cher / a haltyng messenger / a prelate negli-
 gent / a doctour not cunnyng / & a dowe
 cryer / these ben a peryllous felshyp. Or by
 the. vii. goynges aboute of the adwter ben syg-

The dedycacyon of the chyrche.

nesped. vii. consideracions that we ought to haue vnto the. vii. vertues of humylyte of Ihesu cryste / & to go ofte aboute them. The fyrste vertue is that he that was ryche be made pooze. The seconde þ he was put in the racke or in the crybbe. The thyrde that he was subgeste to his parentes. The fourth that he enclyned his heed vnder the powder of his seruaunt. The fyfth that he substepned the dysciple thefe and traytour. The syxte that afoze a felonous Iuge he helde his peas & spake not. The seuenth that he prayed pytously for them that crucyfied hym. Thyrdly they dought to haue mynde of þ passyon of Ihesu cryst And that is spgnesfyed by the spyngynge and castynge of the water / whiche spgnesfyeth the. vii. effuspons of the blode of Ihesu cryst. The fyrst was in the cyrcucysson. The seconde was in oryson. The thyrde whā he was beten at þ pyller. The fourth whā he was crowned with thornes. The fyfth in perryng his hondes. The syxte in naylynge his fete. And the seuenth in openynge of his syde / & these arousementes or spyngynge of blode were made w the spyncle of humylyte & of charyte with out estymacyon. And that wter is enuyctoned. vii. tymes for to spgnesfy that the. vii. gyftes of the holy ghost ben gyuen in the baptesme. Or by. vii. goynges aboute ben spgnesfyed þ. vii. comynges of Ihesu cryst. The fyrste was fro heuen in to the bely of his moder. The seconde fro the bely vnto the crybbe. The thirde fro the crybbe in to the woylde. The fourth fro the woylde vnto the galous of the crosse. The fyfth fro the crosse vnto the sepulcre. The syxte fro the sepulcre to hell. The seuenth fro that whā he arose and ascended vnto heuen. Fourthly they sholde haue ardaūt prayer amercous and deuoute. And this is spgnesfyed by the encence / whiche is brenite vpon that wter / & than it hath vertue to ascende

by the lygnelle of the suine / & to comferte by his qualyte / & to conioyne by the gūme and to conferme by that it is aromatus or well smellynge / & all in lyke wyse is the oryson or prayer whi he ascendeth to the mynde of god. It comforteth the soule as to the synne passed in askynge medycyne. It estrayneth as to that whiche is to comie for to beware therof. It consourmeth as to that is presente in getynge defence & keepynge. Or it may be sayd that deuoute oryson is spgnesfyed by the encence that it apperteyneth that it ascende to god. And herof sayth Ecclesiastes. Oryson of humylyte gyueth to god swete sauour whā it yslyueth out of an herte enflambed. And the apostle sayth moche encence is gyuen to hys. Fyftly they ought to haue resplensdour or byghyness of consyence and the odour of good renoume / & this is spgnesfyed by the crēme / they ought to haue a pure consyence so that they myghte saye with the apostle / our gloze is the wytnes of our consyence / & also is good renoume wherof the apostle to tymothee. It behooueth that he haue good wytnes of them þ ben out. And crylostome sayd that the clerkes ought not to haue no fylth ne in word ne in dede / ne in thought / ne in oppynion. For they ben the vertue & beaute of þ chyrche / & yf they ben curll they make foule al the chyrche. Sixtly they ought to haue clenness of good werke / whiche is spgnesfyed by the whyte clothes & clene of whiche the wter is couered. The blage of coueriture & of bestimentes were foude for to couer for to chaufe & kepe warme / & for to as taye ordynatly / & the good werkes couer the nakednes of the soule / wherof the apostles sayth. Clothe ye with whyte besture that the confusyon of thy nakednes apere not they aray the soule w honeste / wherof the apostle sayth to the romayns. Clothe you w bestimentes of lyght / they enchafe

and enflambe vs in charyte. Wherof it is sayd. Be not thy bestymentes hote for it auayleth lytell to hym that goth to the awter. yf he haue souerayne dygnyte & a lyfe defamed / it sholde be an horryble thyng to se hym in an hye sete & a lowe lyfe souerayne degree & lowe estate / a sadde bysage & lyght in werkes full of wordes. And no thyng of dedes / noble of auctoryte / & fleenge courage. Secondly it ought to se how the chyrche is sacred & halowed & to that apperteyneth many thynges. For the bysshop gooth all aboute thre tymes / & at euery tyme that he cometh to the doze he knocketh wth his croysse sayenge. Wynces open your gates / & the chyrche whiche is washed within & without / with holy water / & a crosse of alshes is made on the pavement & of sonde a trauers / thangle fro thoryent to that whiche is ayenst thocrypt. And the ABC is wyrtten within of letters of greke & of latyn. Crosse ben made of the walles of the chyrche / & they ben enoynted wth creme. And it is to wete that the thre fyrste goynges aboute sygnefy the goynges aboute y^e ihesu cryst made for y^e halowynge of this chyrche. The fyrst was whan he came fro heuen in to y^e worlde. The seconde was whan he descended fro the worlde in to hell. The thyrde was whan he came ayen fro hell & ascended in to heuen. O^r the.iii. goynges aboute shewe that the chyrche is halowed in thonour of the trinityte. o^r for to sygnefy the thre estates of them that ben to be saued of the chyrche. That are byrgyns continentes & maryed folkes whiche ben sygnefyed in the disposycyon of the chyrche materpal lyke as Hugo de sancto victore sheweth / for he sayth that the sanctuarie sygnefyeth the o^rdre of byrgyns the choze o^r quyre sygnefyeth the continentes / & the body sygnefyeth the o^rdre of them that ben maryed / for the sanctuarie is strayter than the choze

o^r quyre / & the quyre strayter than the body / for thozdr of virgins is moze worthy than the continentes & thozdr of the continentes is moze worthy than they that ben maryed. The seconde knockynge at y^e doze sygnefyeth the treble ryght that the lu cryste hath in the chyrche / & herfore it ought to be opened to hym. For it is his by his creacyon & swete by redempcyon & by promyse o^r glorifyenge. And of this thre folde ryght sayth Anselme. Certaynly lozde for so moche as thou haste made me. I owe myselfe all to the. bycause y^e redemest me I owe myselfe all to the bycause thou haste promysed to me so grete thynges. I owe myselfe vnto thy loue / & bycause thou arte greter than I for whom thou gauest thyselfe / & to whome thou promysedst thyselfe. I owe to the moze than myselfe / and this the bysshop cryeth thryes / open pour gates sygnefyeth the treble power that he hath in heuen in the worlde & in hell. And this that the chyrche is thryes washen wth in & without / sygnefyeth thre causes. The fyrst is for to put out the deuyl / & therfore is sayd in the blessinge of the water / that it be blessyd to chace away all the power of the enemye / the fende wth his aungelles cursed and shewed. And thou oughtest to knowe y^e this holy water is made of foure thynges / that is of water / of salt / of wyne and of alshes / whiche thynges put out the deuyl & chacth hym awaye. By water is sygnefyed thessusyon of tere. By wyne is sygnefyed spyrytuall gladnes / and by the salte is shewed meture dyscrecyon / & by y^e alshes is parsofide humyltye. Secondly it is dedicate to make herselfe clene from all erthly thynges whiche were corrupte by synne / & therfore bycause it sholde be clene fro all ozdure it is washen wth holy water / so that it be clene and pure / & this was sygnefyed in the olde lawe y^e all sholde be clenfed by water. Thyrdy it is halowed

The dedycacyon of the chyrche

for to take awaye all malediccyon for the erth at the begynnynge was curſed with his fruyte: bycauſe man was deceyued by fruyte / & the water was not curſed. And therfore it is ſayd that our lord eſte ſyſſhe but it is not founde that euer he eſte ony fleſſhe by name / ſaue the paſke lambe / & that was in enſample to other / for to accompliſſhe the comāndement of the lawe And bycauſe that all malediccyon & curſynges ſholde be taken awaye is the chyrche waſſhen with holy water. Fourthly ꝑ A.B.C. is wyrtē in the payment in laſtyn / & in greke. And this ſygnifyeth the comūnyon of that one. And of that other people. Or it ſygnifyeth that one & that oſther teſtament or the articles of our fayth for the ſcripture of the letters grekes & laſtyn that were made on the table of the croſſe / repreſenteth thalſemble of ꝑ fayth made by Jheſu cryſt on the croſſe / & therfore is the croſſe layde & made trauers fro thangle of thozpent vnto thangle of thoccydent for to ſygnifye ꝑ it that was fyrſt on the ryght ſyde / was made the lyfte ſyde / and that whiche was at the heed was made at ende / and thus to the contrarye. And it repreſenteth the ſcripture of that one & that other teſtament / whyche was accompliſhed by Jheſu cryſt on the croſſe for he ſayd whan he deyed all is accompliſhed. And the croſſe is made trauers / bycauſe that ꝑ one was chaūged in to that other. for al the lawe is in a roll. Thyrdly the croſſes ben paynted in the chyrche / & that is for thre cauſes. The fyrſt is to fere the deuyll for whan they haue ben put out they ben aferde & dare not entre / for they doute & drede moche the ſygne of ꝑ croſſe. And herof ſayth Cryſoſtome / in what place they ſhall ſe the ſygne of the croſſe they ſhall flee. for they drede the ſtaffe of whiche they haue ben hurte. Thyrdly it repreſenteth chartycles of the fayth. for the pa

uement of the chyrche is the foundement of our fayth. The letters that ben within wyrtē ben chartycles of our fayth by the whiche the rude people & newe ben introduced. And they of the one & other people whiche ought repute themſelſe for alhes and for pouder / after this that Abraham ſayth in geneſis. I ſhall ſpeke to my lord eſte as that I were alhes & pouder. Secondly for to ſhewe the ſygne of the byctozye of Jheſu cryſt for theſe croſſes ben ſygnys & baners of Jheſu cryſt & of his byctozye / & therfore ben there paynted the croſſes for to ſhewe ꝑ the place is dryvne ſubjecte to god / & alſo it is of cuſtome to emperours & to other prynces that whan a towne or cyte is taken or yolden for to ſet bp within the baners & then ſygnementes of the lordes to ſygnifye that is ſubjecte to them. Thyrdly for to repreſent the apoſtles it is vſed for to ſet bp. xii. lyghtes afore ꝑ croſſe for to repreſent the. xii. apoſtles whiche by the fayth of god crucefied / they enlumyned al the worlde / & enoynted with creme in baptiſme / for oyle ſygnifyeth clenneſſe of conſcience / & bame ſygnifyeth thodour of good lyfe. And it is to knowe that the chyrche or the temple was as it is ſayd alſo ſayled by thre perſones / by Jeroboas / by Nabuzarde / & by Antiochus. for as it is redde in the boke of kynges Jeroboas dyde do make two calves gylte / & dyde doo ſet that one in Judee / & that other in beſleth / whiche is ſayd the hous of god & this dyde he by couetyſe. And therfore it is ſygnifyed that ꝑ couetyſe of clerkes maketh moche foule the hous of god. The whiche auaryce regneth moche in them. Wherof ſaynt Jerom ſayth. That fro the leſt vns to the gretteſt they folowe al auarice. And ſaynt Bernarde ſayth the ſame. Whome wylte ꝑ gyue me of theſe prouoſtes that entende noo moze to empte the purſe of his ſubgettes / than to take awaye from

them theyr synnes. The calues ben theyr
neuewes & theyr sones whiche they set in
bethell the hous of god / & the chyrches is
assaylled by Jeroboas after this that is
sayd. The chyrche is assaylled whan it is
edyfyed of the auarice of the vsurers & of
thones / wherof is red that an vsurer had
founded a chyrche / & than he prayed the
bysshop to halowe it. And as the bysshop &
his clerkes made the offyce of dedicacyon
he sawe the deuyll whiche was in a chayre
by the awter / whiche was in thabyte of a
bysshop & sayd / why halowest þ my chyr-
che / cease the / for the ryght therof is myn
bycause it is made of vsury & of Baayne.
And than the bysshop & his clerkes were
soze aferde and fledde. And anone the des-
uyll destroyed the chyrche with grete stor-
me & grete noyse. Nabuzardan as is redde
in the .xxv. chapitre of the boke of kynges
that he byente the hous of god / for he was
pryncce of the cokes / and sygnefyed them
that serue to glotonye and to luxury / and
make of theyr bely theyr god. And after
this that the apostle sayth / that theyr bel-
ly is theyr god. And hughe of saynt Al-
yes toz sheweth how theyr bely is theyr god.
And sayth / men were wonte to make tem-
ples to the goddes / & dresse awters ordey-
ne mynystris / for to serue them / to sacre-
fyce beestes / and to byenne encence. But
now the bely & the kechyn is the temple.
The table is the awter / the cokes ben my-
nystris / the beestes sacrefyed is the flesshe
foden and rosted. Thencence is the odour
of the sauour. The kyng Anthiocus was
the moost proude man & the moost coue-
tous / and assaylled the chyrche of god / as
it is redde in the macabews. And by hym
ben sygnefyed pryde & couetyse / whyche
couepte not to profyte / but to serue & they
desoule moche the chyrche of god. Of whi-
che couetyse & pryde saynt Bernarde sayth
they go worshipfully of the goodes of our

lorde / and yet they geue hym no worship
they geue every day as golparides in habyte
synnyng and ryall apparayle / they bere
golde on theyr bydelles on theyr sadles &
on theyr spores / theyr harneys synne mo-
re than the awters / & thus as the hous of
god was dishonoured by these thye / ryght
so was it dedycate by other thye / & Moys-
ses made the fyrst dedicacyon / & salamon
the seconde / & the thyrde Judas macha-
beus. By the whiche is sygnefyed that we
ought to haue in the dedicacion of the chir-
che the humylyte that was in moyses the
wysdome & dyscrecyon that was in Sal-
mon / & the very confessyon of fapth that
was in Judas machabeus. And after it
aperteyneth to se of the dedycacyon of the
temple spyrytuall / whiche temple we be
that is to wete thassemble of good crysten
men. And this temple is made of hyunge
stones as saynt Peter sayth. Let vs ede-
fyce whyles the stones ben quicke it is sayd
of stones pollyshed. Wherof is songen the
Ioyntures ben made of pollyshed stones
it is made of square stones four corned /
that is to saye of spyrytuall stones that ha-
ue four quares. That is to wete fapth ho-
pe charyte & good werkes / whiche ben all
egall. As saynt Gregoery sayth. As longe
as thou byleuest þ haste hope / & louest as
moche as þ byleuest & hopest and louest to
werke in them. In this temple the awter
is the herte / & vpon this awter thye thyns
ges ought to be offred to god. The fyrste
thyng is the fyre of loue perdurable / yhe
as the apostle sayth. The fyre of dyleccion
shall be perdurable / & shall neuer fayle at
thawter of the herte. The seconde thyng
is thencence of oysen & prayer well smel-
lynge / as it is sayd in Paralypomenon.
Araon & phyneas byente thencence vpon
thawter of sacrefyses / that is to saye whe-
re were byent the thynges precyous & wel
smellynge. The thyrde thyng is sacrefys

The dedycacyon of the chyrche.

of ryght wysnes / & this is the ofstryng of penaunce. In sacrefyce of perfyte loue / & in calues / of moyste fenge of the flesshe / & herof sayth Dauid. Thou shalt accepte the sacrefyce of ryght wysnes the oblacys ons & holocaustes. This temple spiritual that we ben is of god in maner as the temple materpall. For fyrst the souerayne byl shop / whan he fyndeth the doze of the herte shytt / he goth aboute .iii. tymes / whan he bygyeth to our mynde / the synne of the mouth / of the herte / & of the werke. And of this treble goynge aboute sayth he / as to the fyrst I haue gone aboute the cyte / that is to wete of the herte. And to the seconde sayth Playe take thy harpe. & is to the thyrde the comyn woman is forgotten. Secondly he smyteth thre tymes the doze of the hert whiche is closed to thende that it sholde be opened to hym. And he smyteth by the stroke of benefyce / of counseill and of playnge. Of this treble stroke it is sayd in the prouerbes. I haue stratched out my honde. As to the euill / & as to the benefyces gyuen / he sayth. Thou despysest all my counseill / & as to counseill espyred / thou despysest my counseilles. And to the blamyng / that is for the playes to the gyuen. Of this treble goynge aboute is done whan he meued vs vnto resonable knowlege of synne / & to sorowe for them. And to auenge & blame ourselfe for synne. Thyrddly he arouseth or watreth the temple spyrytuall thre tymes with water / so ofte it ought too be watred or besprented. And this waterynge sygnefyeth thre maner of sheddynge of teres. For as saynt Gregoize sayth. The thoughte of an holy man sholde be confused in sorowe. In consyderynge where he was where he shal be and where he is. or he was sayd in synne / or he shal be in Iugement. or he is in maleurte. And there where as is noo Joye / whan he sheddeth than is teres of the herte

consyderynge that he was in synne / and shal be in Iugement / for to gyue a rebenynge for synne. Than is this temple watred ones of water / & whan he is contryte to wepe for his unhappenesse & maleurte where he is / the temple is watred the seconde tyme. And whan he wepeth for the Joye where he is not he arouseth or watreth the temple the thyrde tyme. And he oughtest to knowe that wyne salte allthes be medled wyth this water / for with the other sacramentes we ought to haue wyne of spyrytuall gladnesse. Salte of cype wysdome / or wyne with water is vnderstonde the humylyte of Ihesu cryst / that he had in takynge flesshe humayne. The wyne with water is the worde humayne & by the salte is vnderstonde the holynes of his lyfe / whiche is sauour to all of his relygion. By the allthes is vnderstonde his passyon / and of these thre thynges we ought to water our hertes / the whiche be the blessinges of his incarnacyon by whiche we ben called to humylyte / the ensample of his conuersacyon by the whiche we ben confourmed to holynes. And the mysterye of his passyon by the whiche we ben moued to charyte. Fourthly in this temple of the herte spyrytuall is wyrtten the A.B.C. or the scripture spyrytuall / & this scripture is treble. That is to wete the euylles of thynges / the wytnesses of diuine benefetes and thaccusacyon of his propre trespasses / and of these thre thynges sayth the apostle to the Romayns. The people that haue lawe do naturally the thynges that ben of the lawe. They that haue noo lawe make lawe to themselfe. They that shewe þe werke of the lawe wyrtte in theyr herte / that is the fyrst the wytnes of theyr consyence is the seconde / & he that thinke to accuse hymselfe is the thyrde. Fyfthly the crosse ought to be paynted in this chyrche that is to vnderstonde that it oughte

to haue the sharpenesse of penaunce. And these sharpnesses ought to be enoynted & haue lyghte of the fyre. For they ben not onely to be suffred in pacence / but with good wyl and by charyte. And herof sayth saynt Bernarde. He that is thretened and menaced with the drede of Ihesu cryst he bereth the crosse in pacence he that profyteth in hope / bereth it gladly & with good wyl. But he that is perfyte in charyte embraceth it ardently & moche people se our crosles that se not our enoyntynges / & he that shall haue all these thynges in hym shall be the temple of god / to his honour & shal be playnly worthy that god inhabyte and dwell in him by grace so that he may dwell in god by gloze / the whiche he geue vs that lyueth and regneth god in heuen worlde without ende. Amen.

After the feestes of our lord Iesu cryst tofore set in orde foloweth the legende of sayntes / & fyrst of saynt Andriwe.



Andriwe is expownded / & is as moche to saye as sayr or andwerynge vnto strengthe. And it is sayd of Andri / that is as moche to saye as strengthe. Or Andriwe is sayd thus as antipos / of anawhiche is to saye hye. And of tropos / whiche is conuertyon. So that Andriwe is to saye a man hyely conuerted / and in heuen adressed vnto his maker. He was sayr in

his lyfe. Andwerynge in wyle dome and in doctryne. Stronge in payne / & conuerted hye in gloze. The prestes and byacones of Achaye more his passyon lyke as they had seen it with theyr eyen.

Andriwe and some other disciples were called the tymes of our lord. He called them fyrst in the knowlegynge of hym. As whan saynt Andriwe was with Iohis the baptyst his mayster. And an other disciple he herde that Iohis sayd Loo here the lambe of god / and thenne he went anone with an other disciple & came to Ihesu cryst / & abode with hym all that daye. And than saynt Andriwe founde Symon his broder. And brought hym to Ihesu cryst / & the nexte daye folowynge they wente to theyr crafte of fysshynge. And after this he called them the seconde tyme by the stagne of genazareth / whiche is named the see of galylee. He entred in to the shyppe of Simon and of Andriwe and there was taken grete multitude of fysh. And he called James & Iohis whiche were in an other shyppe / and they folowed hym. And after wente in to theyr propre places. After this he called them fro theyr fysshynge & sayd. Come folowe me. I shall make you fyshers of men. Than they lefte theyr shyppes / nettes and folowed hym. And after this they abode with hym and wente no more to theyr houses. And how be it he called Andriwe & some other to be appostles / of whiche callynge Mathewe sayd in the thyrd chaptyr. He called to hym them that he wolde & after the ascencion of our lord the apostles were departed / & Andriwe preched in syther & Mathewe in murgondye / and the men of this coltre refused betterly the prechynge of saynt Mathewe / & drewe out his eyen and caste hym in pysson fast bounden. In the meane whyle came an angell sent fro

The helpe of saynt Andrie we.

our lord appeared to saynt Andrie we and comāded hym to go to saynt Mathewe in to murgondye. And he answered that he knewe not the way / & the aūgel comāded hym that he shold go vnto the see syde & that he shold entre in to the fyrst shyppe that he sholde fynde & so he dyde gladly in accomplisshynge the comādement and wente in to the cyte by the ledynge of the aūgel & had wyde popyce. And whan he was come he fonde the pyson open where saynt Mathewe was in / & whan he sawe hym he wepte sore and worshypped hym. And than our lord rendred & gaue apen to saynt Mathewe his two eyen and his syght. And than saynt Mathewe departed fro thens & came in to anthioche / & saynt Andrie we abode in to murgondye they of the cōttree were wroth wth saynt Mathewe was so escaped. Than toke they saynt Andrie we & dreme him thurgh the places / his bondes boude in suche wyse that the blode ranne out. He prayed for theym to Ihesu cryst & couerted them by his prayer. And fro thens he came to anthioche. This f^r is sayd by blyndynge of saynt Mathewe. I suppose that it is not true ne that the euangelyst was not so vnferme but that he myght gete for his syghte that saynt Andrie we gate for hym so lyghtly. It was so that a yonge man came & folowed saynt Andrie we agayne the wyll of all his parentes. And on a tyme his parentes set fyre on the hous where he was with thapostle. And whan the flambe surmounted ryght hye / the chylde toke a brullhe ful of water and sprente withall the fyre / & anone the fyre quenched. And than his frendes & parentes sayd / our sone is made an enchauntour. And they wolde haue gone by by the ladders / they were sodeynly made blynde that they sawe not the ladders. And than one of them escryed and sayd. Wherfore enforce ye pou ayenst them god syghteth

for them / & ye se it not. Cease ye and lette ye of / lest the pre of our lord fall en you. These many of them that sawe this byleued in our lord. And the parentes dyed within forty dayes after were put in one sepulchre. There was a woman with chylde grete vpon her delyueraunce. And at the tyme of chyldynge she might not be deliuered. She hadde her syster to go vnto Dyane & praye to her that she helpe me. She wente & prayed. And Dyane sayd to her / whiche was the deuyl in an ydol / wherfore prayest thou to me. I may not helpe ne profyte the. But good Andrie we the apostle / whiche may helpe the and thy syster. And she wente to hym & broughte hym to her syster whiche trauayled in grete payne and began to perishe. And the apostle sayd to her by good ryghte suffrest thou this payne. Thou conceyuedest in trescherye and synne. And thou conspledest with the deuyl. Repent the and byleue in Ihesu cryst / & thou shalt be anone deliuered of thy chylde. And whan she byleued and was fully repentaunt she was delyuered of the chylde / and the payne & sorowe passed and ceased. An olde man called Nicholus by name wente vnto thapostle and sayd to hym. Syr I haue lyued fyfty yere and alwaye in lecherye / & I toke on a tyme a gospell in prayenge god that he wolde gyue me from than forthon contynence / but I am accustomed in this synne and full of euyl delectacyon in suche wyse that I shall retorne to this synne accustomed. On a tyme that I was enflambed by luxurie I wente to the bourdell & forsgate the gospell vpon me. And anone the foule woman sayd go hens thou olde man for thou arte an aūgel of god touche me not ne come no neter to me. For I le a grete meruayll vpon the. And I was greatly abashed of the wordes of the woman / & than I remembred that I had the gospell

wryten vpon me. Wherefore I beseeche the
to praye to god for myne amendemente.
And so whan saynt Andrieue herde this
he began to wepe & prayed fro tierce vnto
none. And whan he arose he wolde not ete
and sayd I shall ete no mete tyll I knowe
whether our lord shall haue pyte on this
olde man. And whan he had fasted. vi. dayes
a voyce came to saynt Andrieue & sayd
to hym. Andrieue thy request is graunted
for tholde man. for lyke as þu haste fasted &
made thyselfe lene. so shall he fast & make
hymselfe leue by fastynges to be saued. &
soo he dyed. for he fasted. vi. monethes to
bryde and water. & after that he rested in
peas & good werkes. Than came a voyce
that sayd I haue gotten Nicholas by thy
prayers whome I had loste. A yonge crys-
sten man sayd to saynt Andrieue. My mo-
der saue that I was saynt & requyred me
for to haue adoo and synne with her. And
whan I wolde not consent to her in no ma-
ner. she wente to the Iuge and wolde res-
turne & laye to me the synne of so grete a
felonye. praye for me that I dye not so vn-
truly. for whan I shall be accused I shall
holde my peas & speke not one worde. &
haue leuer to dye than to defame my mo-
der & schlander so fouly. Thus came he to
Iugement & his moder accused hym say-
enge that he wolde haue defouled her. & it
was asked of hym therof yf it was soo as
she sayd. & he answered no thyng. Than
sayd saynt Andrieue to her. þu arte moost
cruell of all women. whiche for the accom-
plyshmente of thy lecherie wylte make
thy sone to dye. Than sayd this woman
to the prouost. Syr syth that my sone cam
me and accompanied with this man. he
wolde haue done his wyll by me. but I
withstode hym that he myght not. And a-
none the prouost & Iuge comaunded that
the sone sholde be put in a sacke enoynted
with glewe & thowen in to the ryuer and

saynt Andrieue to be put in pyson tyll he
had auyled hym how he myght timent
hym. But saynt Andrieue made his pray-
er to god & anon came an horrible thou-
der whiche fered them all. and made the
erth to tremble strongly. And the woman
was smyten with the thunder to the deth.
And thother prayed the apostle that they
myght not peryllhe. & he prayed for them
and the tempest ceased. Thus therne the
prouost dygned in god. & all his maynye.
And after this as the apostle was in the
cyte of Syppce. the cytezens sayd to hym
that there were seven deuylles without þe
cyte by the hye way. whiche slewe al them
that passed forth by. And the apostle com-
maunded them to come to hym. whiche
came in lyknes of dogges. and syth he co-
maunded them that they sholde go where
as they sholde not graue ne doo harme to
ony man. & anon they banysshed awaye.
and whan the people saue this they recey-
ued the sayth of Ihesu cryste. And whan
the apostle came to the gate of an other cy-
te. There was brought a yonge man deed.
The apostle demaunded what was befall-
en hym and it was tolde hym that seven
dogges came & strangled hym. Than the
apostle wepte and sayd. O good lord god
I knowe wel that these were the deuylles
that I put out of Syppce. And after sayd
to the fader of hym that was deed. what
wylte thou gyue me yf I reyle hym. & he
sayd I haue no thyng so dere as hym. I
shall gyue hym to the. And anon the apo-
stle made his prayers vnto almyghty god
and reyled hym fro deth to lyfe. & he went
and folowed hym. On a tyme there were
forye men by nombre whiche were comyn-
ge by the see saytyng vnto the apostle for
to receyue of him the doctrine of the sayth
and the deuyl reyled and meued a grete
storme and so horrible a tument that all
they were drownded togyder. And whan

The lyfe of saynt Andzewe.

theiꝝ bodies were brought tofoze the apo-
 stle he repled them fro deth to lyfe anone
 and there they sayd all that was sayd to
 them and therfoze it is redde in an iynne
 that he rendred the lyf to yonge men drou-
 ned in the see. And the blyssyd saynt An-
 dzeue whyles he was in achaye he reple-
 nysshed all the countree with chyrches / &
 conuerted the people to the fayth of Ihesu
 cryste. And he enfourmed the wyfe of
 Egeas whiche was prouost and Iuge of
 the towne in þe sayth / & baptysed her. And
 whan Egeas herde this he came in to the
 cyte of patras and cōstreyned the crysten
 men to sacrefyce. And saynt Andzewe ca-
 me vnto hym & sayd. It behoueth the whi-
 che haste deserued to be a Iuge to knowe
 thy Iuge whiche is in heuen. And he soo
 knowen that thou worshyp him / & so wor-
 shypinge withdraue thy courage from
 the fals goddes. And Egeas sayd þe arte
 Andzewe that prechest a fals lawe why-
 che the prynces of Rome hath cōmaūded
 to be destroyed / to whome Andzewe sayd
 The prynces of Rome kneue neuer how
 the sone of god came & taught / & enfour-
 med them that the ydolles ben deuylls.
 & he that techeth suche thynges angreth
 god / and he so angred departeth fro them
 that he here them not / & therfoze ben they
 captyues of the deuyll / & ben soo illused &
 deceyued / that they yssue out of the body
 all naked / and bere no thyng with them
 but synnes. And Egeas sayd to hy. These
 ben the banytes that your Ihesu preched
 whiche was nayled on the galowes of the
 crosse. To whome Andzewe sayd he recey-
 ued wyth his agrement the gybet of the
 crosse. Not for his culpe & trespase but for
 our redempcyon. And Egeas sayd / whan
 he was deliuered of his dysciple taken &
 holden of the Jewes and crucifyed by the
 knyghtes. How sayst thou that it was by
 his agrement. Than saynt Andzewe bes-

gan to shewe by fyue reasons / that Ihesu
 cryst receyued deth by his own agrement
 and wyll. For as moche as he came tofoze
 his passyon / and sayd to his dysciples that
 it sholde be. Whan he sayd we shall go by
 to Iherusalem / & the sone of the mayden
 shall be betrayed. And also for that / that
 Peter wolde withdraue him he repleued
 hym / & sayd go after me sathanas / & also
 for that that he shewed that he had power
 to suffre deth. And to ryse agayne / whan
 he sayd I haue power to put awaye my
 soule and to take it agayne. And also for
 that he kneue tofoze hym betrayed hym
 whan he gaue hym his souper / & shewed
 hym not. And also for that he chace the pla-
 ce where he sholde be taken. For he kneue
 well that the traytour sholde come. And
 saynt Andzewe sayd that he had ben at al
 these thynges. And yet he sayd moze / that
 the mysterie of the crosse was grete. To
 whome Egeas sayd. It may not be sayd
 mysterie but turment. And yf thou wylte
 not graūte to my sayenges / truly I shall
 make the preue this mysterie / & Andzewe
 sayd to hym / yf I douted the gybet of the
 crosse. I wolde not preche the glozy therof
 I wyll that thou here the mysterie / & yf
 thou kneue & byleued on it thou sholdest
 be saued. Than he shewed to hym the mys-
 terie of the crosse & assygned fyue reasons
 The fyrst is this / for as moche as the fyrst
 man that deserueth deth was bycause of
 the tree. in brekyng the cōmaūdement of
 god. Than is this thyng couenable that
 the seconde man sholde put awaye that
 deth in suffryng the same on the tree. The
 seconde was that he whiche was made of
 erth not corrupted. And was breker of the
 cōmaūdement than was it thyng coue-
 nable that he that sholde repell this defau-
 te sholde be borne of a virgin. The thyrde
 for soo moche as Adam had stratched his
 honde disordynatly to the fruyte forboden

It was thyng couenable that the newe Adam sholde stratche his hondes on the crosse. The fourth for so moche as Adam had tasted sweetly the fruyte forhoden. It is therfore reason that it be put awaye by thyng contrary so that Ihesu cryst was fedde with bytter gall. The fyfthe for as moche as Ihesu cryste gaue to vs his immortalyte / it is thyng resonable that he take our mortalyte. For yf Ihesu cryste had not ben deed man had neuer ben made immortall. And than sayd Egeas. Tell to thy dyscyples suche banytees / & obeie thou to me / and make sacrefyce vnto the goddes almyghty. And than sayd saynt Andrewe. I offre euery daye vnto god almyghty a lambe without spotte. And after that he is receyued of all the people so lyueth he / and is all hole. Than demaunded Egeas how that myghte be. And Andrewe sayd / take the fourme to be a dysciple / and thou shalte knowe it well. I shall demaunde the sayd Egeas by turmentes. Than he beyng all angry commaunded that he sholde be enclosed in pyson. And on the morowe he came to Iugement / & the blessyd saynt Andrewe vnto the sacrefyce of the ydolles. And Egeas comaunded to be sayd to hym / yf thou obeie not to me I shall doo hangge the on the crosse. For soo moche as thou haste prayled it / & thus as he menaced him of many turmentes saynt Andrewe sayd to hym. Chynke what turment that is moost greuous that thou mayst do to me / & the more I suffre the more I shall be agreable to my kynge bycause I shall be moost ferme in the turmentes and payne. Than commaunded Egeas that he sholde be beten of. xxi. men And that he sholde be soo beten bounden by the fete and handes vnto the crosse. to the ende that his payne sholde endure the lenger. And whan he was ledde vnto the crosse / there ranne moche people thether

sayng / the blode of the Innocent is damped wout cause. And the apostle prayed them that they sholde not empeche ne let his turment ne martyrdom / and whan he sawe the crosse fro ferre / he salewed it and sayd. All hayle crosse whiche arte dedicate in the body of Ihesu cryst / and were soured with the membes of hym as of precious stones / tofore that our lord ascended on the thou were the power erthly. Now thou arte the loue of heuen / thou shalt receyue me by my desyre. I come to the surely & gladly / so that thou receyue gladly as dysciple of hym that henge on the. For I haue allwaye worshypped the / and haue desyre to embrace the. O thou crosse why the haste receyued beaute and noblesse of the membes of our lord / whome I haue so longe desyred and curpously loued / and whome my courage hath so longe desyred and coueyted. Take me fro hens / & yelde me vnto my mayster to the ende that he receyue me by the that redemed me by the. And in this sayenge he dyspoled and vncladde hym and gaue his clothes vnto the bochers. And than they henge hym on the crosse / lyke as to them was comaunded. And there he lyued two dayes & preched to. xx. thousande men þ were there. Than all the companye sware the deth of Egeas And sayd the holy man & debonayr ought not to suffre this. Than came theder Egeas for to take hym downe of the crosse / & whan Andrewe sawe hym he sayd. Whenfore arte thou come to me Egeas / yf it be for penaunce thou shalt haue it / & yf it be for to take me downe knowe thou for certayne / thou shalt not take me herof alyue for I se now my lord and kynge that as bydeth for me / therewith they wolde haue vnbounde hym / & they myght in no wyse touche hym. for theyr armes were bynom and of no power / and the holy saynt Andrewe sawe that the worlde wolde haue

The lyfe of saynt Andzewe

taken hym dowlne of the crosse. He made this omylon hangrynge on the crosse as saynt Austyn sayth in the boke of penance. Syr suffre me not to descende fro this crosse as lyue. for it is tyme that thou comaunde my body to the erthe / for I haue borne longe the charge / and haue soo moche watched vpon that / whiche was commaunded to me / and haue soo longe trauaylled / that I wolde now be delyuered of this obedyence / and be taken awaye from this agreeable charge. I remembre that it is moche greuous. In proude berynge. In doutynge vnstedfast in nourysshynge / and haue gladly laboured in refraynyng of them. Syr thou knowest how often the worlde hath entended to withdraue me from the purete of contemplacyon / how often he hath entended to awake me from the slepe of my swete rest. How moche and how oftentymes he hath made me to sorowe / and as moche as I haue had myght I haue resysted it ryghte debonaryly / in fyghtynge ayenst it. And haue by thy werke and ayde surmounted it. And I requyre of the Iuste and debonayre guerdon and rewarde. And that thou comaunde that I goo not agayne therto. But I yelde to the that whiche thou haste delyuered me. Commaunde it to an other / and empesche me noo moze / but kepe me in the resurrecyon / soo that I may receyue the meryte of my labour. Commaunde my body vnto the erth / soo that it behoueth noo moze to wake. But let it be stratched frely vnto the / whiche arte fountayne of Joye neuer faylynge / and whan he had sayd this / there came from heuen a ryght grete shynnyng lyght / whiche enuyronned hym by the space of halfe an houre / in suche wyse that noo man myghte se hym. And whan this lyght departed / he yelded and rendred therewith his spyryte / and Maxymilla the wyfe of Egeas toke awaye the body of the

apostle / and buryed it honourably. And or that Egeas was comen agayne to hys hous / he was rauysshed wyth a deuyl by the waye and dyed tofore them all. And it is sayd that out of saynt Andzewe sepulture cometh manna lyke vnto mele / and oyle whych he hathe a ryghte swete sauour and odour / and by that is shewed to the people of the colitree whan there shall be plentie of goodes. For whan there cometh but lytell of manna / the erthe shall brynge forth but lytell fruyte. And whan it cometh haboundauntly the erthe bryngeth forth fruyte plentiuously / and this myght well happen of olde tyme. For the body of hym was transported in to Constantinoble. ¶ There was a bysshop that ledde an holy & relygyous lyfe. And loued saynt Andzewe by grete deuocyon & wozyshypped hym aboue all other sayntes so by in al his werkes he remembred hym euery daye / & sayd certayne prayers in thonour of god & saynt Andzewe. In suche wyse that thenemye had enuye on hym / and set hym for to deceyue hym with all his malycie. And transformed hym in to the forme of a ryght fayre woman / and came to the palays of the bysshop & sayd that she wolde be confessed to hym. And the bysshop hadde her goo to confesse her to his penytauncer whiche had playne powver of hyu / and she sente hym worde agayne that she wolde not releue ne shewe the secrettes of her confessyon to none but to hym. And so the bysshop comaunded her to come / & she sayd to hym. Syr I praye the that thou haue mercy on me. I am so as ye se in the yeres of my yowth and a mayde / and was delycously nourysshed from myn enfancye / and borne of ryall lygnage. But I am come alone in straunge habyte. For my fader whych is a ryghte myghty kynge wolde gyue me to a prynce by maryage / wherto I answered that I haue hepyroue

of all beddes of maryage / & I haue gyuen
my virginite to Ihesu cryst for euer. And
therfore I may not consent to carnall co-
pulacyon. And in the ende he constrayned
me soo moche that I must consent to his
wyll or suffre dyuers turmentes / soo that
I am fledde secretly awaye / & had leuer
be in exyle than to bryke and corrupte my
fayth to my spowse / & bycause I here the
praylynge of your ryghte holy lyfe. I am
fledde to you & to your garde: in hope that
I may fynde wth you place of reste / where
as I may be secrete in contemplacyon / &
eschewe the euyll perylls of this presente
lyfe / & flee the dyuers trybulacyons of the
world. Of whiche thyng the bysshop mer-
uaylled hym greatly. As well for the grete
noblesse of her lygnage / as for the beaute
of her body / for the byennynge of the grete
loue of god / & of the honeste fayre spekyng
ge of this woman. So that the bysshop an-
swered to her wth a meke & pleasant voyce.
Doughter be sure & doute no thyng / for
he for whose loue thou haste despyled thy
selfe / and these thynges shall gyue to the
grete thyng. In this tyme present is lytel
gloze or Joye / but it shall be in tyme to
come: & I whiche am sergeant of the same
offre me to the & my goodes & chose the an-
hous where it shall please the / and I wyll
that thou dyne with me this day. And she
answered and sayd. Fader requyre me of
no suche thyng. For by aduenture some
euyll suspencyon myght come therof. And
also the resplendour of your good renow-
me myght be therby enpayred to whome
the bysshop answered / we shall be many
togedre / & I shall not be with you alone.
And therfore there may be none suspency-
on of euyll. Than they came to the table.
And were set that one ayens that other &
the other folke here & there / & the bysshop
entended moche to her / and behelde her
allwaye in the bysage / and he meruaylled

of her grete beaute. And thus as he fered
his eyen on her / his courage was hurte.
And the auntyent enemye whan he sawe
the herte of him hurte wth a greuous dar-
te. And this deuyll apperceyued it / and he
gan to encrease her beaute moze & moze.
In soo moche that the bysshop was than
redy for to requyre her to synne whan he
myght. Then a pylgrym came and began
to smyte strongly at the gate or doze. And
they wolde not open it. Than he cryed &
knocked moze strongly. And the bysshop
asked of the woman yf she wolde that the
pylgrym sholde entre. And she sayd men
sholde aske fyrste of hym a questyon gre-
uous ynoughe / and yf he wolde answere
thereto he sholde be receyued & yf he wolde
not he sholde abide without & not come in
as he that were not worthy but bntwetryn-
ge / & all agreed to her sentence and enquiry-
red / whiche of them were suffysant for to
put the questyon: & whan none was foud
suffysant / the bysshop sayd none of vs is
suffysant as ye dame. For ye passe vs all
in fayre spekyng / and shyne in wysdome
moze than we all / propose ye the questyon
Than she sayd. Demaunde ye of hym / whi-
che is the gretest meruayll that euer god
made in lytell space. And than one wente
and demaunded the pylgrym. The pyl-
grym answered to the messenger / that it
was the dyuersyte and the excellentes of
the faces of men. For amonge also many
men as haue ben syth the begynnynge of
the worlde vnto thende / two men myght
not be fouden of whome theyr faces were
lyke & semblable in all thyng. And whan
the answere was herde all they meruayl-
led / and sayd that this was a very and a
ryght good answere of þ^e questyon. Than
the woman sayd / let the seconde questyon
be proposed to hym / whiche shall be moze
greuous to answere to / for to proue the be-
ter the wysdom of hym whiche was this.

The lyfe of saynt Andzewe.

Whether the erth is hyer than al the heuen And whan it was demaunded of hym the pylgrym answered. In the heuen empery all where the body of Ihesu cryste is whiche is the fourme of our flesshe / he is moze hyer thā al the heuen. of this answeere they meruaylled all whan the messenger repozted it / and praysed meruayllously his wysdom. Cōsequently she sayd the thyrde questyon / whiche was moze derke & greuous to assoule for to proue the thyrde tyme his wysdom / & that than he be worthy at the bysshops table to be receyued. Demaūde & aske of hym how moche space is fro the abyssine to the same heuen. Than the messenger demaūded of the pylgrym / & he answered hym / go to hym that sent the to me & aske of hym that thyng / for he knoweth better than I / & can better answeere to it. For he hath mesured this espace / whan he fell fro heuen in to the abyssine / & I neuer mesured it. This is noo thyng a woman but it is a deuyll / whiche hath taken the fourme of a woman. And whā the messenger herde this / he was soze aferde / & tolde afoze them all this that he had herde. And whan the bysshop & al the other herde this they were soze aferde / & anone forthwith the deuyll banysshed awaye tofoze theyr eyen. And after the bysshop came agayne to hymselfe / & repzeued hymselfe bytterly weppynge repentynge & requyrēge pardon of his synne. And sente a messenger for to fetch and bynge in this pylgrym / but he foude hym neuer after. Than the bysshop assembled his people / & tolde to them the maner of this thyng / & prayed them that they wolde all be in oryzons & prayers. In suche wyse that our lord wolde shewe to some persone who this pylgrym was / whiche had delyuered hym fro so grete peryll And then it was shewed that night to the bysshop / that it was saynt Andzewe whiche had put hym in p habyte of a pylgrym

for the delyueraunce of hym. Than began the bysshop moze & moze to haue deuocion & remembraunce to saynt Andzewe then he had tofoze. ¶ The prouost of a cyte had taken awaye a felde fro the chyrche of saynt Andzewe & by the prayer of the bysshop he was fallen in to a stronge feuer. And then he prayed the bysshop that he wolde praye for hym / & he wolde yelde agayne the felde and whan the bysshop had prayed for hym and had his helth he toke the felde agayne. Than the bysshop put hymselfe to prayer and oryzons. And brake all the lampes of the chyrche and sayd. There shall none of them be lyght tyll that our lord hath ben ged hym on his enemye. And that the chyrche hath reconered that wyche she hath losse. And than the prouost was strongly twynemented with feuers. And than the prouost sente to the bysshop by messengers that he sholde praye for hym. And he wolde yelde agayne his felde & an other semis blable. Than the bysshop answered I haue here tofoze prayed for hym. And god herde and graunted my prayer. And whan he was hole / he toke from me agayne the felde. And thenne the prouost made hym to be bozne to the bysshop and constrayned hym to entre in to the chyrche for to praye. And the bysshop entred in to the chyrche and anone the prouost dyed / and the felde

was recstablyshed agayne to the chyrche.

¶ Here endeth the lyf of saynt Andzewe.

¶ Here after foloweth the lyfe of saynt Archolas the bysshop



Nicholas is sayd of nychos whyche is to saye byctoꝝpe. and of laos people. So Nicholas is as moche to saye as byctoꝝpe of people that is byctoꝝpe of synne whiche ben foule people. or elles he is sayd byctoꝝpe of people bycause he enſpygned & taughte moche people by his doctryne to ouercome byces & synnes. Or Nicholas is sayd of nychor. that is the reſplendour or ſhynnyng of the people. For he hadde in hym thinges that make ſhynnyng and cleynſſe. After this that ſaynt Ambroſe ſayth The worde of god / very conſeſſyon & holy thought make a man cleyn. And the doctours of greke wyte his legende. And ſome other ſaye / that Methodius the pattyarke wrote it in greke. And Johan the deken translated it in to latyn and adiuſted thereto many thynges. ~ ~ ~ ~ ~

Nicholas cyteſyn of the cyte of Idan craes was borne of ryche and holy kynne / and his fader was named Epiphanius / & his moder Johane. He was begotten of them in theyr fyrſte floure of theyr aegge. And from that tyme forthon they lyued in contynence & ledde an heuently lyfe. Than the fyrſt daye that he was waſhed & baptyſed he adreſſed hym ryght by in the baſyn. And he wolde not take the beſt ne the pappe but ones on the wedneſdaye & ones on the frydaye / & in his yonge age he ſcheved the playes & Japes of other yonge chyldren. He uſed & hauited gladly holy chyrche / & all that he myght vnderſtonde of holy ſcripture he executed it in dede & werke after his power. And whan his fader & moder were departed out of this lyf he began to thynke how he myght diſturb bute theſe rycheſſes / and not to the prayſynge of this worlde / but to the honour & gloꝝpe of god / & it was ſoo that one of his neyghbours had than thre daughters byrgynes and he was a noble man but for the

pouerte of theym toggydet / they were conſtrayned and in very purpoſe to abandon themſelſe to the ſynne of lechery. So that by the gayne & wynnynge of theyr infamy he myght be ſuſteyned. And whan the holy man Nicholas knelede herof he had grete hoꝝrour of this bylance and therewe by nyght ſecretly in to the hous of the man a maſſe of golde wrapped in a clothe. And whan the man aroſe in the moꝝnyng he ſoude this maſſe of golde / & rendred to god grete thankyngeſ. And therewith he married his eldeſt daughter / & a lytell while after this holi ſeruaunt of god therewe in another maſſe of golde whiche the man ſoude & thanked god / & purpoſed to wake for to knowe hym that ſoo had ayded hym in his pouerte / & a ſewe dayes after Nicholas doubled the maſſe of golde / & caſte it in to the hous of this man. He awoke by the ſowne of the golde / & ſolowed Nicholas whiche fledde fro hym / & he ſayd to hym. Syr flee not awaye ſoo. But that I may ſee and knowe the. Then he ran after hym moꝝe haſtely and knelede that it was Nicholas / and anon he kneled downe & wolde haue kyſſed his fete / but the holy man wolde not. But requyred hym not to tell ne diſcouer this thyng as long as he lyued. After this the byſſhop of the cyte of Myrr dyed. And other byſſhoppes aſſembled for to puruaye to this chyrche a byſſhop. And there was amonge the other a byſſhop of grete auctoꝝryte / & all the electyon was in hym. And whan he had warned all for to be in faſtyngeſ and in prayeꝝ. The byſſhop herde that nyghte a voyce / whiche ſayd to hyſ that at the houre of matynes he ſholde take hede to the dooꝝes of the chyrche. And hym that ſholde fyrſt come to the chyrche / and haue the name of Nicholas / they ſholde ſacre hym byſſhop. And he ſhewed this to the other byſſhoppes and admoꝝeſted them for to be all in

The lyfe of saynt Nicholas.

prayers / & he kepte the dozes / & this was a meruayllous thyng. For at the hour of matyns lyke as he had be sent fro god Nicholas arose tofoze all other. And the bysshop toke hym whan he was come. And demaunded of hym his name. And he whiche was symple as a douue enclyned his hede / and sayd I haue to name Nicholas. Than the bysshop sayd to hym. Nicholas seruaunt and frende of god / for your holynes ye shall be bysshop of this place / & syth they brought hym to the chyrche / how be it that he refused it strongly / yet they set hym in the chayre. And he folowed as he dyde tofoze in all thynges of humylyte & honest of maners. He woke in prayers / & made his body lene. He eschewed compaignye of women. He was humble in receyvinge of all thynges. Proufytable in spekyng. Joyous in admonestynge & cruell in correctinge. ¶ It is redde in a cronycle that the blessyd Nicholas was at the cousteyll of Nycene. And on a day as a shyppe wyth maryners were in peryllhyng on the see. They prayed & requyred deuourly Nicholas seruaunt of god / saynge yf thole thynges that we haue herde of the sayd ben true / proue them now. And anone a man appered in lykenes & sayd. Loo se ye me not / ye called me. And than he began to helpe them in theyr exployte of the see. and anone the tempest ceased / And whan they were come to his chyrche they knewe hym. And yet they had neuer seen hym / & than they thanked god & hym of theyr deueraunce. And he badde them to attrybue it to the mercy of god / and to theyr byleue / and no thyng to his merytes. ¶ It was so on a tyme that all the prouynce of saynt Nicholas suffred grete famyne in suche wyse that bytayne sayled / & tha this holy man herde say that certayne shippes laden with whete were arryued in the haven. And anone he wente thyder & prayed

the maryners / that they wolde socour the perillsh / at leest with an hondred mupes of whete of euery shyppe / & they sayd fader we dare not / for it is moten & mesured & we muste gyue rekenynge therof in the garners of the emperour in Alexandrye. And the holy man sayd to them. Do this that I haue sayd to you / & I promyse in the trowth of god / that it shal not be lassed ne mynysshed / whan ye shall come to the garners. And whan they had deliuered so moche out of euery shyppe / they came in to Alexandrye / & deliuered the mesure & they had receyued / & than they recounted the myracle to the mynystrs of the emperour / & wooshypped and prayled strongly god & his seruaunt Nicholas. Than this holy man dystributed the whete to euery man after that he had nede in suche wyse that it suffysed for two yere / not onely for to sell / but also for to solwe. And in this coustree the people serued ydolles & wooshypped the fals ymage of the curled dyane. And to the tyme of this holy man / many of them had some customes of the paynymes for to sacrefyce to dyane vnder a sacred tree. But that this good man made them of all the coustree to cease than these customes & comafided to cutte of the tree. Than the deuyll was angry and wroth as yent hym & made an oyle that byenned as yent nature in water & byenned stones also / and than he transfourmed hym in the gysse of a relygious man / & put hym in a lytell bote / & encountred pylgrymes that sayled in the see towarde this holy man / & aresonned them thus and sayd. I wolde sayne go to this holy man / but I may not wherfore I praye you to bere this oyle in to his chyrche. And for remembraunce of me that ye enoynte the walles of the hall. And anone he vanysshed awaye. ¶ Than they saue anone after an other shyppe wth honeste folke amonge whome ther was

one lyke vnto saynt Nicholas whiche spa
ke to theym softly. What hathe this wo
man sayd to you & what she hath brought
And they tolde to hym all by ordre. And
he sayd vnto theym / this is the euyl and
foule dyane. And to thende that ye knowe
that I saye trouthe cast that oyle in to the
see. And whan they had caste it in. A grete
fyre caught it in the see. And they sawe it
byenne longe ayenst nature. Thenne they
came to this holy man and sayd to hym.
Weryly thou arte he that appered to vs
in y^e see And delyueredest vs from the see
and awaytes of the deuyll. And in this ty
me certayne men rebelled ayenst the em
perour. And the emperour sente ayenst
them thre prynces. Apocyn. Uerlyn / &
Appollyn. And they came vnto the porte
Aouieu for the wynde whiche was contra
rye to them. And the blessed saynt Nycholas
comaunded them to dyne with hym.
For he wolde kepe his people from the ras
uayne that they made. And whyles they
were attedyned. The counsell corrupte by
money had commaunded thre Innocent
knyghtes to be byheded. And whan the
bysshop Nicholas knewe this / he prayed
these thre prynces that they wolde moche
hastely goo with hym. And whan they ca
me there whete as they sholde be byheded
he founde them vpon theyr knees blynde
felde. And the ryghter brandysshed hys
swerde ouer theyr hedes. Than saynt Ny
cholas embraced with the loue of god sette
hym hardely ayenst the ryghter. And to
ke the swerde out of his honde / & threwe
it from hym and vnbounde the Innocen
tes and ledde theym with hym all saufe.
And anone he wente to the Iugement to
the counsell / and founde the gates closed /
whiche anone he opened by force / and the
counsell came anone and salewed hym.
And this holy man haupnge this salutas
cyon in despyte sayd to hy. Thou enemye

of god corrumper of the lawe / wherfore
haste thou consented to so grete euyl and
felontye. How darest thou loke vpon vs.
And whan he had soze chydden and repre
ued hym he repented. And at the prayer
of the thre prynces he receyued hym to pe
naltice. After whan the messengers of the
emperour had receyued his benedyctyon
they made theyr gere redy and departed /
and subdued theyr enemyes to thempyre
without shedynge of blode. And syth res
turned to thempour and were worshyp
fully receyued / & after this it happed that
some other in the emperours hous had en
uye on the weel of these thre prynces. And
accused them to the emperour of hys treas
on. And dyde so moche by prayer and by
gyftes that they caused thempour to be
soo full of yre that he comaunded them to
pyrson. And without other demaunde he
comaunded that they sholde be slayne that
same nyght. And whan they knewe it by
theyr keper / they rente theyr clothes and
wepte bytterly. And than Apocyn re
membred hym how saynt Nicholas had
delyuered the thre Innocentes / & admos
nestred the other that they sholde requyre
his ayde and helpe / & thus as they prayed
saynt Nicholas appered to them / & after
appered to Constantyne thempour and
sayd to hym. Wherfore haste thou taken
these thre prynces with so grete wyllonge / &
haste Iuged theym to deth without tress
passe. Myse by hastely and comaunde that
they ben not executed. Or I shal praye to
god that he moue bataylle ayenst the / in
whiche thou shalte be ouerthrowen / and
shalte be made mete to beestes. And the
emperour demaunded what art thou that
arte entred by nyght in to my palays and
darest saye to me suche wordes. And he
sayd to hym I am Nicholas bysshop of
Myrre / & in lyke wyse he appered to the
prouost and fered hym saynge with a fere

The lyfe of saynt Nicholas.

full voyce. Thou that haste mynde and wytte / wherfore haste thou consented to the deth of Innocentes. Goo forth anone and do thy parte to delyuer them / or elles thy body shall rotte and be eten with wormes / & thy meyny shall be destroyed / & he asked him who arte thou that so menacest me / and he answered / knowe thou that I am Nicholas the bysshop of the cytee of myrr. Then that one awoke that other / & eche tolde to other theyr dremes. And anone sente for them that were in pryson. To whome the emperour sayd / what arte magyke or sozcerye can ye that ye haue thys nyght by illusyon caused vs to haue suche dremes. And they sayd that they were none enchaunters ne knewe no wytchecraft. And also that they had not deserued þe sentence of deth. Than the emperour sayd to them / knowe ye wel a man named Nicholas. And whan they herde speke of the name of the holy saynt / they helde vp theyr hondes towarde heuē. And prayed our lord that by the merytes of saynt Nicholas they myghte be delyuered / of this present peryl. And whan the emperour had herde of them the lyfe & myracles of saynt Nicholas / he sayd to them. Goo ye forth and yelde the thankynge to god / whiche hath delyuered you by the prayer of this holy man / and worshyppe hym / and bere ye to hym of your Jewelles / & praye hym that he threten me no more / but that he praye for me & my realme vnto our lord. And anone after the sayd prynces wente vnto the holy man / & fell downe on theyr knees humbly at his fete / sayenge verily thou arte the sergeant of god / and the very worshyper and louer of Ihesu cryste. And whan they had tolde all this thyng by oredye / he lyfte vp his hondes to heuen / and gaue thankynge and praylynge to god. And sente agayne the prynces wel enforced in to theyr countrees. And whan it

pleased our lord to haue hym departe out of this worlde / he prayed our lord that he wolde sende hym his aungelles. And enclynnyng his heed he sawe the aungelles come to hym / wherby he knewe wel that he sholde departe / and began this holy psalme. In te domine speraui. vnto. In manus tuas. And so sayenge. Lorde in to thy hondes I commende my spyryte. He rendred vp his soule / and dyed the yere of our lordes þe hondred and. xliii. with grete melodye songen of the celestyal company. And whan he was buryed in a tombe of marbyle / a fountayne of oyle sprange out from the heed vnto his fete. And vnto this day holy oyle pflueth out of his body / whiche is moche baylable to the helth of sykenes of many men. And after hym in his see succeeded a man of good and holy lyfe / whyche by enuy was put of his bysshoprche. And whan he was out of his see / the oyle ceased to renne. And whan he was restored agayne therto / the oyle ranne agayne. Longe after this the turkes destroyed the cyte of myrr / & than came thider foure knyghtes of Bar / and foure monkes they wed to them the sepulchre of saynt Nicholas. And they opened it / and fonde the bones swymmyng in the oyle / & they bare them awaye honourably in to the cyte of Bar. In the yere of our lord. M. lxxxviii. ¶ There was a man that had borrowed of a Jewe a somme of money / and swate vpon thawter of saynt Nicholas that he wolde rendre and paye it agayne as soone as he myghte / & gaue none other pledge. And this man helde the money soo longe that the Jewe demaunded & asked his money. And he sayd that he had payed hym. Than the Jewe made hym come tofore the lawe in Jugement / and the othe was gyuen to the dettour. And he broughte w hym an holowe staffe. In whyche he had put the money in gold. And he lened vpon

the staffe. And whan he sholde make his
othe and swere he delyuered his staffe to
the Jewe for to kepe and holde whyles he
sware. And than sware that he had dely-
uered to hym moze than he ought to. And
whan he had made the othe he demaunded
his staffe agayne of the Jewe. And he no
thyng knowyng of his malice delyuered
it to hym. Then this deceyuour wente his
waye. And anon after he lyst soze to slepe
and layde hym in the waye. And a carte
with foure whelys came with grete force/
and slewe hym and brake the staffe with
golde that it spradde abroad. And whan the
Jewe herde this he came theder soze mo-
ued. And sawe the fraude. And many sayd to
hym that he sholde take to hym the golde.
And he refused it sayenge but yf he that
was deed were not ryghte soone ryfen a-
gayne to lyfe by the myrte of saynt Nycholas
he wolde not receyue it. And yf he
came agayne to lyfe he wolde receyue bap-
tym and become crysten. Than he that was
deed aroose and the Jewe was crystened.
An other Jewe sawe the verruous myra-
cles of saynt Nycholas and dyde doo make
an Image of the saynt and sette it in his
hous. And comaunded hym that he sholde
kepe well his hous whan he wente out
and that he sholde kepe well his goodes say-
enge to hym. Nycholas loo here be all my
goodes I charge the to kepe them and yf
thou kepe them not wel I shal auenge me
on the in betyng and turmentyng the and
on a tyme whā the Jewe was out theues
came and robbed al his goodes and lefte vn-
borne awaye onely thymage. And whan the
Jewe came home he founde hym robbed of
all his goodes. he aresoned thymage say-
enge these wordes. Syr Nycholas I had
set you in my hous for to kepe my goodes
fro theues. Why haue ye not kepte them/
ye shal receyue sorowe and turmentes and shal
haue payne for the theues. I shal auenge

my losse and refrayne my woodnes in bety-
ng the and than toke the Jewe the ymage
and bette and turmented it gretly. Then happed
a grete merueyll. For whan the theues de-
parted the goodes the holy saynt Nycholas
lyke as he had be in his arape appered
to the theues and sayd to them wherfor haue
I be beten so cruelly for you and haue so ma-
ny turmentes. se how my body is beten
and broken. se how the reed blode renneth
downe by my body. Go ye faste and restore it
agayne. or elles the yre of god almyghty
shall you make as to be one out of his wyte
and that all men shall knowe your felony
and that eche of you shall be hanged. And
they sayd who arte thou that sayest to vs
suche thynges and he sayd to them. I am
Nycholas seruant of Ihesu cryst whome
the Jewe hath so cruelly beten for his goo-
des that ye bare awaye. Than they were a-
ferde and came to the Jewe and herde what
he had done to thymage and they tolde hym
the myracle and delyuered to hym agayne
all his goodes. And thus came the theues
to the way of trowth and the Jewe to the
waye of Ihesu cryst. ¶ A man for the loue
of his sone that wente to scole for to lerne
halowed euery yere the feest of saynt Nycholas
moche solemply. On a tyme it hap-
ped that the fader had doo make redy the
dynner and called many clerkes to this dynner.
And the deuyl came to the gate in the hab-
yte of a pylgrym for to demaunde almesse
and the fader anon comaunded his sone
that he sholde gyue almesse to the pylgrym
he folowed hym as he wente for to gyue al-
messe to hym and whan he came to the quartre
the deuyl caughte the chylde and strans-
gled hym. And whan the fader herde this
he sorowed moche strongly and wepte/
and bare the body in to his chambre and
began to crye for sorowe and for to saye.
O ryghte swete sone how is it with the.
O saynte Nycholas is this the guerdon

The lyfe of saynt Nicholās.

that ye haue done to me. Bycause I haue
so longe serued you. And as he sayd these
wordes and other semblable. The chyld
opened his eyen / & awoke lyke as he had
ben a slepe / & arose bp afore all the people
And was reysed fro deth to lyfe by the pra
yer of saynt Nicholās. ¶ An other noble
man prayed to saynt Nicholās þ he wol
de by his merytes gete of our lord that he
myght haue a sone. And promysed that he
wolde bynge his sone to the chyrche / and
wolde offre to him a cuppe of golde. Then
the sone was borne & came to age / & the fa
der comaunded to make a cuppe / and the
cuppe pleased him moche & reterned it for
hymselfe / & dyde make an other of the bas
lie. And as they went saylþge in a shyppe
towarde the chyrche of saynt Nicholās &
as the chyld wolde haue fylled the cuppe
he fell in to þ water with the cuppe / & ano
ne was losse & came no moze bp / pet neuer
theles the fader perfourmed his auowe in
wepyng moche tenderly for his sone / &
whan he came to thawter of saynt Nicho
las / he offred his seconde cuppe / & whan
he had offred it / it fell downe lyke as one
had cast it vnder thawter / & he toke it bp
& set it ayeu vpon thawter / & than it was
cast ferder than afore / & pet he toke it bp &
remysed it the thyrde tyme vpon thawter
& it was throwen ayeu ferder than tofore
¶ Of whiche thyng al they that were there
meruaylled / and men came for to se this
thinge. And anone the chyld that had fal
len in the water in the se came ayeu prestly
tofore them all / & broughte in his bondes
the fyrst cuppe / & recounted to the people /
that anone as he was fallen in the see / the
blessyd saynt Nicholās came & kepte him
that he had none harme. And thus his fa
der was gladde & offred to saynt Nicho
las bothe the two cuppes. ¶ There was an
other ryche man that by the merytes of
saynt Nicholās had a sone / & called hym

deus dedit: god gaue. And this ryche man
dyde do make a chapel of saynt Nicholās
in his dwellyng place / & dyde do halowe
euery yere þ feest of saynt Nicholās. And
this manor was set by the londe of Aga
ryens. This chyld was taken prysoner &
deputed to serue the kynge. The yere fol
owynge and the daye that his fader helde
deuoutly the feest of saynt Nicholās the
chyld helde a precyous cuppe tofore the
kynge. And remembred his pyce. The so
rowe of his frendes & the Joye that that
daye was made in the hous of his fader /
and began for to syghe soze hye. And the
kynge demaunded hym what he cyled / &
the cause of his syghynge. And he tolde to
hym euery worde hooly. ¶ And whan the
kynge knewe it he sayd to hym. What so
euer thy Nicholās do or do not thou shalt
abyde here with vs. And so deynly there
blew a moche stronge wynde that made
al the hous to tremble. And the chyld was
rauyshed with the cuppe. And was set to
fore the gate. Where his fader helde the so
lemnyte of saynt Nicholās / in suche wy
se that all they demened grete Joye. So
me saye that this chyld was of Norman
dye / & wente ouer see. And was taken by
the Sowdan / whiche made hym ofte to be
beten afore hym. And as he was beten on
a saynt Nicholās daye / and was after set
in prysen. He prayed to saynt Nicholās
as well for his betynge that he suffred / as
for the grete Joye that he was wonte to
haue on that day of saynt Nicholās. And
whan he had longe prayed and syghed he
fell on slepe. And whan he awoke he foun
de hymselfe in the chapel of his fader whe
re as was moche Joye made for hym. Let
vs then praye vnto this blessyd saynt that
he wyll praye for vs vnto our lord Ihesu
crist / whyche is blessyd in heuen Amen

¶ Here foloweth þ concepyon of our lady



Maria is uenisti
graciam apud
dominū. Luce
primo capitulo.
Whan the
angel Gabriel
had grete our
lady for to shes
me to her / the
blessyd concep
cyon of our lor
de. for to take

from her all doubtis & dredes he comfor
ted her in sayenge the wordes aforesayd.
Mary thou hast founde grace at the lord
There ben foure maner of people of whis
che two ben good & two ben euyl: for some
there ben that seche not god ne his grace/
as people out of hyleue / of whome may be
sayd as it is wyttē / who that hyleueth not
on his lord god shall dye perpetually / &
other there ben that seche god & his grace
But they fynde hym not. for they seche it
not as they ought to do. as couetous men
that set all theyr loue in hauoyre / and in
solace of the worlde. Suche people ben ly
kened to them that seche floures in wynter
wel seche they floures in wynter that
seche god and his grace in the couetysse of
the worlde whiche is soo colde of all her
tues / that it quencheth al the deuorcyon of
the loue of god / & well is called the worlde
wynter in holy scripiture. for his euylles
and byces maketh synners colde & slowe
to serue god / and therfore sayth the holy
ghost to the soule that is amerous. Canti
corum primo capitulo. Aysle by thou my
sayre soule / the wynter is paste. Jam eni
hyems transit. for thou haste baynquys
shed the temptacyons of the worlde whis
che kele thy soule. And therfore come in to
my realme / where thou shalt fynde de
dwyte of all floures of the somer / there as

all synners may not come because they se
che not god as they ought to do by very re
pentance of the herte. And therfore sayth
our lord. Iohannis. vii. capitulo. Queris
tis & nō inuenietis. Item Iohannis. viii.
capitulo. Ecce vos queritis me et in petra
to moriemini / ye seke me & fynde me not.
Item. Loo ye seche me and in synne ye
shall dye. ¶ The thyrde maner of people
that seche not god. And yet neuerthelesse
they fynde hym / they aren chyldren that
dye in theyr Innocence and ben purged
by baptysme. Of whome god sayth by his
prophete. Playe. xliiii. capitulo. Inuenies
runt qui non quesierunt me. I am folow
den of theym that soughte me not. And
that is for default of aegē. ¶ The fourth
maner of people that seche god and syn
de hym / ben they that set all theyr desyre
to serue god and to loue hym. Lyke as the
blessyd virgyn Marye / that syth she was
in her Infancye she put her in the seruyce
of god and loue of hym / & bowed to hym
chastlyte afoze all other women. And ther
fore with ryght / myght the aungell well
saye vnto her. Maria inuenisti gratiam
apud dominum. Marye thou haste founde
den grace at god our lord. We fynde in
the scripiture that this gloruous byrgyn
Marye hadde founden grace in thre ma
ners for her comynge was longe befoze
prophecied / & her byrthe annuncyat and
shewed by the aungell. And in the wombe
of her moder or she was borne sanctesped
and halowed. fyrst her comynge was she
wed and prophecied in many maners &
by many fygyres. for Balaam prophes
yed. Numeri dice simo quarto capitulo.
Quietur stella ex Jacob: et confluet bres
ga de israhel. That is to saye that the byr
gyn Marye shall be borne of the lagnage
of Jacob patwarke it is custome whan fol
ke wyll playe a persone / they wyll com
pare hym to a balpant man. Lyke as it

The Conception of our lady

is sayd comynly of an harde man / this is
a ryght Allysclaunder / & of a symple man.
This is a ryght Job. Thus Balaam the
prophete compared our lady to a sterre for
thre causes. fyrste for she is aourned and
gyueth beaute to all humayne creatures.
Lyke as the sterre doth on the firmamēt
for she hath opened to vs the gates of pa-
radyse. Lyke as it is songē in the holy chy-
rche. *Paradisi porta per eua cunctis clausa
est: et per beatā virginē mariā iterū pate-
facta est.* The gate of paradise whiche by
eue was closed from all men is now ope-
ned by the blessyd virgyn Mary. Second
ly lyke as the sterre enlumyneth the nyght
by his clerenes / in lyke wyse the gloruous
lady enlumyneth by her lyfe all holy chy-
rche. Wherof holy chyrche syngeth. *Cuius
vita gloriosa luce dedit seculo.* The noble
lyfe of our lady gyueth lyghte to all chy-
ches. for as sayth Hugo de sancto victore
O gloruous lady. for as moche as thou
hast engendred a grace & gloz to all ma-
ner of people / vnto the deed lyfe / to syn-
ners grace / & to captyues pardon may be
sayd as is sayd Judith. x. capitulo. *Tu
gloria Iherusalem / tu leticia israel / tu ho-
norificentia.* Thou arte the gloz of Ihe-
rusalem. Thou arte the Joye of Israhell.
Thou arte all the honour of our people / &
hast kepte chastyte / & therfore thou shalte
be blessyd permanable. Capitulo eodem.
*Confortatū est cor tuum eo qd castitatem
amaueras et post virum tuum adulteriū
nescieris: ideo et manus dñi confortauit te
et ideo eris benedicta in eternum.* Judith
viii. *Ora pro nobis quoniā mulier sancta
es.* Item capitulo. xiii. *Benedicta es.* &c.
It was sayd to Judith the wedowe thus
that we may saye to our lady. Praye for
vs / for ye be an holy woman / ye be a dou-
ghter that is blessyd of the souerayne god
aboue the women that ben on the erthe.
Chyrdly she is compared vnto the sterre.

for she hath dwelled all her lyfe stedfastly
in all werkes of vertue wythout doyng
ony synne / lyke as the sterre holdeth hym
on the firmament / without descendyng
to the erth. for as saynt Bernarde sayth /
yf it were demaunded to all the sayntes
that euer haue ben. Haue ye ben without
synne / excepte the gloruous virgyn marie
they myght answer this that is wyrtē.
*Johannis primo capitulo. Si diximus
qz peccatū nō habemus. &c.* If we saye we
haue done no synne we deceyue ourselfe /
and the trouthe is not in vs / this gloruous
virgyn was in the wombe of her moder
sanctified moze playnly & moze specyally
thenne euer was ony other. for as sayth
saynt Thomas dalquyno in compendio
thete ben thre maners of sanctificacyons
The fyrst is comyn & gyuen by the sacra-
mentes of the holy chyrche / lyke as is bap-
tysme and other sacramentes. And these
gyue grace but to take awaye the inclyna-
cyon to synne the deedly & venially naye.
And this was done in the virgyn marye.
for she was halowed & consourmed in all
goodnes moze than euer was ony creatur-
re. Lyke as sayth saynt Austyn. She dyde
neuer synne mortall ne venyall. for she
was so moche enlumyned by h holy ghost
whiche descended in her / that thurgh the
concepcon of her blessyd sone Ihesu cryst
whiche rested in her. ix. monethes she was
so conformed in all vertues / that there as
bode in her none inclynacyon of synne / &
therfore the holy chyrche doth moze reue-
rence & honoure in ordeynynge to halowe
the feest of her concepcon / bycause this
feest is comento the knowlege of holy chy-
rche by some myracles lyke as we synde re-
dyng in this maner. Ancelme archebys-
shop of caunterburpe and pastour of eng-
londe sende gretynge and benedyccon in
our lord perpetuell / vnto the bysshoppes
that ben vnder me & to all them that haue

remembraunce of the blessed virgyn Marye moder of god. Ryghte dere brethren how the conception of the glorious virgyn Marye hath be shewed somtyme in Englonde in Fraunce and in other countrees by myracles. I shall reherce to you. ¶ In the tyme that it pleased god to correcte the people of englonde of theyr euylles and synnes & to constrainne them by his seruyce. He gaue byctory in batayll to wyllyam the glorious duke of Normandy to wyne & conquer the realme of englonde. And after that he was kynge of the londe. Anone by the helpe of god and of his prudence. Refourned the estates and bygnyettes of holy chyrche to the better reformation then it had ben. To whiche the deuyl enemye vnto all good werkes had enuye. And payned to empellhe and to let good werkes whiche are to be done. As well by falsnes of his seruantes as by encombyngge of his straungers. For whan the danes herde saie þ englonde was thus subgette to the Normans. Anone they made them redy to withstonde it. Whan kynge wyllyam vnderstode this. Anone he sente the abbot of Bamesey whiche was named Heyleus in to denmarke to knowe þ trouth. This abbot after that he had done well & dylygently the charge of his comysyon. and that he was returned a grete parte of the see homeward. Anone arose a grete tempest on the see in suche a wyse that the cordes & other habyllemens of the shyppe brake. And the maysters & gouernours of the shyppe / & all they that were therein lost the hope and trust to escape the peryll of this tempest. And all cryed deuoutly to the glorious virgyn Marye whiche is comforte to dyscomforted / and hope to dyspayred and recommended themselfe in the keepinge of god. And anone they sawe comynge tofoze the shyppe vpon the water an honourable person in habyte of a byls

shop / whiche called the sayd abbot in the shyppe / & sayd to hym. Wylt thou escape this peryll of the see and goo home hole & saue in to thy countree. and the abbot answered wepyng that he desired that aboue all other thyng. Than sayd the aungell to hym. knowe þ that I am sente hyther by our lady for to saue to the. that yf thou wylt here me / & do thereafter thou shalt escape this peryll of the see. The abbot promysed that gladly he wolde obeye to that he sholde saie / than sayd the aungell. make couenaunt to god & to me that þ shalt do halowe the feest of the conception of our lady & of her creacyon well & solempnly / & that thou shalt goo & preche it. And the abbot demaunded in what tyme this feest sholde be kepte. The aungell answered to hym. the. vii. daye of decembyr. And the abbot demaunded hym what offyce & seruyce he sholde take for the seruyce in holy chyrche. And the aungell answered. All the offyce of the natyuite of our lady. Saue where þ sayest natyuite. thou shalt saie conception. And anone after the aungell banysshed awaye / & the tempest ceased / & the abbot came home saufly in to his countree with his companye / & notified to all them that he myght that he had herde & seen / & ryght dere syres yf ye wyl attyne at the porte of helth. let vs halowe deuoutly the creacyon and the conception of the moder of our lord. By whome we may receyue the rewarde of her lone in the glorye of paradys celestyall. ¶ It is also othertwyse declared. In the tyme of Charle mayne kynge of fraunce there was a clerke whiche was brother getmayne to the kynge of Hungrye / whiche loued hertely the blessed virgyn Marye / & was wonte to saie euery daye matynes of her and the houres. It happed that by cōsepyll of his frendes he toke in mariage a moche fayre damoyzell. And whan he had wedded her

The lyues of the sayntes Gencyen Fulcpen and Victoize.

and the preeft had gyuen the benedyccyon on them after the masse. Anone he remembred hym that that daye he had not sayd his houres of our lady / wherfore he sente home the byrde his wyfe and the people to his hous & he abode in the chyrche besyde an awter for to say his houres. And whan he came to this anthem. *Vultra es et des cora filia Iherusalem* that is to saye. Thou arte sayre & gracypous doughter of Iherusalem. Anone appered tofore hym the glorypous byrgyn Marye with two aungelles on cyther syde / & sayd to hym. I am sayre and gracypous / wherfore leuest thou me / & takest thou an other wyfe. Or where hast thou seen one moze sayrer thenne I am. And the clerke answered. Madame thy beaute surmounteth all the beaute of the worlde. Thou arte lyfte vp aboue the heuens / and aboue the aungelles what wylte thou that I do. And she answered & sayd yf thou wylte leue thy wyfe flesshely / thou shalte haue me thyne espowse. In the realme of heuen. And yf thou wylt halowe the feest of my concepcyon the eyght daye of Decembre. And preche it aboute that it may be halowed. Thou shalte be crowned in the kyngdom of heuen. And anone therwithall our blessyd lady banysshed as waye. Let vs than praye vnto that glorypous byrgyn our lady saynt Marye / that we after this shorte & transytorye lyf may be crowned in heuen in glozpe celestyal to whiche god byynge vs. Amen. 222

The lyues of the sayntes Gencyen / Fulcpen / and Victoize.

Saynt Fulcpen and saynt Victoize of whome the solempnyte is halowed came from the cytee of Rome for to preche the fayth of Ihesu cryst in to these parties / and were in the cytee of terwane and preched there the fayth. And they res

payred by Ampens and passed by a lytell byllage named Sayns / & founde there a good man that byleued in god but he was not yet baptysed / & was named Gencyen and he salued them / and sayd syres ye be welcome / & they sayd god saue you. And after he demaunded them what seke ye / & they answered we seke one of our felowes named Quynntyne. And he sayd ha sayre syres he was but late beheded not longe syth. And sentence was gyuen that where suche manner people myght be founde that preched of god that they sholde be slayne. But come ye nere and ete ye a morsell of brede. And as they were there a tyraunt / that was called Rixionayre came with ser geantes / and sayd to Gencyen / delyuer to vs them that ben there in. And he sayd I shall not doo it. Thenne he drew out his swerde all naked. Gencyen sayd they take none hede of you. The tyraunt Rixionayre had grete angre and sorowde / and made to take Gencyen and smote of his heed. And after he made to be taken saynt Fulcpen and saynt Victoize and brought them to Ampens / and sayd to them that they sholde forsake theyr god / whome they had made dye an euyl dethe / and they sayd they wolde not. Thenne he dyde doo take broches of pren / and put them thurgh the eeres thurgh theyr nosthelles / and after dyde smyte of theyr hedes / and by the wyl and power of our lord they rose vp / and toke theyr hedes in theyr bondes / and bare theym two myles ferre from the place where they had ben byheded / and all thye were buryed togyder in that towne / whiche is called saynt Fulcpen / a grete rage & madnes toke the tyraunt Rixionayre and he cryed thurgh the cyte of Ampens all a raged. Alas alas / now be well the sayntes auenged vpon me. And syth dyed soule in his woodnes. And thus were the frendes of our lord auenged on the tyraunt. And

by ſuche martyrdome the glorioſous ſayn-
tes departed out of this lyfe vnto the real-
me of heuen. Than praye we vnto the glo-
rious martyrs ſaynt Fulcpen ſaynt Uyc
to praye god for vs / that by theyr merites
we may haue pardon and forgyuenes of
our ſynnes. Amen. ~~~~~

Here foloweth the lyfe of the
bleſſyd byrgyn Lucye. ~~~~~

Lucye is ſayd of lyght / & lyghte
is beaute in beholdynge. After
that ſaynt Ambroſe ſayth. The
nature of lyght is ſuche ſhe ſpre-
deth ouerall about lyenge downe.
She is gracyous in beholdynge / ſhe
paſſeth in goynge ryghte about crokyng
by ryght longe lygne / & it is without dyla-
cyon of taryenge. And therfore it is ſhe
wed / the bleſſyd Lucye hath beaute of vir-
ginite without ony corrupcyon. Encence
of charyte about dyſordynate loue. Ryght
ful goynge / and deuocyon to god without
ſquarynge out of the waye. Ryghte longe
lygne by continuall werke without neclig-
gence of ſlouthful taryenge. In Lucye is
ſayd the waye of lyght. ~~~~~

Saynt Lucye the holy byrgyn was
borne in Cecille / and extrapt & en-
gendred of a noble lygnage in the cytee of
Syracule. When ſhe herde of the good fa-
me & renowne of ſaynt Agathe or agaas
whiche was publiſhed and ſpedde all a-
bout. Anone ſhe wente to her ſepulcre to
her moder: whiche was called Eutice whi-
che had a maladye named the bloody flux
by the ſpace of foure yeres / the whiche no
maſter in phyſyke ne in ſurgerye coude
hele / and when they were there at a maſſe
One redde a goſpell whiche made mency-
on of a woman that was heled of þe bloody

flux / by tokynginge of the hēme of the cote
of Iheſu cryſt. When ſaynt Lucye herde
this anone ſhe ſayd to her moder. Goder
yf ye beleue that this that is redde be true
And alſo that ſaynt Agathe hath now pre-
ſently with her Iheſu cryſt / & alſo that for
his name ſhe ſuffred martyrdom. And yf
ye w this beleue touche her ſepulcre / with
out doubte ye ſhall be anone guarthyſhed &
heled. Upon this they after þe maſſe when
the people were departed / they two ſelle
downe on theyr knees on the ſepulcre of
ſaynt Agathe in prayers & weppynge be-
gan to praye for her helpe & ayde. Saynt
Lucye in makinge her prayers for her mo-
der fell a ſlepe. And ſhe ſaw in her ſlepe
ſaynt Agathe amonge the aūgelles nobly
gourned & arayed with precyous ſtones /
whiche ſayd thus to her. Lucye my ſwete
ſyſter / deuoute byrgyn to god / wherfore
prayeſt thou to me for thy moder for ſuche
thyng as þe mayſt thyſelfe ryght ſoone gy-
ue to her. For I tel the for trouthe / that for
thy ſayth and thy good lyfe / thy moder is
lauſe & hole / with theſe wordes ſaynt Lu-
cye awoke all aſerde & ſayd to her moder.
Goder ye be guarthyſhed & all hole. I pray
you for her ſake by whole prayers ye be he-
led: that ye neuer make mencion to me for
to take an huſbonde ne ſpouſe / but al that
good that ye wolde gyue me with a man.
I praye you that ye wyl gyue it to me for
to do almeſſe withall that I may come to
my ſauour Iheſu cryſt. Her moder an-
ſwered to her. Fyſte doughter thy patry-
monye whiche I haue receyued this nyne
yeres ſyth thy fader dyed. I haue no thyng
amyniſhed / but I haue multyplied &
encreaſed it / but abyde tyl I am departed
out of this worlde / & than forthon do as it
ſhall pleaſe the. Saynt Lucye ſayd / ſwete
moder here my couſeyle / he is not beloued
of god / that for his loue gyueth / that whi-
che he may not ble hymſelfe. But yf thou

The lyfe of saynt Lucye.

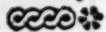
Wylte fynde god debonayr to the / gyue for hym that whyche thou mayste dyspende. For after thy deth thou mayst in no wyse ble thy goodes. That whiche thou gyuest whan thou shalte dye / thou gyuest it by cause thou mayst not bere it wth the. Gyue than for goddes sake whyles thou lyuest. And as to suche good as thou oughtest to gyue into me with an husbonde or spouse begyn to gyue all that to pooze people for the loue of Ihesu cryste. Here of spake als waye saynt Lucye to her moder / & euery daye they gaue almelle of theyr goodes. And whan they had almoost solde theyr patrymony & theyr Jewelles / tydynge came to the knowlege of her spowse that sholde haue wedded her and that she was promysed to. The whiche he demaunded herof the trouthe of the noyze of saynt Lucye. and wherfore they solde thus theyr patrymony: she answered cautelously: & sayd that they dyde it bycause that saynt Lucie whiche sholde haue be his wyfe had fofide one whiche had a moze sayrer & noble heritage than he was the whiche they wolde bye tofore or they sholde assemble by marriage. The sole byleued it for he vnderstode carnally this that the nouryce had sayd to hym spyrytuallly & halpe them to sell theyr herptage. But whan he vnderstode þ she gaue all for goddes loue / and that he felte hymselfe deceyued / anone he complayned on Lucye / and made her to come tofore a Iuge named Palscalpus / whyche was a mescraunt & hethen man. And it was by cause she was crysten / & that she dyde as peny the lawe of theemperours. Palscalius blamed her / & admonested her to do sacrefyce & to worshyp the ydolles. She sayd sacrefyce whiche pleaseyth god is to bilite the wydowes & orphanes / & to helpe them in theyr nede. I haue not ceased these thre yeres passed to make to god suche sacrefyce / for as moche as I haue no moze of whys

che I may make yet suche sacrefyce I of fre to hym myselfe. Let him do with his of frynge as it pleaseyth him. Palscalpus sayd thou myghtest say these wordes to crysten people semblable to the / but to me whiche kepe the comasidementes of theemperour / thou sayest them in bayne. Saynt Lucye sayd yf thou wylte kepe the lawe of thy lordes. I shall kepe the lawe of god / & doubtest to angre them / & I shall kepe me that I angre not my god. Thou wylte please them / & I coueyte onely to please our lord Ihesu cryste. Palscalpus sayd thou haste dyspended thy patrymony with the rybaudes / & therfore thou spekest as a rybaude. She sayd I haue set my patrymony in a sure place. To the corrupcyon of my herte ne body I neuer agreed ne suffred it. Palscalpus sayd. Who ben they that corrupte the herte & the body. She sayd ye be that corrupte the hertes of whome the apostle sayd. The euyl wordes corrupte the good maners / ye counseyll the soules to forsake theyr creatour / & to enleue the deuyl. In makinge sacrefyce to the ydolles. The corruptours of the body ben they / that louen the shorte delectacyons corporall / and despyte delytes spyrytuall that endure euer. Palscalpus sayd these wordes that þ sayst shall fynyshe / whan thou shalte come to thy paynes. She sayd the wordes of god may not ende ne fynyshe. Palscalpus sayd how than arte thou god. She sayd. I am the handmayde of god. And for so moche I saye they ben the wordes of god. For he sayth ye ben not they that speke tofore the princes and Iuges / but the holy ghost spekeyth in you. Palscalpus sayd / and therfore the holy ghost is in the. She sayd the apostle sayth that they ben the temple of god that lyueth chastely. And the holy ghoost dwelleth in them. Palscalpus sayd. I shall do byynge the to the bourdell where thou shalte lose thy chastyte. And than the holy

ghoost shall departe fro the. She sayd the body may take noo corrupcyon but yf the herte & wyll gyue therto assentynge. For yf thou madest me to doo sacrefyce by my hondes by force to the ydolles ayenst my wyll god shall take it onely but a derysyon. For he Jugeyth onely of the wyll and consentynge. And therfore yf thou make my body to be defowled wythout my assente and ayenst my wyll my chastyte shall encrease double to my meryte of the crowne of glorie. Chynge that thou doost to the body whiche is in the power / that bereth no preiudyce to the handmayde of Jhesu cryste. Than comaunded Palsasyus that the rybaudes of the towne sholde come to whome he deliuered saynt Lucye saynge. Call otheer to you for to defoule her. And labour her so moche tyll that she be deed. Anone the rybaudes wolde haue drawen her from thens where she was and haue brought her to the bourdell. But the holy ghoost made her so pepsaunt and heuy / that in no wyse they myght moue her from the place. Wherfore many of the seruauntes of the Juge put hande to for to drawe w the otheer / and she abode styll. Than they bolide cordes to her handes and fete & all drew / but she abode alwayes styll as a mountayne wythout moeuyng. Wherof Palsasyus was all anguysshous & angry and dyde do call his enchauntours whiche myght neuer moeue her for all enchaunteye. Then Palsasyus dyde do yoke for her oxen many for to drawe her / and yet they myghte not moeue her / fro the place than Palsasyus demaunded her for what reason might it be that a frayle mayde might not be drawen ne moeued by a thousande men. She sayd it is the werke of god. And yf thou setttest therto yet. x. thousand men sholde not moeue me / of these wordes the Juge was fore tormented. And saynt Lucye sayd to hy / wherfore tormentest thou

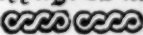
thyselfe thus. Yf I haste preued & assayed that I am the temple of god bylene it / yf thou hast not assayed lerne to assaye. And herof was the Juge more turmented / for he sawe that she made but her mockerye with hy / wherfore he dyde do make aboute saynt Lucye a ryght grete fyre / & made to be cast on her pytche / rosyn / & boylynge oyle / & she abode all styll tofore the fyre / & sayd. I haue prayed to Jhesu cryste that this fyre haue noo domynacyon in me to the ende that the crysten men that bylene in god / make of the theyr derisyon / & haue prayed for respyte of my martyrdom. for to take awaye fro the cristen men the fere & drede to dye for the fayth of Jhesu cryst. And to take awaye fro the mescreauntes the auauntynge of my martyrdom. The frendes of the Juge sawe that he was confused by the wordes of saynt Lucye / & of the drawynge moche gretly turmented / & therfore they roue a swerde thoroughe her throte. And yet for all that she dyed not as none / but spake to the people saynge. I as nofice and shewe to you that holy chyrche shall haue peas. For Wycklesyen the emperour whiche was enemye to holy chyrche is this daye put out of his seignorye and Maximyen his felawe is this daye deed. And in lyke wyse as last Agathe is patronesse & keper of cathanence. In the same wyse shal I be commysed to be patronesse of Syracusane this cyte. And as she spake thus to the people. The sergeauntes & ministres of Rome came for to take Palsasyus and bynge hym to Rome bycause that he was accused tofore the senatours of Rome of that he hadde robbed the prouynce. Wherfore he receyued his heed smyten of Saynt Lucye neuer remeued fro h place where she was hurte with the swerde / ne dyed not tyl the preest came & brought the blessyd body of our lord Jhesu cryst. And as soone as she had receyued the blessyd sa

The lyfe of saynt Rychase


crament. She rendred & gaue bp her soule to god thankynge & praysynge hym of alle his goodnes. In that same place is a chyrche edifyed in the name of her/where as many benefetes ben gyuen to thonour of our lord Ihesu cryst/whiche is blessyd worlde withouten ende. Amen 

Here foloweth the lyfe of saynt Rychase

In that tyme that the wandles wassted & destroyed many cytees & lordes they came to the cyte of reynes in fraunce/in whiche cyte saynt Rychase was archbishop/ he preched the fayth of Ihesu cryst and confortd the people/and admonestd them to receyue in pacience the persecucion of the wandles whiche than had destroyed the countree & londe all aboute the cyte/ & as these people called wandles approched the cyte. The folke came to the archbishop and demaunded counseyll yf they sholde yelde them oꝝ go and fyght for the cytee. Saynt Rychase to whome god hath shewed afore that the wandles came that all the cyte shold be destroyed. Imptred & had graunte of our lord that this trybulacyon and this deth shold be to the helth of the soules of them that to theyr power sholde be repentaunt of theyr synnes and syth sayd to them/let vs go surely to the peryll of deth. And lette vs abyde the mercy of god. I am redy to sette my soule for the people. Lette vs praye for our enemyes/ & let vs desyre of theyr soules lyke as of our owne. Thus as he spake to the people saynt Eutroppe his syster exorted as moche as she myght the people to receyue martyrdom whiche was redy after the oryson and the ensygnementes that they had made to þ people they yssued out ayenst the wandles. And saynt Rychase sayd to them yf ye wyl see me fyrst tofoze And after he preched to them the fayth of

Ihesu cryst/ and taught them how they myght be saued but they wolde not vnderstonde it. Than the holy man sette hym to prayer/ & whyles he prayed his enemyes smote of his heed. And after that the heed was smyten of he made an ende of his prayer and sayd in his tonge this vers of the sawter. *Adhesit paui mento. &c.* whan saynt Eutroppe sawe her broder martred & sawe noman made hym redy to be martred but stroue for her beaute she ran to hym/that had slayne her brother. And wolde haue cratched his eyen out of his heed/ & anone she was martred and many other with her Then the wandles sawe a grete company of cheualrye of heuen come for to auenge the grete felonye that they had done and herde a grete sowne in the chyrche. And they had so grete fere and drede that they lefte all theyr armures and fledde/ & there appered a grete lyght & clerenes vpon the bodyes that it was seen ferre by nyghte/ than came agayne some burgeses of them that had fledde and sawe the clerenes/ & felte a grete odoure aboute the martyrs. And buryed them aboute the cyte/ & than ked our lord. And serued hym moze persfytely than they had done tofoze. Lette vs praye than to the holy saynt Rychase/ and to saynt Eutroppe that they wyll gete vs grace of our lord that they byynge vs in to theyr companye. Amen. 

Thus endeth the lyfe of saynt Rychase

And here begynneth the lyfe of saynt Thomas the apostle. 

Thomas is as moche to saue as a bysme oꝝ double whiche in grece is sayd dedimus/ oꝝ elles Thomas is sayd of Thomas/whiche is sayd dryuysyn/ & despartynge/ he was a bysme oꝝ swolowe by cause he despyred to perle the depnes of dys

unpente/whan at his interrogacyon Ihesu
cryst and wered to hym. Ego sum via veritas
et vita. I am the waye of trowth & lyf
he sayd double/ because he knewe cryste in
his resurreccion in double these moze then
other knewe. for they knewe him but one
ly in seynge. But Thomas knewe hym bo
the seynge & feynge. he is sayd dyspyson
or departynge for he departed his loue fro
the loue of the worlde. And was departed
fro the other apostles at the resurreccion.
Or Thomas is sayd/ as appered agayne/
that is in the loue of god by contemplacy
on/ he had thre thynges in hym/ of whiche
Prosper sayth in the boke of the soule/ con
templatyfe/ and demaundeth what it is
for to loue no thyng but to conceyue ben
nyng of hym in his thought/ & the talent
of god/ and hate of synne/ and to forsake
the worlde. Or Thomas is as moche to
saye/ as alwaye goynge in the loue & cons



templacion of
god. Or Tho
mas is as mos
che for to saye
as my god by
cause he sayd.
Whan he tow
ched the precy
ous side of our
lorde / my god
and my lorde.

Saynt Thomas whā he was in Ce
zare. Our lorde appered to hym/ &
sayd/ the kinge of ynde Sondeforus hath
sente his prouost Ibanes for to seche men
that can well the crafte of masons. And I
shall sende the to hy. And saynt Thomas
sayd. Syr sende me ouerall/ saue to them
of ynde. And our lorde sayd to him/ go thy
waye theder surely for I shal be thy keper
And whan thou haste conuerted them of

ynde thou shalte come to me by the crosse
me of martyrdome. And Thomas sayd to
hym/ thou arte my lorde/ & I thy seruant
thy wyll be fulfilled. And as the prouost
wente thughe the market our lorde sayd
to hym/ ponge man what wylte thou bre.
And he sayd my lorde hath sente me for to
brynge to hym some that be lerned in the
scynce of masonrye that they myght ma
ke for hym a palays after the werke of Ro
me. And than our lorde deliuered to hym
saynt Thomas the apostle & tolde to hym
that he was moche experte in that werke
and they departed/ and sayled tyll they ca
me in a cyte/ where the kynge made a wed
dyng of his doughter/ & had do crye that
all the people sholde come to this feest of
this maryage/ or elles he wolde be angry.
And it so happed that the prouost & Tho
mas wente theder. And an ebyewe hadde
a pyper in her hande. And prayled eueryche
with some laude or prayfynge/ and whan
she sawe thapostle she knewe that he was
an ebyewe/ because he ete not/ but hath al
waye his eyen ferme towarde heuen And
as the mayde songe tofore hym in ebyewe
she sayd. The god of heuē is one onely god
the whyche created all thynges and founde
ded the sers. And the apostle made her to
saye these wordes agayn. And the boteler
behelde him & sawe that Thomas ete not
ne dranke not/ but alway loked bpwarde
to heuen/ & he came to the apostle/ & smod
te hym on the cheke. And the apostle sayd
to hym/ that in tyme to come/ it be pardon
ned to the. And that now a wounde trans
sytoye be gyuen to the. And sayd I shall
not aryse fro this place/ tyl the honde that
hath smyten me be eten with dogges/ and
anone after the boteler wente for to fetch
water at a welle. And there a Lyon came
and slewe hym and dranke his blode and
the houndes dreyne his body vnto pteces
in suche wyse that a blache dogge dranke
g. illi.

The lyfe of saynt Thomas the apostle

the ryght arme in to the hal in the myddle of the dynner. And whan they sawe this all the company was abashed. And the may be remembred the wordes & the we do wne her pyper oꝝ flopte / & fell downe at the fete of thapostle. And this vengeaunce blamed saynt Austyn in his boke of faustyn. And sayd that this was set in of some fals prophetes. For this thyng myght be fals peccyous vnto many thynges / whether it be true oꝝ not / it apperteyneth not to me / but I wote well that they shold be lyke as our lord teacheth / the whiche sayth yf ony man smyteth the on that one cheke shewe & offre to hym that other. And certaynly the apostle helde wim his courage the wyll of god / & of dyleccyon / & about fouth he requyred example of correccyon. This sayth saynt Austyn / & than at the request of the kynge the apostle blessed them that were newe maryed & sayd. Lorde god grue to these chyldren the blyssynge of the ryghte honde / & set in the myddes the seed of lyfe. & whan the apostle was gone / there was foude in the honde of the yonge man that was maryed a brache of palme full of dates. And whan he & his wyfe had eten of the fruyte they fell a slepe & they had one semblable dreame. For them semed that a kynge aourned wyth precyous stones enbraced theym / & sayd. Myne apostle hath blessed you in suche wyse & ye shall be partyners of the glozy perdurable. Then they awoke & tolde to eche other theyr dreame. And than the apostle came to them & sayd. My kyng hath appered ryght now to you And hath brought me by the doores beinge shette / so that my blessinge may be fruyte full vpon you. And that ye may haue the surenesse of our fleshe. The whiche is queene of all vertues / and fruyte of perpetuall helth / & aboue the aungelles posselions of all good / byctoye of lecherie lord of the sayth dyscomfytur of deuplycs / & surete

of Joyes perdurable / lecherie is engendred of corrupcyon / and of corrupcyon cometh synne / & of synne is confusyon engendred & he thus saynge two aungelles appered to them & sayd. We ben the aungelles deputed for to kepe you. And yf ye kepe well all the admonestemens of thapostle we shal offre to god all your desyres. And than the apostle baptysed them / & enfourmed them by lygently in the sayth. And longe tyme after the wyfe named Delagene was sacred with a beyle and suffred martyrdom / & hushonde named Denys was sacred bysshop of that cyte. And after this thapostle and Albane came vnto the kynge of ynde. And the kynge deuyled to thapostle a meruayllous palays & deliuered to him grete tresour / & the kynge wente in to an other prouynce / & thapostle gaue all the tresour to pooze people. And the appostle was alwaye in pedyrcacions two yere oꝝ thre aboute oꝝ the kynge came / & conuerted moche people wythout nombꝛe to the sayth. And whan the kynge came & knelwe what he had done / he put hym & Albanes in the moost depest of his pryson / & purposed fully to flee them & byenne. And in the meane whyle Gaath brother of the kynge dyed & there was made for hym a ryche sepulcre. And the fourth daye he that had ben deed arose fro deth to lyfe & all men were abashed & fledde. And he sayd to his brother / this man that I entendest to flee & byenne the frendes of god. And the aungelles of god serue hym / & they brought me in to paradysse and haue shewed to me a palays of golde and syluer / and of precyous stones / and is meruayllously ordeyned / & whan I meruaylled of the grete beaute therof / they sayd to me / this is the palays whiche Thomas hath made for thy brother. And whan I sayd that I wolde be therof pozter they sayd to me. Thy brother is made

unworthy to haue it / yf thou wylte dwell
therin / we shall praye god for to reple the
soo that thou mayest goo by it of thy bro-
ther in gnyng to hym the moneye whi-
che he had supposed that he had losse. And
whan he had sayd this / he ranne his waye
towarde the pryson / and requyred of the
apostle that he wolde pardon his brother
of that that he had done to hym. And then
he deliuered hym out of pryson / and pray-
ed the apostle that he wolde take and do
vpon hym a precyous besture. And the as-
postle sayd to hym / knowest thou not that
they whiche wene to haue power in thyngs
ges celestyall. Sette nought in no thyng
flesshely nor earthly . & so whan the apostle
ysued out of the pryson / the kynge came
agaynst hym / and felle downe at his fete /
and requyred of hym pardon. Than the
apostle sayd vnto hym / god hath gyuen to
you moche grette grace / whan he hath shew-
ed to you his secretes. Howe byleue in
Jhesu cryste / and be ye baptysed vnto the
ende that ye may be prynce in the realme
perdurable / and thenne the brother of the
kynge sayd . I haue seen the palays that
thou haste doo make to my brother / and
I am comen for to bye it / and the apostle
sayd vnto hym / yf it be the wyll of thy bro-
ther it shall be done . And the kynge sayd
syth it pleaseth god this same shal be myn
and the apostle shall make to the an other
And yf paraduerture he may not this sa-
me shall be comyn to the and to me. And
the apostle answered and sayd many pa-
lases ben there in heuen / whiche ben ma-
de redy syth the begynnyng of the worlde
that ben boughte by pryce of the sayth / &
by almes of your richesses / whiche may
well goo tofore you to these palases. But
they may not folowe you. And after this
at the ende of a moneth the appostle mas-
de to assemble all theym of the prouynce.
And whan they were assembled / he coms

maided that the feble and seke shoulde
sette aparte by themselves. Than he prayed
for theym / and they that were well ensyge-
ned and taughte sayd Amen. And forthe-
with came a clere lyghte from heuen / whiche
the descended vpon them / and smote downe
all the people and the apostle to the erth
and supposed they had ben smyten with
thondre / and soo laye by the space of halfe
an houre / after the apostle arole and sayd.
Aryse ye vp. For my lord is come as thon-
der and hath heled vs And anone they a-
role all hole / and glorified god and the
apostle. ¶ Therne began the appostle for
to teche theym / and for to shewe to theym
the degrees of vertue. The fyrst degree is
that they sholde byleue in god whiche is
one essence and treble of thre in persones.
And shewed to them examples sensyble /
how thre persones ben in one essence. The
fyrst ensample in a man is wysdom. And
there of cometh vnderstondynge / memos-
rye / and cunnynge. Cunnynge is of that
thou haste lerned the memozye of mynde.
And receynerth that thou sholdest forgete
And the vnderstondynge is that thou vnder-
stonddest this that is taught to the and
shewed. The seconde example is that in a
byne ben thre thynges / the stocke / the leef
and the fruyte . The thyrde ensample is
that there ben thre thynges in the heed of
a man / herynge / seynge / and tastynge of
smellynge. The seconde degree that they
receyue baptyme. The thyrde that they
kepe them from fornyracyon. The fourth
that they kepe theym from auaryce. The
fifth that they restrayne them from gloto-
nye. The syxte that they kepe theym from
ce. The seuenth that they perseuer and as-
byde in these thynges. The eyght that
they loue hospytalite. The nynt that in
thynges to be done / they requyre the wyll
of god. And that they requyre suche thyng-
ges by werkes. The tenth that they

The lyfe of saynt Thomas.

those thynges that ben not for to be done. The. xi. that they doo charyte to theyr enemyes / and to theyr frendes. The. xii. that they kepe charyte / and to werke by dyspyn-gence that they kepe these thynges. And after hys predycacyon fourty thousande men were baptysed without women and small chyldren. And incontynent he went in to grete ynde / where he shone by myracles unnumerable. For he enlumyned and made to see Syntyce the frende of Prygdon whiche was wyfe of Caryslen colyn of the kynge of ynde. And Prygdone sayd to Syntyce. Wenest thou that I may see hym. Than Prygdone chaunged her habyte by the counseyll of Syntice. And put her selfe amonge the pooze women. And came where as the appostle preched he began to preche of the maleurte and vnhappy-nes of this lyfe. And sayd that this lyfe is unhappy / wretched and subgecte to ad-uentures. And is soo slypper and slenge that whan one weneth to holde it / it fleeth away. And after he began for to shewe to them by foure reasons / that they sholde gladly here the worde of god. And lykeneth it to foure maner of thynges. First vnto a colour whiche lyghteth the eye of vnderston-dyng. Secondly to a syrope or a purgacyon / for the worde of god purgeth our affec-cyon from al flesshely loue. Thyrdly to an emplastre / bycause it heleth the woundes of our synnes. And fourthly vnto mete by cause the worde of god nourisheth vs and delyteth vs in heuently loue / & in lyke maner lyke as al these thynges auayle not to the seke man / but yf he take and receyue them. In lyke wyse the worde of god pros-tyteth noo thyng to languyshe the seke man / yf he here it not deuoutely. And as the appostle thus preched Prygdone byle-ued in god / and refused the bedde of her husbonde. Thenne Caryslen dyde so mos-tye that he made the appostle to be set in

pylson. And thenne Prygdone wente to hym / and asked hym forgyuenes bycause he was sette in pylson for her sake / and he comforted her sweetely. And sayd he wolde suffre it debonayrly. And thenne Caryslen prayed the kynge / that he wolde sende the quene his wyues syster to her. For to assaye yf she myght turne her. And call her agayne fro the crysten fayth. And the quene was sente thyder / & whan she sawe and knewe of so many myracles as the ap-ostle dyde. She sayd they ben accursed of god that byleue not in his werkes. Than the apostle taught them shortly that were the foure thynges. First that they sholde loue the chyrche / honour and worshyp the preestes. Assemble them ofte in pray-ers / and ofte for to here the worde of god. And whan the kynge sawe the quene / he sayd to her. Why haste thou abyden there soo longe. And she than answered. I had supposed that Prygdone had be a sole but she is ryghte wyfe. For she hath broughte me to the apostle / whiche hath made me to knowe the waye of trouthe. And they ben ouermuche folles that byleue not the waye of trouthe. That is for to saye that they byleue in Jesu cryst. And neuer after wolde the quene lye with the kynge. And thenne the kynge was abalshed and sayd to hys colyn. Whan I wolde haue recouered thy wyfe I haue losse myne / and my wyfe in worse to me than thynne is to the. Thenne the kynge comaunded that the apostle sholde be brought tofore hym his hondes and fete bounde. And was commaunded that he sholde reconfyle the wyues to theyr hus-bondes. And than the appostle sayd to the kynge. In shewyng to him by thre exam-ples / that as longe as he sholde be in the errour of the fayth / they ought not obeye them. That is to wete by example of the kynge / by example of the toure. And by ex-ample of the fountayne. And sayd to hym

thou that arte kynge/wylte haue noo ser-
uyce soyled ne fowle/but thou haste clenly
seruauntes / & nette chambryres / & what
wenest thou / god loueth chastyte and cle-
ne seruyces. Am I thenne to blame / yf I
preche to the to loue god / and his seruaun-
tes whome he loueth. I haue made them
clene seruauntes to hym I haue founded
a toure. And thou sayst to me that I shol-
de destroye it. Also I haue dolphen in the
depe erth / and haue brought forth a foun-
taine out of the abyssme. And thou sayest
I sholde stoppe it. Than the kynge was
angry / and commaunded to bynne forth
peces of yren bynnyng / and made to set
the apostle vpon them all naked / his fete
bounde. And anone by the wyll of our loz-
de a fountayne of water souted & sprang
ge vp / and quenched it all. And thenne the
kynge by the counseyll of his cosyn made
hym to be sette in a furnays bynnyng /
whiche was so made colde / that the nexte
daye he yssued out all saufe wythout ony
harne. And thenne sayd Caryspon to the
kynge / make hym to offre sacrefyce to one
of the goddess onely in suche wyse that he
fall in the yre of his god that thus delyues
reth hym / and as they constrayned hym
thereto he sayd. Kynge thou arte no thyns
ge moze noble noz moze myghty than ben
thy payntours / and how despysest thou be-
ry god / and worshyppest a payntinge who-
me thou wenest to be thy god / lyke as Ca-
ryspon hath sayd to the that my god shol-
de be angry whan I had worshypped thy
god. And yf he be an angred / it sholde be
moze to thy god thenne to me. For whan
thou sholdeste wene / that I worshypped
thy god. I sholde worshyp myn. And the
kynge sayd / why spekest thou to me suche
wordes. And thenne the apostle comaun-
ded in ebye the deuyl that was wythin
the ydolle that as soone as he kneled tofoze
the ydolle he sholde anone breke it in peces.

And the apostle kneled and sayd. Loose ye
that I worshyppe. But not the ydolle
abour and worshyp / but not the metall
worshyp. But not the fals ymage / but
honour and worshyp my lozde god Ihesu
cryste. In the name of whome I comaun-
de the deuyl / whyche arte hydde wythin
this Image / that þ breke this false ydolle
And anone he melte it as waxe. And than
the preestes came as beestes. And the bys-
shop of the temple lyfte vp a glayue / and
ranne the apostle thorough / & sayd I shall
auenge the Iniurye of my god. And the
kynge and Caryspon fledde awaye. For
they sawe that the people wolde aduenge
the apostle & byenne the byshop all quicke
And the crysten men bare allwaye the bod-
dy of the apostle. And buryed it worshyp-
fully. Longe tyme after aboute the yere
of our lozde god two hondred and therty
the body of the appostle was borne in to
Ebyssle the cytee / whyche somtyme was
sayd Bages cytee of Medes. And Alysaun-
der the emperour bare it thyder / at the re-
quest of the Syrryens. And in this cytee
no man myght herborowe Iewe noz pay-
nem:ne tyraunt that sholde lyue. After
this Abager kynge of this cytee deserued
to a pyssle wyten wyth the honde of our
lozde / for yf ony men moued warre apenst
this cytee. They toke a crysten chyld and
sette hym on the gate / and he sholde rede
there the pyssle. And the same daye what
for the vertue of the wytyng of our sauy-
our / as for the mercytes of the apostle / the
enemyes fledde / or elles made peas. Ihs
doze in the boke of the lyfe of sayntes sayth
thus of thys appostle. Thomas appostle
and dysciple of our lozde Ihesu cryst and
lyke vnto our sauyour preched the gospell
vnto the melcreauntes. To them of perre
and of mede. To the hyrcyens / and to the
brachyens. And he entrynge in to the par-
tyes of the ozyent perced thorough the ens

The lyfe of saynt Anastayse

traylles of the people. There demened his
predycacyon vnto the tyle of his passyon
And there was he perced thozugh wyth a
glayue / and soo dyed. And Crystostomus
sayth that whan Thomas came in to the
partyes of the thre kynges / whiche came
to worshyp our lord / he baptysed them.
And they were made helpers and ayders
of our lord & of crysten sayth. Praye we
than to this holy appostle saynt Thomas
that he wyll be moyen vnto our lord that
we haue grace of hym for to amende vs in
this present lyfe / that we may come in to
his euerlastynge blysse. Amen. ❧❧❧

Here foloweth the lyfe
of saynt Anastayse. ❧❧❧

Saynt Anastayse was doughter to
a gentylman of the Romayns / but
he was a paynym / her moder whiche was
crysten / was taughte & enfourmed in the
fayth by saynt Grylogone. The foresayd
saynt Anastayse was maryed vnto a payn
nem named Bapillon / but she feyned her
alway to be seke In suche wyse she came
not in his companye. She wente vysytyn
ge the crysten prysoners / that were in dy
uers prysons in pouerte & in foule clothyn
ge / & she admynystred to them suche thyn
ges as they neded of her good. And ther
fore her husbonde made her to be strately
kepte in suche wyse that she had no thinge
to ete / & so wolde flee her / & all bycause he
wolde with her good make his pryde and
Jolytees. Chan the lady that well suppos
ed to haue dyed / sent ofte letters to saynt
Grylogone. And the holy saynt recomfor
ted her by his letters as well as he myght
Now it happed in the meane whyle her
husbonde dyed. Chan she was deliuered
from prysyn. She had thre damoyseles
that were systers that serued her whome
she had enfourmed and taughte that they

sholde not renye ne forsake theyr fayth /
nor yet theyr good lyfe. For ony menaces
ne thretenynges that the prouost shold do
The prouost on a day came to them for to
draue them to him. And saynt Anastayse
dyde do them in her kytchyn. The prouost
wente after for to accomplysshe his rybau
drye. And they kneled and prayed theyr
prayers. In suche wyse that the prouost
losse his wytte. And whan he supposed to
haue taken embraced and holden them / he
embraced portes pannes & the catwryons /
and kyssed them in suche wyse that he was
soo foule horryble & blacke / that whan he
ysued out his meyny that awayed his co
mynge supposed that he had be out of his
wytte / & they bette hy well / & after fledde
fro hym for fere. And lefte hym alone / & he
wente for to complayne hym to the emper
our. And whan he came to the gate / the
sergeauntes that sawe hym so blacke and
so smotted bette hym well with rodde / &
cratched hym in the bysage and helde him
for wood. And the carytye knewe not that
he was soo foule and blacke. And therfore
he meruayled moche moze why they dyde
to hym so moche shame / where tofore they
dyde to hym soo moche honour. And he
had supposed to be cladde in a whyte robe
Whan they tolde him how he was arayed
Chan he supposed that the maydens had
enchanted hym / and sente for them and
wolde haue despoyled them all naked to
fore hym / bycause he myght se and behol
de them / and ease hym of his lechery. But
theyr clothes were anone soo fast glewed
vnto theyr bodyes / that in noo wyse they
myght be take of ne despoyled. And than
he felle a slepe / and rowted soo faste that
noo man myght awake hym. And at the
last these thre byrgynes were martred / &
suffred deth. And saint Anastayse was gy
uen vnto an other man a prouost / vpon
this condycyon / that yf he myght make

her sacrefyce vnto the Idolles / he sholde
haue her to his wyfe. And whan she was
brought vnto his chambze / & wolde haue
embraced her / he became blynde / and syth
made his pylgrymage vnto his goddes /
for to knowe yf he myght beheled therof.
And they sayd to hym / bycause that thou
hast angred saynt Anastayse thou arte gy
uen to turmentes / & shalte be alway with
vs. And whan he retourned & was come
home to his hous / he dyed sodenly amon
ge the handes of the sergeantes. Then the
emperoure deliuered saynt Anastayse to
an other prouost. He came to the saynt and
sayd to her. I wote wel that þu arte cristen
And yf thou wylte do as thy god sayth. I
shall let the go & do what þu wylte / for thy
god sayth. But yf one renounce all that he
hath may not be my dysciple. Thenne re
nounce & gyue to me all that thou haste / &
go thy waye. Saynt Anastayse answered
Ihesu cryst sayth that we sholde gyue vn
to the poore / & not to the ryche. Than yf I
gaue to the. I sholde do ayenst the comaū
dement of god. Than the prouost dyde do
let her in pylson. And defended that any
man sholde gyue to her any mete. Than
god sente to her substaunce of mete fro he
uen two monethes durynge. After that she
was sent in to exyle with two hondred vir
gyns in to an yle / where as many crysten
people were exyled. After that it was not
longe tyme but the prouost remaunded / &
sente agayne for saynt Anastayse / & dyde
her to be brenned. In the yere of incarna
sacion of our lord two hondred & foure
score. and made the other to dye by dyuers
tourmentes. Amonge whome there was
one / fro whome was taken moche good.
And alway she sayd / at the leest they may
not take fro me Ihesu cryst. Appolp whi
che was a crysten woman toke the body
of saynt Anastayse / and buryed it in her
gardyn. And there dyde do make a fayre

chyrche. Let vs praye than vnto almygh
ty god that by the prayer and merities of
saynt Anastayse that we may come vnto
his euerlastynge blyss. Amen. ¶

¶ Here foloweth of saynt Eugene.

Eugenia the noble byrgyne whiche
was doughter to Philyppe duke of
Alpsaundry / whiche for thempetour of ro
me gouerned all the londe of egypte. Eus
genye ysued pryuely out of her fathers pas
lays with two seruautes. And she wente
in to an abbaye in the habyte & arape of a
man. In whiche abbay she ledde so holy a
lyfe / that at the laste she was made abbess
of the same. It happed soo that noo man
knewe that she was a woman. Yet there
was a lady that accused her of aduoutrye
tofore the Iuge whiche was her owne fa
der. Eugene was put in pylson for to be
Iuged to deth. At laste she sayd to her fa
der moche thynges for to drawe hym to the
fayth of Ihesu cryst / she rent her cote and
shewed to hym that she was a woman / &
doughter of hym that helde her in pylson
And soo she conuerted her father vnto the
crysten fayth: & was after an holy byshop
and at the hour that he songe his masse he
was beheded for the fayth of Ihesu cryst.
And the lady that had falsly accused Eus
genye was brennt with fyre of hell with all
her patell. And after that Claudia & her
chyliden came to Rome / & moche people
were by them conuerted. And many bys
gyns by Eugene whiche Eugene was mo
che turmented in dyuers maners. And at
last by the swerde accomplished her mar
terdom / & thus made the offrynge of her
propre body to our lord Ihesu cryst. Qui
est benedictus in secula seculor. Amen.

¶ Here foloweth the lyfe of saynt
Stephen prothomartyr. ¶

The lyfe of saynt Stephen.



S Stephen is as moche to say in greke as crowne & in ebyewe example to other for to suffre. Or Stephen is as moche to say as nobly & truly speaking / techyng and gouernynge or as a frende & hole comen And he was deputed of thapostles to kepe the wydowes. Than he was crowned for he began fyrst to be a martyr Example for the sample of his pacyence & good lyfe noble spekyng / for ryght noble predicacyon & wel gouernynge for þ good ensygnementes & techyng of wydowes.

S Aynt Stephen was one of the. vii. dekenes in the mysterie of the apostles / for whā the nombze grewe of people couerted / some began to murmure ayenst the Jewes that were couerted / bycause that the wydowes & wyues of them were refused to serue. Or bycause they were more greued euery daye / then the other in seruyce. For the appostles dyde this bycause they sholde be the moze redy to preche the worde of god. Whan the appostles sawe theyr grete murmure & grutchyng they assembled them all togyder & sayd. It is not ryghte that we leue the worde of god / for to admynystre & serue at the tables / & the tables and that glose sayth that the feeding of the soule is better than the mete of the body. And cōsyder ye sayre brethren men of god renoume amōge you that be replenished with the holy ghoost / and of wysdome / what we shall establishe vpon this werke / so that they mynystre & serue and we shall be in prayer & prechynge. And

this worde pleased to theym all / and they chose. vii. men of whome blessed Stephen was the fyrst and the mayster / and syth he brought them to thapostles. And they set theyr hōdes vpon them & ordeyned them And Stephen full of grace & of strength made grete demonstracions & grete signes to the people. Than the Jewes toke hym and wolde surmount hym in dysputynge and as sayled for to ouercome hym in thye maners. That was by brenninge wytnes by dysputacyons / & by tourmentes. And in eueryche of theym was ayde and helpe gyuen to hym fro heuen. In the fyrste the holy ghost administred his wordes / in the seconde the flyghte of aungelles fered the fals wytnesses. In the thyrde he salwe ihesu cryst redy to helpe hym whiche comforted hym to his martyrdom. In euery batayll he had thye thynges / thallante in batayll / the ayde gyuen & the byctoyze / & in aduysynge & beholdynge shortly the hystorye. We may well se all these thynges. As the blessed Stephen dyde many thynges and preched ofte to the people / the Jewes made the fyrst batayll to hym. For to ouercome hym by dysputacyons / & some arose of the Synagoge called lybertyns of a regyon so named. Or of them that were the sones of them that had ben in bondage / & were made free. And thus they that fyrste repugned ayenst the fayth weren of a bondde & thrallygnage. And also they of Cyrenence and Alexandrynes / & of them that were of Cilyce and Asye. All these dysputed with Stephen. This was the fyrst batayle / and than he putteth the byctoyze after / & they myght not resyste his wyldom for the holy ghost spake in hym. And than they sawe that by this maner they myght not ouercome hym / they retourned malyciously. And at the seconde tyme bycause they myght ouercome by fals wytnesses / they broughte two fals wytnesses / for to

accuse hym of foure blames / and brought hym to the Iugement. And than the fals men accused hym of foure thynges / that was of blasphemynge of god / in the lawe of Moyses. In the tabernacle / and in the temple. And this was the seconde batayll. And then all they that were in Iugement sawe the face of saynt Steuen lyke the face of an aungell / and this was by the helpe of god. And thys was the vyctorye of the seconde bataylle. For whan the fals wytnes had all sayd / the pryncce of the prestes sayd to hym / what sayst thou. Than saynt Stephen excused by ordre of al that whiche the fals wytnesses had sayd. And fyrst of the blasphemynge god of sayenge. God that spake vnto our faders and prophetes that is god of glorie. And prayled hym in thynges after this worde glorie / whiche is expownded ryghte swetely. The god of glorie is gyuer of glorie. As it is sayd in the boke of kynge. Who someuer shall see my name. I shall gloryfye hym. ¶ The god of glorie may be sayd conteynyng glorie / as is sayd in the prouerbes the eyght chapytter. Rycheles and glorie ben with me the god of glorie / that is vnto whome glorie is due. And thus prayled he god in thre maners. In that he is glorifyous / gloryfyenge / and to be gloryfied. And after he excused hym in the blame of Moyses. In praysynge hym moche / & especyall in thynges. That is for to wete of feruour of loue. For he slewe þe egypcyen that smote the ebyewe. And of the myracles that he dyde in egypte or deserte. And of the famylaryte of god / whan he spake to hym many tymes amynably. And after thys he excused hym of the thyrde blame that was in the law. In praysynge the lawe in thre maners. fyrst bycause of the gyuer / that was god. The seconde of the mynyster whiche was Moyses / that was a grete prophete / and the thyrde by

cause of the ende. For it gyueth lyfe pardonable. And afterwarde he purged hym of the blame of the tabernacle / & of the temple. In praysynge the tabernacle in foure maners. One was bycause he was commaunded of god to make it. And was shewed in bylyon it was accomplished by Moyses. And that the arke of wytnesse was there in. And he sayd that the temple succeeded the tabernacle / and the blessyd Stephen putged hym of that whiche was layde to hym. Of whiche the Jewes sawe that they myghte not overcome hym so in that maner. And than they toke the thyrde bataylle ayenst hym / that they shoulde surmount hym by turmentes. And whan the blessyd saynt Stephen sawe thys / he wolde kepe the commaundement of our lord / and enforced hym to refrayne them in thre maners. That was by shame / by drede and by loue. fyrste by shame in blasmyng the hardnesse of theyr hertes. And sayd to them / ye contrarpe alway the holy ghost by your harde hertes and hertes not vyteous / lyke as your faders that persecuted the prophetes and slewe them that shewed the comynge of our lord / and the glose sayth that in thre maners they were malycious. The fyrste that they contraried the holy ghost. The second that they persecuted the prophetes. The thyrde that by theyr euill malyce / they slewe Ihesu cryste / but bycause they were lyke the comyn woman / they coulde haue no shame to leue theyr malyce. But whan they had herde these thynges / they wythsayd it in theyr hertes. And gremmed theyr teeth as ayenst hym. After this he corrected theym by drede / bycause that he sayd. That he sawe Ihesu cryste on the ryght syde of god / lyke as redy to helpe him and condempne his aduersaryes. For saynt Stephen whiche was full of the holy ghost looked vp / &

The lyfe of saynt Steuen.

Behelde the heuen and sawe the glorie of god and sayd. Loos I se the heuens open. & the sone of the mayde stondynge on the ryght syde of the vertue of god. And how be it that he corrected them by shame and by drede / yet they leste not theyr malyce / but were more wors then afore / & stopped theyr eeres / to thende that they wolde not here hym. Wherof he blamed them. And they cryed with an hye voyce / and made a grette assaute ayenst hym / & caste hym out of the cyte all togyder / and stoned hym / & they supposyd for to haue done after theyr lawe as a blasphemour in comaundyng that he sholde be stoned out of þ castelles. And these two fals wytnesses / the whiche after theyr lawe ought to cast the fyrst stone / to ke of theyr clothes / bycause that they sholde not be touched of god. And to the ende that they myght better & lyghtlyer bewelde them to stone him. And they leste them at the fete of a childe that than was called Saulus / & after he was called Poule and thus he keppe the clothes of them that stoned hym / & he was stoned of them al. And whan he myght not withdraue them fro theyr malyce / ne by shame / ne by drede / he toke the thyrde maner / soo that he wolde withdraue them by loue. And the loue he shewed them was not lytell / whan he prayed for hym & for theym that his passyon myght not be dyfferred. And that the synne sholde not be imputed to them that stoned hym / and saynge lord Ihesu cryst receyue my spirite. And whan he was on his knees he cryed with an hye voyce / & sayd. Lord establishe not to them this synne & this was a meruayllous loue / whan he prayed on his knees for them that stoned hym. Lyke as yf he had prayed more for them than for hymselfe. For he desired to be more empellid for them than for hymselfe. And as the glose sayth / he kneeled / for bycause he ought the more humbly for to

praye for theym / of whome the iniquyte was grete. And in this he dyde as dyde Ihesu cryst. For in his passyon he prayed for hymselfe and sayd. Fader I comaunde my spyrte in to thy hondes / and he sayd for them that stoned hym. Fader forgyue it them. And whan saynt Steuen had so sayd he slepte in our lord Ihesu cryst and was not deed. For he suffred sacrefyce of dyleccyon. And after he slepte in hope of resurreccyon. And the stonyng of saynt Steuen was made in the same yere that our lord ascended by in to heuen in the nexte moneth of August / the thyrde daye entrynge. And saynt Gamalyell and Archodemus whiche were amonge the counseylles of the Jewes / for the crysten men buried hym in the felde of Gamalyell / & made grette wepyng for hym. And than was grette persecucyon of cristen men whiche were in Iherusalem. For whan that the blessyd saynt Steuen / whiche was one of the prynces was slayne. They began to persecute the crysten men. In soo moche that thapostles whiche were stronger than the other in the fayth / departed out of all the prouynce of the Jewes / after that whiche our lord had commaunded to theym yf they persecute you in one cytee flee you in to an other. And the blessyd doctour saynt Austyn reherceth / that the blessyd saynte Steuen was noblysshed by many myracles. For he reysed by his mercytes syxe deed bodys / and heled them that were seke of dyuers maladyes and langurous / and without this recounteth he other myracles worthy for to be remembred. For as he sayth in the .xxiii. booke of the cyte of god the floures that were put on the altar of saynt Steuen / were put on the seke men / & anone they were heled. And the clothes taken from thawter and layde on them that were seke / were a medycyn to many. For as it is sayd in the

grill. chapptre of the cronicles of god / the
 le floures taken vpon the aduer of saynt
 Stephen were layde on the eyen of a wo-
 man that was blynde / and anone she had
 agayne her syght. And also sayd he in the
 same boke that a man that was mayster
 of a cyter & was named Marcyall / & was
 a paynem / & wolde not be conuerted. And
 it happed that he was strongly seke / & his
 sone in lawe that was a ryght good man &
 came in to the chyrche of saynt Stephen &
 toke of the floures / & layde vnder the heed
 of his lord. And anone whā he had slepte
 therupon / on the mornynge he cryed that
 the bysshop sholde be brought to him. And
 the bysshop was not in the towne / but the
 preeft came to hym & bad hym to byleue in
 god & baptyfed hym & euer as longe as he
 lyued after he hadde alwaye in his mouth
 Ihesu cryste receyue my spyrte / & yet he
 wyfte not that tho wordes were the wo-
 des that saynt Stephen spake laste. And
 also he reherceth an other myracle in the
 same place / that a lady called Patron had
 be seke greuously / & had sought many re-
 medyes for to be heled of the malady / but
 she felte none hele / but in the ende she had
 counseyll of a Jewe / whiche gaue to her a
 ryng with a stone / & that she sholde byn-
 de this ryng with a laas to her flesshe / &
 by the vertue of the stone she sholde be ho-
 le / and whan she sawe that this helped her
 not / she wente to the chyrche of the protho
 martyr / and prayed the blessyd saynt Ste-
 phen for her helth. And anone without bye
 kinge of the laas of oz the ryng the ryng
 fell downe to the groude. And she felte her
 selfe anone all hole. ¶ Also the same reco-
 teth an other myracle not lesse meruayl-
 lous / that in Cesaree of Capadoce was a
 lady moche noble of whome the husbonde
 was deed / but she had .x. chyldren. vii. so-
 nes & thre doughters / & on a tyme whan
 they had angred theyr moder / she cursed

theym. And the dryyne vengeance enfor-
 wed sodenly the maledyccion of the mo-
 der. So that all the chyldren were smitten
 of one semblable and horrible spenes on
 all her membres. for whiche thyng they
 myght not dwell in the countre for shame
 and for the sorowe that they had & began
 to goo folpyl thourghe the worlde. And in
 what someuer countre they wente / euery
 che man beheld them. And it happed that
 two of them / that is to wete a brother & a
 syster came to ypotenye. And the mocher
 was named Poule / and the syster Paulas
 dye. And there they soude Austyn the bys-
 shop and tolde to hym and recounted what
 was happed. Than they haunted the chyr-
 che of saynt Stephen by the space of .xv.
 dayes / and it was tofore eester / and they
 prayed strongly the saynt for theyr helth.
 And on eester dave whan the people were
 present Poule entred sodenly within the
 chauncell. And put hym to prayer by grete
 deuocion & with grete reuerence afore the
 aduer / and as they that were there abode
 vpon the ende of the thyng / he arose vp &
 pertly all hole of his tremblyng. Thenne
 saynt Austyn toke hym & shewed hym to
 the people / & sayd that on the morowe he
 wolde tell them the caas. And as he spake
 to the people / the syster was there trem-
 blyng on all the membres / & she arose vp
 and entred in to the chauncell of saynt Ste-
 phen / and anone she slepte / & after arose
 sodenly all hole / and was shewed to the
 people. As was done tofore of her brother.
 And than graces and thankynges were
 gyuen to saynt Stephen for the helthe of
 them boche. Whan Prosyus came fro Jer-
 rusalem he brought to saynt Austyn of the
 relikes of saynt Stephen of whome ma-
 ny myracles were shewed and done. It is
 to wete that the blessyd saynt Stephen suf-
 fered not deth on the dave of his feest. But
 it was on the day that his iuencyon is on

The lyfe of saynt Iohan the euangelyst

In the moneth of August. And yf it be desired why the feest is chaunged it shall be sayd whan his inuencion shall be sayd. And this may suffyse you for this present. For the chyrche wyll also ordeyne the feestes whiche foloweth the natyvyte of Ihesu cryst. for two causes. The fyrste is to Ihesu cryst whiche is herd and spouse to the ende that thacompanyes be Joyned to hym. for Ihesu cryst spouse of the chyrche in this worlde adioyneth to hym thre companyes of whiche companyes is sayd in the canticles my whyte soule and rody chosen of thousandes. The whyte is as to saynt Iohan the euangelyst a precyous confellour and the rody or reed is as to saynt Stephen the fyrst martyr. And chosen of thousandes is to the byrgynall company of the Innocentes. The seconde reason is that the chyrche assembleth also togyder the maners of the martyres the some by wyll and by werke the seconde by wyll & not by dede the thyrde by dede and not by wyll. The fyrst was blessyd Stephen the seconde was in saynt Iohan the euangelyst the thyrde was in sayntes and glorious Innocentes whiche for god suffred passyon. ~~~~

And nexte foloweth of
saynt Iohan the euangelyst



Iohan is expounded of grace of god or he in whome grace is or vnto whome it is gyuen of our lord & therfore be vnderstonen four preuileges that ben in the blessyd Iohan

The fyrste was the noble loue of Ihesu cryst for he loueth hym more than the other and shewed to hym of greter loue & therof he is sayd the grace of god also as gracious god: & to hym he was more gracious than to Peter. For he loued hym moche but he is loue of courage & of sygne. And this that is of sygnes is double that one is for to shewe familiartye & that other is in gyuyng benefyces. As to the fyrst he loued that one & the other egally as to the seconde he loued more Iohan & as to the thyrde he loued more Peter. The seconde was byrginite whan he was chosen byrginite of god & therfore it is sayd in what is the grace for grace of byrginite is in a birgin And whan he wolde marye he was called of god. The thyrde is the reuelacion of the secretes of our lord. Therfore it is sayd to whom grace is gyuen. For to hym was gyuen to knowe many secretes and proufoude as of the dyuynyte of the sone of god. And of the ende of the worlde. The fourth is the recommendacyon of the moder of god whiche gyfte of grace was gyuen to hym whan the moder was gyuen to hym in to keepyng. And Whylte byls shop of lyege wrote his lyfe. The whyche Psodoze abyedged and set it in to the boke of the natyvytees of the lyfe and the deth of holy faders. ~~~~

Saynt Iohan the apostle and euangelyst was sone of zebedee whiche had maryed the thyrde syster of our lady to wyfe & he was brother to saynt James of galyce. This sayd Iohannis sygnifyeth as moche as the grace of god. And well myght he haue suche name. For he had of our lord foure graces aboue the other apostles. The fyrst was that he was byloued of our lord. The seconde was that our lord keppe to hym his byrgynyte. Lyke as saynt Jerome sayth. For he was at his weddyng

and he abode a clene byrgyn. The thyrd is that our lord made him to haue moche grete reuelacyon and knowlege of his byunyte / & of the synnyshinge of the worlde. Lyke as it appereth in the begynnyng of his euangelyses / & in the apocalypse. The fourth grace is that our lord comysed to hym in espyrall the keepyng of his swete moder. He was after the ascensyon of his lord in Iherusalem with thapostles and other. And after that / that they were by thordynace of the holy ghost consermed in the crysten fayth by the vniuersal worlde. Saynt Iohan came in to grece where he conuerted & conuerted moche people & fouled many chyrches in the crysten fayth. As well by myracles as by doctryne. In this tyme Demyrcen was Emperour of Rome whyche made ryght grete persecucyons vnto crysten men / & dyde doo take saynt Iohan and brought hym to Rome. And made hym to be caste in to a fatte oz a tonne full of hote oyle in the presence of the senatours / of whiche he ysued out by the helpe of god. More pure & more fayre without felynge of ony herth oz chafynge than he entred in. After that this chempour sawe that he ceased not to preche the crysten fayth / he sente hym in exyle vnto an yle called Pathmos. There was saynt Iohan alone / and was bysyt of aungelles and gouerned there wrote he by the reuelacyon of our lord thapocalypse: whiche conteyned the secretes of the holy chyrche and of the worlde to come. In this same yere was Demyrcen the emperour for his euylles put to deth / & all that he had done was reuoked by the senatours & defeated. And thus was saynt Iohan broughte agayne from his exyle with grete honoure in to Ephesyn / and all the people of Ephesyn came aysent hym synnyng & saynge: blessyd be he & cometh in the name of our lord. In that waye he reysed a woman

whyche was named Dyusana. Whiche had moche loued saynt Iohis & well kept his commanndementes. And her frendes brought her tofore saynt Iohan al wepyng & saynge to hym. Lo here is Dyusana whiche moche loued the & dyde thy comanndementes / & is deed and desyred no thyng so moche as thy retorne / and that she myght se the tofore her deth. Now & atte comen hyther & she may not se the. Saynt Iohan had grete pyte vpon her that was deed / and of the people that wepte for her. And comaunded that they shoulde set downe the byere and vnynde and take away the clothes from her. And whan they had so done he sayd herynge all with a lowde voyce. Dyusana my lord god Ihesu cryst areyseth the. Dyusana aryse and goo in to thy hous / and make redy for me some refeccon. And she arose and wente in to her hous for to do the comaundement of saynt Iohis. And the people made thre houres longe a grete noyse and crye saynge there is but one god / & that is he whos me saynt Iohan precheth. It happed on an other day that Craton the phylosophie made a grete assenble of people in & myracles of the cyte. For to shewe them how they ought to despyse the worlde. And he hadde ordeyned two yonge men brethzen whiche were moche ryche. And had made them to sell theyr patrymonye / and therewith to bye precyous stones / the whyche these two yonge men brake in the presence of the people / for to shewe how these precyous and grete rycheles of the worlde ben soone destroyed. And that same tyme saynt Iohis passed by and sayd to Craton the phylosophe this maner for to despyse the worlde that thou shewest is wayne and foly the demonstraunce. For it sekereth to hate the praysynge of the world and god reponeth it. Wher good may be. Thesu cry he sayd to a man that demaunded of hym

The lyfe of saynt Iohan the euangelyste

In the moneth of August. And yf it be desired why the feest is chaunged it shall be sayd whan his innuencyon shall be sayd. And this may suffice you for this present. For the chyrche wyll also ordeyne the feestes whiche foloweth the natyvyte of Ihesu cryst. For two causes. The fyrste is to Ihesu cryst whiche is heed and spouse to the ende that thacompanyes be Joynded to hym. For Ihesu cryst spouse of the chyrche in this worlde adioyneth to hym thre companyes of whiche companyes is sayd in the canticles my whyte soule and rody chosen of thousandes. The whyte is as to saynt Iohan the euangelyst a precyous confessor and the rody or reed is as to saynt Stephen the fyrst martyr. And chosen of thousandes is to the byrgynall company of the Innocentes. The seconde reason is that the chyrche assembleth also togyder the maners of the martyres the some by wyll and by werke the seconde by wyll & not by dede the thyrde by dede and not by wyll. The fyrst was blessyd Stephen the seconde was in saynt Iohan the euangelyst the thyrde was in sayntes and glorious Innocentes whiche for god suffred passyon. ~~~~~

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Iohan is expounded þ grace of god or he in whome grace is or vnto whome it is gyue of our lord & therfore be vnderstonen four preuileges that ben in the blessyd Iohan

The fyrste was the noble loue of Ihesu cryst for he loueth hy more than the other and shewed to hym of greter loue & therof he is sayd the grace of god also as gracious god: & to hym he was more gracious than to Peter. For he loued hy moche but he is loue of courage & of sygne. And this that is of sygnes is double that one is for to shewe familiartye & that other is in gyuyng benefices. As to the fyrst he loued that one & the other egally as to the seconde he loued more Iohan & as to the thyrde he loued more Peter. The second was byrginite whan he was chosen byrginite of god & therfore it is sayd in what is the grace for grace of byrginite is in a virgin And whan he wolde marye he was called of god. The thyrde is the reuelacion of the secretes of our lord. Therfore it is sayd to whom grace is gyuen. For to hym was gyuen to knowe many secretes and proufoude as of the dyuynyte of the sone of god. And of the ende of the worlde. The fourth is the recommendacyon of the moder of god whiche gyfte of grace was gyuen to hym whan the moder was gyuen to hym in to kepyng. And whylste bys shop of lyege wrote his lyfe. The whyche Plodore abjedged and set it in to the boke of the natyvytes of the lyfe and the deth of holy faders. ~~~~~

Saynt Iohan the apostle and euangelyst was sone of zebedee whiche had maryed the thyrde syster of our lady to wyfe & þ was brother to saynt James of galyce. This sayd Iohn sygnifyeth as moche as the grace of god. And well myght he haue suche name. For he had of our lord foure graces aboue the other apostles. The fyrst was that he was pyloued of our lord. The seconde was that our lord kepte to hym his byrgynyte. Lyke as saynt Iesrome sayth. For he was at his weddyng

and he abode a cleue byrgyn. The thyrde is that our lord made him to haue moche grete reuelacyon and knowlege of his dyuynyte / & of the synnyshinge of the worlde. Lyke as it appereth in the begynnynge of his euangelyses / & in the apocalypse. The fourth grace is that our lord comfled to hym in espyrall the keepynge of his swete moder. He was after the ascensyon of his lord in Iherusalem / with thapostles and other. And after that / that they were by thordynace of the holy ghost consermed in the crysten fayth by the vniuersal worlde. Saynt Iohann came in to grece where he conuersed & conuerted moche people & fouled many churches in the crysten fayth. As well by myracles as by doctryne. In this tyme Demycyen was Emperour of Rome whyche made ryght grete persecuscyons vnto crysten men / & dyde doo take saynt Iohann and brought hym to Rome. And made hym to be caste in to a fatte oz a tonne full of hote oyle in the presence of the senatours / of whiche he ysued out by the helpe of god. Moze pure & moze saynt without felynge of ony herth or chafynge than he entred in. After that this chempour sawe that he ceased not to preche the crysten fayth / he sente hym in exyle vnto an yle called Pathmos. There was saynt Iohann alone / and was vysyted of aungelles and gouerned there wrote he by the reuelacyon of our lord thapocalypse: whiche conteyned the secretes of the holy chyrche and of the worlde to come. In this same yere was Domycyen the emperour for his euylles put to deth / & all that he had done was reuoked by the senatours & defeated. And thus was saynt Iohann broughte agayne from his exyle with grete honoure in to Ephephen / and all the people of Ephephen came aysnt hym synngynge & saynge: blessed be he þ cometh in the name of our lord. In that waye he reysed a woman

whyche was named Dryfana. She had moche loued saynt Iohann & was his commafidementes. And her frendes brought her tofore saynt Iohann al wepyng & saynge to hym. Lo here is Dryfana whiche moche loued the & dyde thy commafidementes / & is deed and desyred no thyng so moche as thy retorne / and that she myght se the tofore her deth. Now þ arte comen hyther & she may not se the. Saynt Iohann had grete pyte vpon her that was deed / and of the people that wepte for her. And comaunded that they sholde set downe the byere and bnynde and take away the clothes from her. And whan they had so done he sayd herpyng all with a lowde voyce. Dryfana my lord god Ihesu cryst areyleth the. Dryfana aryle and goo in to thy hous / and make redy for me some refeccyon. Anone she arose and wente in to her hous for to do the comaundement of saynt Iohann. And the people made thre houres longe a grete noyse and crye saynge there is but one god / & that is he whome saynt Iohann precheth. It happed on an other day that Craton the phylosophre made a grete assamble of people in þ myddes of the cyte. For to shewe them how they ought to despyse the worlde. And he hadde ordeyned two yonge men brethren whiche were moche ryche. And had made them to sell theyr patrymonye / and therewith to bye precyous stones / the whyche these two yonge men brake in the presence of the people / for to shewe how these precyous and grete rycheselles of the worlde ben soone destroyed. And that same tyme saynt Iohann passed by and sayd to Craton the phylosophre this maner for to despyse the worlde: that thou shewest to hym and for the demonsttraunce. For it secheth to haue the prayfynge of the world and god repproueth it. Wherood may be. Ihesu cryst sayd to a man that demaunded of hym

The lyfe of saynt Johan the euangelyste

might come to euerlastyng lyfe /
 he sholde goo and sell all his goodes.
 And gyue that he receyued of it to pooze
 people. And he sholde fynde tresour in he
 uen. Craton sayd than to hym the pryce &
 balewe of these precyous stones is destro
 yed in the presence of all men here. But yf
 thy mayster be very god and he wyll that
 the goodes of the worlde be gyuen to poo
 re men / take than the pyeces of these pre
 cyous stones broken / and make them hole
 stones as they were tofore by cause yf I
 haue shewed this by bayne gloz ye. Make
 thou them to the honour of thy mayster.
 Anone saynt Johi took the pyeces of the
 precyous stones. And after that he hadde
 made his prayer vnto god / he shewed to
 them the stones as hole as euer they were
 or had ben whan Craton the phylosopher
 sawe this. Anone with his two men and
 his dyscyppe / selle downe vnto the fete of
 saynt Johan and receyued the sayth and
 baptisme of Ihesu cryst / and solde the pre
 cyous stones / and gaue the money therof
 for the loue of god / and began to preche
 the sayth of our lord Ihesu cryste. Than
 the two brythren moche ryche and honou
 red in the Cytee of Ephesym / anone they
 solde all theyr patrymony / and gaue it for
 the loue of god. But after whan they ca
 me in to the cytee of Pergama / and sawe
 theym that had ben theyr seruauntes clos
 thed in sylke and in greate honoure of the
 worlde / and themselfe hauynge but a poo
 re mantell / or parauenture a pooze cote.
 Anone they repented them that they had
 gyuen awaye theyr goodes / in almes to
 pooze people. This aperceyued saynt Jos
 han and sayd to theym. I se that ye ben
 heuy and sorowfull / of this that after the
 doctryne of Ihesu cryste ye haue gyuen
 your good for goddes sake / wherfore yf ye
 wyll haue agayne the balewe of your goos
 des / byynge to me roddes of that trees &

stones of the ryuage of the see. And so they
 dyde. And whan saynt Johan had theym
 anone by his prayer he chaunged the rodd
 es in to fyne golde / and the comyn ston
 es in to precyous stones / and saynt Jos
 han hadde them to take them and shewe
 to the mayster that had knowledge in suche
 Jewelles / yf the roddes were golde & the
 comyn stones precyous stones. After they
 came agayne & sayd to saynt Johan. For
 the maysters saye that they sawe neuer so
 fyne golde ne soo precyous stones. Saynt
 Johan than sayd to them. Go ye and bye
 ye agayne your clothes that ye haue solde
 for ye haue losse the rewarde of heuen / be
 ye ryche temporally for to be beggers per
 petually. Than began he to preche in des
 pyllyng the ryches / & to shewe. bi. caus
 les why we oughte to restrayne vs for to
 loue ryches. First the scripture lerned
 vs to hate ryches / & recyterh in the gosl
 pell / how the ryche man that was cladde
 in purpore / and ete eueri dape delycious
 metes glotonously was losse & dampned.
 But the pooze man at his gate that dyed
 full of sores and hongry was saued. Sec
 condly nature techeth vs to hate ryches
 for we be borne pooze and naked and poo
 re we must departe and dye. Thyrdbly the
 creature techeth vs / for the sonne the mos
 ne and the sterres the rayne and the ayre
 ben comyn / and departe theyr influences
 and theyr benefyces largely. Fourthly the
 man is not ofte in one estate. For whan he
 weneth to be ryche plenteuous and free /
 he fyndeth hymselfe bounde and caytyfe.
 For the ryche man aduerse is bounde and
 seruaunte to the peny and to the deuyll.
 ¶ Amator pecunie seruus est mamnone.
 Fyfthly sorowe and care. For by dape and
 nyght he hath grete labour in getyng &
 in keepyng of it. And grete dyede to lose the
 whiche he hath so dere & with grete payne
 gotten. Syxthly auauentyng & praylyng

for the rychelless gyue occasyon to be bayne glorious & to prayse and glorifye hym selfe. And by this it appereth that present ly is losse the wele of humylyte. Without whiche the grace of god may not be had. And thus is gotten for the worlde come to payne and tourment by our grete pryde. Ecrypture than / creature / fortune / besynnes and care and aualitynge & praylynge oughte to make vs withdraue for to loue rychelless. Saynt Joha approued to these two men his doctryne with his myracles to be trewe / & ye in the name of hym dyde myracles tofore that ye were soze & repented you of that that ye had gyuen pooze rychelless to pooze people. Now is that grace from you departed / & ye ben become meschaunt and wretches / whiche were in the sayth stronge and mighty. And tofore the euill spyrytes had fere and drede of you. And by your comaundement they yllued out of bodyes humayn. Now haue ye fere and drede of them. And ben become theyr seruauntes. For who so loueth the rychelless of this worlde / he is seruaunt vnto the deuill named mammona. And is bounde and serue in keepynge the rychelle. In whiche he setteth his assyaunce. And here of sayth the holy ghoost by the prophete Dauid. In imaginem pertransibit homo. &c. Waynly is the man dystroubled whiche as sembleth tresour in this worlde / and knoweth not for whome it is. For whā he shall dye he shal bere no thyng with hym. And he wote not who shall dyspende it. For naked we came vpon the erth / and all naked shall we reentre in to it / & to a meschaunt man it suffyleth not whā he hath ynough. But he is besy daye and nyght for to gete more without reste. For the rychelless make hym ferefull to lese that he hath gotten and byngeth to hym many besynelles & euill reste. In makynge worldly delytes. And he dyspurueyed deth cometh whiche

taketh all fro hym and bereth no thyng with hym saue his propre synnes. Whan saynt Johan had sayd al this. There was broughte tofore hym a yonge man deed / whiche onely hadde ben in marpage .xxx. dayes. And his moder and frendes wepte soze / whiche tofore saynt Johan kneled downe on theyr knees praynge hym that he wolde reyle hym to lyfe. Saynt Johan had grete pyte / and whan he hadde longe wepte / he hadde to lose and vnbrynde the body & sayd. O fathus whiche were blynded with fleshely loue. Soone thou losse thy soule. And bycause thou knowest not thy maker Ihesu cryst thou arte fallen in nozantly in to the laas of the ryght euill fendes / wherfore I wepe and praye that thou mayst be reueled fro deth to lyf. And shewe thou to these twayne. Actio & Eugenio / what grete gloze they haue lost. And what payne they haue deserued. Anone Satheus reueled hym in yeldynge than kynges to saynt Johan. And blamed moche the two dyscyples in sayenge. I salwe your two aungelles wepe / & the deuylles demene Joye of your perdyng. Also I salwe the realme of heuen made redy for you / & full of all delyces. And ye haue folly gotten for you the places of hell derke & tenebrous full of dragons and of all paynes / and therfore it behoueth you to praye to thapostle of god / that he remyle & bynunge you agayne to your saluacyon. Ihesus he hath reyled me goodly. And amonge al other paynes. This Satheus reueled the se that ben conteyned in two verses solowynge. Verimes et umbre / flagellum / Argus / et ignis. Demonis aspectus / celum / confusio luctus. That is to saye wounes derkenes / scourges / colde / here / sphe of deuylles / confusyon of synnes / and wounyng. Anone thenne these two men by ryght grete repentaunce prayed to saynt Johan that he wolde praye for theyr soules.

The lyfe of saynt Johan the euangelyste

Whome saynt Johan answered that they sholde do penaunce. xxx. dayes longe. And praye to god that the roddes of golde and the pcecyous stones myghte returne in to theyr fyrst propre natures. ¶ After these xxx. dayes they came to saynt Johan and sayd to hym / sayre fader ye haue allwaye preched myserycorde and mercy and comaunded that one sholde pardon an other his trespasse / we ben contryte and repens taunt of our synnes / and wepte with our eyen for this enyll worldly couetyse / the whiche we haue by theym receyued. And therfore we praye you that ye haue mercy on vs. ¶ And saynt Johan answered our lord god / whan he had mencyon on the synner he sayd I wyll not the deth of the synner but that he be conuerted and lyue. For grete Joye is in heuen of a synner resentaunt. And therfore knowe ye that he hath receyued your repentaunce. Goo ye forth and bere the roddes and stones thyder where ye toke theym. for they ben returned to theyr fyrste nature. Thus they receyued the grace that they had lost. So that after they dyde grete myracles in the name of our lord Ihesu cryste / and than after this whan the blessed apostle saynt Johan had preched thorough all Alye and sowen the worde of Ihesu cryste / they that worshypped ydolles moued the people as penynt saynt Johan & came and droue hym vnto the temple of Wyane for to constrayne hym to doo sacrefyce vnto that ydoll. ¶ To whome saynt Johan sayd. Syth that ye byleue that your goddesse haue so grete power call ye vpon her and requyre her by her power she subuerte & ouerthrowe the chyrche of Ihesu cryste / and yf she so do I shall do to her sacrefyce. And yf she do it not / than let me praye vnto my god Ihesu cryste that he ouerthrowe her temple. And yf he so do than byleue ye in hym ¶ Vnto this sentence the moost parte of the

people consented / and so they prayed / and no thyng they coude not doo ne preuaile a penynt the chyrche of Ihesu cryste but saynt Johan made his prayers. And anon the temple of Wyane fell downe & was ouerthrowen / so that the foundement turned by so downe / and the ymage of Wyane all to dalted and dystroyed. And that same daye were conuerted to crystes sayth. xii. ¶ Men of the gentylles besyde women & chyldren. Than Arystodemus bysshop of the ydolles styred & meued sedycō amonge the people in suche wyse that one party made them redy to batayle a penynt that of ther partye. Then sayd the apostle to hym what wylte thou that I do / that I mayst be pleased to whome the bysshop sayd yf I wylte that I byleue in thy god. I shall gyue to the benym to drinke. And yf it hurte not the / than thy lord is very god. Than sayd saynt Johan / doo as thou haste sayd ¶ Than the bysshop sayd I wyll fyrste that thou see other dye therof tofore / by cause that thou sholdest the more drede it. Then wente Arystodemus to the procounsell of the Cytee. And demaunded of hym two men Iuged to deth for to haue ben byshed. And tofore them all he gaue to them to drynke the benym whiche men as sone as they had dronken it / incontynent they dyed. Than saynt Johan toke the cuppe wyth the benym. And blessed it wyth the sygne of the crosse and dranke it of euery dele. And had ne felte no hurte ne harme / wherfore all the people gaue laude & pray synge to god. Arystodemus sayd yet haue I a doubte / but and yf thou reyle to lyfe agayne / the deed men that dranke the benym without doubte than shall I byleue. ¶ Than saynt Johan deliuered hym his cote. To whome he sayd why gyuest thou to me thy cote. And saynt Johan sayd / by cause that thou allhamed & confused shalt te goo froo and forsaue thyne infydeltye.

To whome he sayd, trowest thou that thy cote shall make me blyue, and the apostle sayd go and laye it vpon the bodies of the deed men saynge the apostle of cryste hath sente me to you that ye arysle in the name of cryste, whiche whan he had done anone they arose fro deth to lyfe. Than the apostle baptysed the bysshop & the proconsull byleuyng in cryst with all theyr kynne & frendes whych anone brake all theyr synn places: and in the same place edefyed a chyrche in the wooshypp of god & of saynt Iohan the holy saint clement reherceth in the fourth boke of hystoria ecclesiastica / p on a tyme saynt Iohan the euangelyst conuerted to the saythe a goodly ponge man well fauoured & stronge. And comaunded hym vnto the keepynge rule and gouernaunce of a bysshop. And within a lytell whyle after this ponge man forsoke the bysshop / and fell in to euyll company amonge theues / & became & was made mayster and prynce of them. Anone after the appostle came to the bysshop & demaunded of this ponge man / and the bysshop was soze abashed. whan saynt Iohan sawe his countenance he demaunded moze besely after hym. And where he had lefte hym. for I aske hym of the whom I deliuered to the and gaue the soo grete charge with hym. Than sayd the bysshop to hym. fader truly he is deed in his soule / and is in ponder mountayne with theues & is theyr mayntener & prynce / & whan he herde that / for sorowe he rent his clothes and sayd to the bysshop / thou arte a feble keper for to suffre thy brother to lese his soule. Anone he made an hors to be made redy for hym / & rode fast to the mountayne. And whan the ponge man espyed & knewe hym he was so soze ashamed that he fledde from hym. Than the appostle forgate his age & pryced after / & cryed after hym that fledde. My moost swete sone why fleddest thou fro

thy fader feble & olde / he thou not asende sone for I shall payde accountes for the to Ihesu cryst. And truly I shall gladly dye for the lyke as Ihesu cryste dyed for vs / turne agayne my sone turne agayne Ihesu cryst hath sente me vnto the / & herde he thus speke / he abode with an heuy chere & wepte repentyng hym bytterly and fell downe to the fete of the apostle / and for penance kyst his hande. And the apostle fasted & prayed to god for hym / and gate for hym remysyon of his synnes & forgiveness. And lyued so vertuously after that saynt Iohn ordeyned hym to be a bysshop. Also it is redde in thy storye that saynt Iohan on a tyme entred in to a bathe for to washe hym & there he foude Cheryntus an heretyke / whome as soone as he sawe he eschewed & wente out of it saynge. Let vs flee and go hens / leest the bayne fall vpon vs / in whych Cheryntus the enemye of trouthe waslyeth hym. And as soone as he was out the bayne fell downe. Cassiodor sayth that a man had gyven to saynt Iohan a pattriche luyng / & he helde it in his honde strokyng & playenge with it othet whyle for his recreation. And on a tyme a ponge man passed by with his felawshyp & sawe him playe with his byrde whiche sayd to his felawes laughynge. See how ponder olde man playeth w a byrde lyke a chylde whiche saynt Iohan knewe anone by the holy ghost what he had sayd and called the ponge man to hym / and demaunded hym what he helde in his honde and he sayd a bolwe / what doost thou with all sayd saynt Iohan. And the ponge man sayd we shote byrdes and bestes therewith to whome the apostle demaunded how & in what maner. Than the ponge man bent his bolwe / and helde it in his honde bent / and whan the apostle sayd noo more to hym he vnente his bolwe agayne. Than sayd the apostle to hym why haste thou vs

The lyfe of saynt Iohan the angellyste

bente thy bowe and he sayd / bycause yf it sholde be longe bente it sholde be the weyker for to shote with it. Than sayd thapostle. Soo sone it fareth by mankynde and by fraylte in contemplacyon. If it sholde alwaye be bente it sholde be the weyker. And therfore other whyle it is experyent to haue recreacyon / the eygle is the byrde that fleeth hyst / and moost clerely beholdeth the sonne. And yet by necessitye of nature hym behoueth for to descende lowe. Byght so whan mankynde withdreweth hym a lytell fro cōtemplacion / he after putteth hymselfe hyer by a renewed strengthe and he byenneth then more feruently in heuenly thynges. Saynt Iohan wrote his gospelles after the other euangellystes the yere after the ascencyon of our lord. xvi. after this that the venerable Bede sayth. And whan he was requyred & prayed of the byllshoppes of the couēte of ephesye / to wyte them / saynt Iohan prayed also to them that they sholde fast & praye in theyr dyosces thre dayes for hym / to the ende that he myght truely wyte them. Saynt Iherome sayth of this gloruous appostle saynt Iohan that whan he was so olde / so feble and so vnmynghy that his dyscyples susteyned and bare hym in goynge to chyrche. And as oftentymes as he rested hym he sayd to his dyscyples. Fayre chyldren loue ye togyder. And eche of you loue othyr. And than his dyscyples demaunded why and wherfore he sayd to them so ofte suche wordes / he answered to them & sayd our lord had so cōmaunded / and who so meuer accomplyshed well this cōmaundement it sholde suffyce hym for to be saued / and fynally after that he had founde many chyrches / & had ordeyned byllshoppes and preeches in them / and conferred them by his predycacyon in the crysten sayth the yere. lxxiii. after the resurreccyon of Ihesu cryste. for he was. xxx.

yere olde whan our lord was crucifyed & lyued after. lxxiii. yere & thus was all his age. lxxix. yere. Then came our lord with his dyscyples to hym and sayd. Come my frende to merfor it is tyme that thou come ete and be fedde at my table with thy brethren. Then saynt Iohan arose vp & sayd to our lord Ihesu cryste that he had desired it longe tyme. And began to go. Then sayd our lord to hym. On sondage nexte comynge þu shalte come to me that sonday the people came all to the chyrche whych was founded in his name & consecrate on that one syde of Epheze / & fro mydnyght forth he ceased not to preeche to the people that they sholde establysh the them & be stedfast in the crysten sayth & obeylaunt to the cōmaundementes of god And after this he sayd the masse & houseled & comuned the people & after that þu masse was synnyshed he had taken his leue / & cōmaunded the people to god / he descended downe in to the pyt or sepulture. And helde vp his handes to heuen & sayd. Swete lord Ihesu cryste I yelde me vnto thy desyre & thanke the that thou hast vouchesaue to call me vnto the / yf it please the receyue me for to be wth my brethren: with whome thou hast so moued me. Open to me the gate of the lyf per manable / & lede me to the feest of thy well & best dressed metes / þu arte cryste the sone of the luyng god / whiche by the cōmaundementes of the fader hast saued the worlde / to the I frende & yelde grace and thankynge worlde withouten ende / thou knowest well that I haue desired the with all my herte. After þu he had made his prayer moche amerously & pytously: anone came vpon hym grete clerenes & lyght / and soo grete byghthnes that none myght se hym And whan this lyght and byghthnes was gone & departed. There was noo thyng founde in the pytte or graue. But manna whiche came spryngynge from vnder þu

warde. Lyke as fonge in a fountayne or
sprynge welles where as moche people
haue ben deliuered of many dysples and
sykenesses by the merites and prayers of
this glourious saynt. Some say & asserme
that he dyed wythout payne of deth. And
that he was in that clerenes boine in to
heuen body & soule / wherof god knoweth
the certayne. And we that ben yet here in
this myserye ought to praye deuoutely to
hym / that he wolde Impetre and gete to
vs the grace of our lord whiche is blessyd
in secula seculorum. Amen. **¶**

¶ There was a kynge an holy confessor
and byrgyn named saynt Edward whys
che had a specyall deuotion vnto saynt Jo
han euangelyst. And it happed that this
holy kynge was at halowynge of a chyrche
dedycate in thonour of god and of this hos
ly appostle. And it was that saynt Johan
in lykenes of a pylgrym came to this kyn
ge / and demaunded his almes in the name
of saynt Johs. And the kynge not hauyns
ge his amoner by hym ne his chamberlay
ne / of whome he myght haue somwhat to
gyue hym. But toke his rynge whiche he
bare on his synger / and gaue it to the pyl
grym. **¶** After this many dayes it happe
ned two pylgrymes of englonde for to be
in the holy londe. And saynt Johan appe
red to theym. And badde theym to bere
this rynge. And to greet hym well in his
name. And to tell hym that he gaue it to
saynt Johan in lykenesse of a pylgryme.
And that he sholde make hym redy to des
parte out of this worlde. For he sholde not
longe abyde here / but come in to euylas
tyng blyss. And so banysshed fro them &
anone as he was gone they had grete lust
to slepe. And layde them downe & slepte /
and this was in the holy londe. And whan
they awoke they looked aboute them. And
knewe not where they were / & they sawe
flockes of shepe and shepherdes keepynge

them. To whome they went to knowe the
waye and to demaunde where they were.
And whan they ased they spake englyshe
& sayd that they were in englonde in kent
on baram downe. And than they thanked
god and saynt Johan for theyr good spes
de. And came to the holy kynge saynt Ed
warde on Crysmas daye / & deliuered to
hym the rynge & dyde theyr erande / wher
of the kynge was abasshed / and thanked
god and the holy saynt / that he had war
nyng for to departe. And on the byrgyl of
the epyphanye nexte after he dyed / and de
parted holyly out of this worlde / & is bu
tyed in the abbay of westmestre by london
where as is yet in to this daye that same
rynge. Jlydore in the boke of the lyfe and
deth of holy sayntes & faders sayth this.
Saynt Johan the euangelyst transfour
med and turned rodde of trees in to fyne
golde. The stones and grauell of the se in
to precyous gemes and owches / the small
broken peeces of gemes he refourmed vnto
theyr fyrst nature / he reysed a wydowe
fro deth. And brought agayne the soule of
a yonge man in to his body. He drank be
nyim without hurte or peryll. And theym
that had ben deed by the same / he recouer
ed in to the state of lyfe. **¶**

¶ Here endeth the lyfe of saynt
Johan the euangelyste. **¶**

¶ Here foloweth the storye
of the Innocentes. **¶**

¶ The Innocentes be called Innocen
tes for. iii. reasons. fyrst bycause a
reason of lyfe / & by reason of payne / and
by reason of Innocence. By reason of lyfe
they ben sayd Innocentes / bycause they
had an Innocent lyfe / they greued no bod
dy / neyther god by inobeyence / ne theyr
neighbours by vntrouth ne by coceynge

The hyſtoꝛye of the Innocentes

of one ſynne. And therfoꝛe it is ſayd in the pſaulter. The Innocentes and ryght wyſe haue Joyned them to me. Thynnocentes by theyr lyfe & ryght wyſe in ſayth by reaſon of payne. foꝛ they ſuſtred deth Innocently & wrongfully. wherof Dauid thus ſayth they haue ſhedde the blode of Innocentes by reaſon of Innocencye that they had: bycauſe that in this marterdom they were baptyled & made cleane of the oꝛygy-
nal ſynne / of whiche Innocence is ſayd in the ſaulter / kepe þ Innocencye of baptiſm And ſe equyte of good werkes. ❧❧❧

Holy chyrche maketh feſt of the innocentes / whiche were put to deth bycauſe of our lord Jeſu cryſte. foꝛ Herode Alcalomer foꝛ to ſynde & put to deth our lord whiche was boꝛne in Bethleem: he dyd do ſlee al the chyldꝛen in Bethleem and there aboute fro the age of two yere & vnder vnto a daye / vnto the ſome of a. C. xliiii. M. chyldꝛen. foꝛ to vnderſtonde whiche Herode it was that ſo cruelly dyde put ſoo many chyldꝛen to deth. It is to wete that there were thye Herodes and all thye were cruell tyrauntes / & were in theyr tyme of grete fame & moche renowmed foꝛ theyr grete malice. The fyrſt was Herode alcalamer he reygned in Jheruſale whan our lord was boꝛne. The ſeconde was Herodes antypas to whome pylate ſent Jeſu cryſte in the tyme of his paſſyon & he dyde do ſmyte of ſaynt Johſt baptys ſtys heed. The thyrde was Herode agryppa whiche dyde do ſmyte of ſaynt James heed ſayd in galyce / and ſet ſaynt Peter in pryſon. But now let vs come to this fyrſt Herode that dyde do ſlee the Innocent chyldꝛen. his fader was named antypater as hyſtoꝛye ſcolastyke ſayth / & was kynge of yduſmee and paynym. He toke a wyſe whych was nece to the kynge of arabe of whome he had thye ſones / & a doughter of whome

that one was named Herode alcalamer. This Herode ſerued ſo well to Iulien the emperour of Rome that he gaue vnto him the realme of Jheruſalem. Than loſte the Jewes kynge of theyr lygnage. And then was ſhewed the prophece of the byrth of our lord. This Herode alcalamer had. vi. ſones. Antypater. Alexander Arystobolus Archelaus. Herode antypas / and Phylipp of theſe chyldꝛen Herode ſente Alexander and Arystobolus to ſcole to Rome. And Alexander became a wyſe and a ryght ſubtyll aduocate. And whan they were come from ſcole agayne they began to entre in to woꝛdes agaynſt Herode theyr fader to whom he wolde leue his realme after hym wherfoꝛe theyr fader was angry w them and put tofoꝛe them antyper theyr bzoder foꝛ to come to the realme vpon that incontynent they treated of the deth of theyr fader / wherfoꝛe theyr fader enchaſed them awaye / & they wente agayne to rome and complayned of theyr fader to þ emperour Anone after this came the thye kynges in to Jheruſalem and demaunded where the kynge of Jewes was that was new boꝛne Herode whan he herde this / he had grete drede / leſt ony were boꝛne of the true lygnage of the kynges of Jewes / and that he were the very true heyre. And of whom he myght be chaced out of the realme / & whā he had demaunded of the thye kynges how they had knowlege of the newe kynge / they answered by a ſterre in thaire whiche was not naturally ſpyed in the heuen as the othet were Then he prayed them that they wolde retorne to hym after they had woꝛſhypped and ſeen this new kynge / that he myght go and woꝛſhypp the chyld. This ſayd he fraudulently foꝛ he thought to ſlee hym. After that the thye kynges were gone without byꝛngynge hym ony tydings he thought that anone he wolde do ſlee all the chyldꝛen newly boꝛne in Bethleem / &

there aboute / amonge whome he thought to flee Ihesu cryste / but his thought was enpelled & lette. For the emperour sente to hym a lytacyon that he sholde come to Rome for to answer to þe accusacyon that Arystobolus & Alexander his two sonnes had made ayenst hym / & therfore he durst not put than the chyldren to dethe / to the ende that he sholde not be accused of soo cruell a dede with his other trespasses. So he was in goynge to Rome and abydyng there & in comynge moze than halfe a yere and in that whyle Ihesus was bozne in to egypte / whan Herodes came to Rome the emperour ordeyned that his sonnes sholde do hym honour and obey hym / & he sholde leue his realme after his deth where it best pleased hym. Upon this whan he was comen agayne & felte hymselfe confirmed of the realme he was moze hardy to flee the chyldren than he had tofore thoughte. Than he sente in to Bethleem & dyde doo flee all the chyldren that were of the aegge of two yeres / bycause it was passed moze than a yere that the thre kynges had tolde hym tydynge of the kyng of Jewes newe bozne. But wherfore than dyde he do flee the chyldren that were but one nyght olde Hereto saynt Austyn sayth that Herodes douted that Ihesus to whome the sterres serued myght make hymselfe ponger then he was. After this came vpon Herodes a ryght vengeaunce / for lyke as he dysseuered many moders fro theyr chyldren. In lyke wyse he was dysseuered fro his chyldren. It happed that he hadde suspencyon vpon his two sonnes Alexander & Arystobolus. For one of his seruantes sayd to hym that Alexander had promysed to him grete gyftes yf he wolde gyue to his fader to drynke poyson or venym. And the barbour sayd to the kyng that he had promysed to hym a grete thyng yf whan he was de the kynges berde he wolde cut his throte

And for this cause Herode dyde flee them bothe and ordeyned in his testament that Antypater his sone sholde be kyng after hym. Upon this Antypater his sone had grete desyre to come to the realme of his fader. And was accused that he had made redy venym for to enpoyson his fader / for a mayde seruant afterwarde shewed the same venym vnto the kyng. And for that cause he dyde doo put his sone Antypater in pylon. Whan Augustus the emperour of Rome herde say that Herode ruled thus his chyldren / he than sayd I had leuer be the swyne or hogge of Herode than his sone. For he whiche is straunge in his luyngge spareth his swyne / and he putteth his sonnes to deth. Herode whan he was lxx. yere olde he fell in a greuous maladye by ryght vengeaunce of god for a stronge fester toke hym withyn & without he had his flesshe hote and dyde chaufed his fete swelled and became of a pale colour. The planetes of his fete began for to rotte / in suche wyse that vermyne pssued out. And a stench pssued so grete out of his breeth and of his membres without forth that noo person myghte suffre it. On that other syde he had grete grete and annoye of the angre þe he had for his sonnes. Whan the mapsters and physyciens sawe that he myght not be holpen by no medycyne / than they sayd that this maladye was a vengeaunce of god. And for as moche as he herde saye that the Jewes were gladde of his maladye and sykenes. Therfore he dyde do assemble the moost noble of the Jewes out of the good townes and dyde doo put them in pylon / and sayd vnto Salomon his syster / and to Alexander her husbonde I knowe well þe Jewes shall be glad of my dethe / but yf ye wyll doo my counseyl and obeye to me / I shall mow hane grete playnte & wayllynge of many that shall bewepe my deth in this wyse that I

The hyſtorpe of the Innocentes

ſhall ſhewe you. Anone as I ſhall be deed
do ye to be ſlayne al the noble Jewes that
ben in pryſon. And thus ſhall be no hous
of the Jewes / but ſ they ſhal ayenſt theyr
wyll betwepe my deth. And he had a cuſto-
me to ete an apple laſt after mete. On a ty-
me he demaunded a knyfe for to pare the ap-
ple. And one deliuered hym a knyfe. And
ſhortely he toke it as all dyspayred / & wol-
de haue ſlayne hymſelfe. But anone Arya-
bus his neyghbour caught his honde and
cryed loud that it was ſuppoſed that the
kyng had dyed. Antypatur his ſone whi-
che was in pryſon had herde the crye and
wende his fader had be deed / he was glad
and prompyſed to the keepers of the pryſon
grette gyftes for to let hym out. Whan He-
rode knewe this by his ſeruaunt he trauay-
led the more greuouſly bycauſe hys ſone
was more gladder of his deth than of his
ſekenes / & anone dyde do ſlee hym. And or
deyned in his teſtament Archellaus to be
kyng after hym / & he lyued but .v. dayes
after / & dyed in grete myſerte of annoye.
Salomone his ſyſter dyde not his coman-
dement of the Jewes that were in pryſon
but let them go out. And Archellaus beca-
me kyng after Herode his fader / whyche
as to ſtraungers in the batayll he was for-
tunate and happy / but as to his owne peo-
ple he was ryght vnhappy. Then I retur-
ne agayne after that Joſeph was gone w-
our lord in to egypte & was there. vii. yea-
res vnto the deth of Herode. And the pro-
phete of Yſaie at entrynge of our lord in
to egypte / the ydolles fell downe. for lyke
as at departynge of the chyl dren out of es-
gypte In euery hous the eldeſt ſone of the
egyptyens layc one deed. In lyke wyſe at
the comynge of our lord layc downe the
ydolles in the temples. Caſtydore ſayth in
the hyſtory trypartite. In hermopolyn of
thebayde there was a tree called perſydes
whiche is medycynable for all ſykenelles.

for yf the leef or rynde of that tree be boi-
de to the necke of the ſeek perſone it healeth
the pacyent anone. And as the bleſſyd byr-
gyn Marye fledde with her ſone that tree
bowed downe & worſhypped Jheſu cryſt.
And macrobius ſayth in a cronycle that a
yonge ſone of Herode was nouryſhed at ſ
tyme & was ſlayne amonge the other chyl-
dren / & than was fulfylled the prophete
ſaynge. The voyce is herde in rama of gre-
te wepyng and waylyng that the ſorrow
full moders wepte for the deth of theyr
chyl dren. And myght not be comforted by
cauſe they were not alyue. ~~~~

Here foloweth the lyf of ſaynt Thomas
martyr of caunterbury and fyrſte the ex-
policyon of his name. ~~~~



Thomas is almoche to ſaye as abyſ-
me or double or trenched & hewen
he was an abyſme / profounde in humyly-
te: as it appered in the hayre that he wore
& in waſhyng of the fete of the poore peo-
ple / double in prelacyon / that was in woz-
de and in enſample. And hewen and trens-
ched in his paſſyon. ~~~~

Saynt Thomas ſ martyr was ſone
to Gylberde beket a butgeys of the
cyte of London / & was bozne in the place

where as now stondeth the chyrche called
saynt Thomas of akes. And this Gylber
de was a good deuout man. And toke the
crosse vpon hym & went on pilgremage in
to the holy londe / & had a seruaunte with
hym / and whan he had accomplyshed his
pilgremage / he was taken homewarde by
the hethen men & broughte in to pryson of
a prynce named Amerant where longe ty
mes & his felyshyp suffred moche payne &
sorrowe. And the prynce had grete affeccon
to warde this Gylberde / and had ofte com
municacyon with hym of the cristen fayth
and of the realme of Englonde / by whiche
couerlacion it fortuneth that the doughter
of this prynce had especyal loue vnto this
Gylberde / & was familer with hym. And
vpon a tyme she dysclofed her loue to him
saynge yf he wolde promyse to wedde her.
She sholde forsaue frendes herpytage and
countree for his loue / and become crysten.
And after longe comunycacyon bytwene
theym / he promysed to wedde her / yf she
wolde become crysten. And tolde to her the
place of his dwelling in englonde / & after
this it fortuneth so that this prynces dought
er stalle awaye and passed many a wyde
place and grete auenture. And by goddes
purueyaunce at the last came to london / de
maundinge & cryenge beket beket / for more
englyshe coude she not. Wherfore the peo
ple drewe aboute her / what for the straunge
arape of her / as for that they understode
not her / & many a shrewed boy. So longe
she went tyll she came afore gylberdes do
re. And as she there stode / the seruaunt that
had ben wyth Gylberde in pryson whiche
was named Rycharde sawe her / & knewe
anone that it was the prynces doughter
that had theym in pryson / he shewed it to
his mayster / & tolde to hym how this may
de stode at his doore. And anone he wente
forthe to se her. And as soone as she sawe
hym / she fell in swoone for ioye. And Gyl

berde toke her up / and comforted her and
brought her in to his hous / & syth went to
the bysshops whiche than were. Whiche
lys and reherced all the mater. And after
they crystened her and forchwith wedded
her vnto Gylberde beket. And within ty
me resonable & accustomed was broughte
forth bytwene theym a sayre sone named
Thomas. And after this yet the sayd Gyl
berde wente agayne to the holy londe and
was thre yere or he came agayne. And this
chylde grewe forth tyll he was let to seole
and lerned well & became vertuous. And
whan he was .xiiii. yere olde his moder
passed out of this worlde. And after this
he serued a marchaunt of london a whyle
in kepyng his charge & acomptes. And fro
hym he wente to Serpande archbyllhop
of canterbury. And he was in so grete fa
uour with hym that he made hym archde
ken & chefe of his counseyll. And well exer
ted he his offyce. In punysshynge the cul
pable / & cherysshynge y good people. And
duers tymes went torome for to suppo
rt & helpe holy chyrche / & after this Henry
the seconde that was then pryncesse sone was
made kynge of Englonde / & he ordeyned
this Thomas chanceler / & had grete rule
& the londe stode in prosperyte / and saynt
Thomas stode so grete in the kynges fa
uour that the kyng was content with all
that he dyde. And whan the kyng wente
in to nozmandye / he betoke the governa
ce of his sone & the realme in to the rule of
saynt thomas whiche he wysely gouerned
tyll his retorne agayne. And anone after
dyed Wybaulde that the byllhop of canter
bury / & the kyng gaue his nominacyon to
saynt Thomas. And by the chappre was
electe in the yere of his age .xliii. And was
ful to the to take that grete charge on hym
And so at last his bulles had / he was sac
cred & stalled / and became an holy man so
deputy charged in to a newe man dorynge

The lyfe of saynt Thomas of canterbury

grete penaunce as in werynge hayre with knottes / and a breche of the same done to the knees / and on a trynpte sondaye receyued he his dygnytee. And there was at that tyme the kynge with many a grete lord & .xvi. bysshops. And fro thens was sent the abbot of Cuesham vnto the pope with other clerkes for the palle whiche he gate and brought to hym. And he full mekely receyued it. And vnder his habyte he wore the habyte of a monke. And so was he vnder withynforth a monke. And outwarde a clerke. And dyde grete abstynence makynge his body lene / and his soule fatte. And he vled to be well serued at his table / & toke but a lytell refeccon therof & lyued holpy in grynge good ensample. After this many tymes the kynge wente ouer in to Normandy / and in his absence alwaye saynt Thomas had the rule of his sone and of the realme / whiche was gouerned so well that the kynge coude hym grete thanke. And than abode longe in this realme. And whan so was that the kynge dyde any thyng ayenst the fraunchyses & lybertees of holy chyrche / saynt Thomas euer withstode it to his power. And on a tyme whan the sees of london and of wyndchestre were vacant & voyde. The kynge kepte them bothe longe in his hondes / for to haue the proufytes of theym / wherfore Thomas was heuy & came to the kynge & desyred to gyue tho two bysshopryches to some vertuous men. And anon the kynge graunted hym his desyre / & ordeyned one mayster Roger bysshop of wyndchestre & the erle of glocesters sone bysshop of london named syr Robertte / and anon after saynt Thomas halowed the abbeye of Be dynghe whiche the fyrst Henry founded / & that same yere he translated saint Edward kynge and confessor at westmynstre where he was layd in a ryche shryne. And in shorte tyme after by the entysement of

the deuyll fell grete debate betwix hym and stryfe / betwene the kynge and saynt Thomas. And the kynge sente for all the bysshops to apere tofore hym at westmynstre at a certayne daye. At whiche daye they assembled tofore hym / whome he welcomed and after sayd to them how that tharches bysshop wolde destroye his lawe. And not suffre hym to enioye suche thynges as his predecessours had vled tofore hym wherto saynt Thomas answered that he neuer intended to do thyng & sholde dysplease the kynge / as ferre as it touched not the fraunchyse & lyberte of holy chyrche. Than the kynge reherced how he wolde not suffre clerkes & were theues haue the execution of the lawe / to whiche saynt Thomas sayd & he ought not execute them / but they longe to the correccion of holy chyrche & other dysuers poyntes / to whiche saynt Thomas wolde not agree. To whiche & kynge sayd now I se well thou woldest fordon the lawes of this londe whiche haue be vled in the dayes of my predecessours / but it shall not lye in thy power / & so the kynge beyng wrothe departed. Than the bysshoppes all counseilled saynt Thomas to folowe the kynges entent or elles the londe sholde be in grete trouble / & in lyke wyse the lordes temporall that were his frendes counseilled hym the same. And saynt Thomas sayd I take god to recorde it was neuer myne entent to dysplease the kynge or to take any thyng that longe to his ryght or honour & than the lordes were gladd & brought hym to the kynge to Oxenforde. And the dayned not to speke to hym. And than the kynge called all the lordes spyrytuall and temporall tofore hym / & sayd he wolde haue all the lawes of his foryne fathers there newe confermed. And there they were confermed by all the lordes spyrytuall & temporall. And after this the kynge charged them for to come to hym to Clarendon to

his parliament at a certayne day assygned on payne to renne in his indygnacyon / & at that tyme so departed. And this parliament was holden at Claryndon the .ix. yere of the kynges regne & the yere of our lord. xi. C. lxxiii. At this parliament were many lordes / whiche al were ayenst saynt Thomas. And than the kyng syttinge in his parliament in the presence of all his lordes demaunded them yf they wolde abyde and kepe the lawes that had be vsed in his forne faders dayes. Than saynt Thomas spake for the parte of holy chyrche & sayd. All olde lawes that ben good & ryghtfull and not ayenst our moder holy chyrche I graunte with good wyll to kepe them / & than the kinge sayd that he wolde not leue one poynte of his lawe & wexed wrothe wth saynt Thomas / & than certayne bysshops requyred saynt Thomas to obeye to the kynges desyre & wyll. And saynt Thomas despyred respyte to knowe the lawes / and than to gyue hym an answer. And whan he vnderstode the al: to some he consented but many he denyed & wold neuer be agreable to them / wherfore the kyng was angry / and sayd he wolde holde & kepe them lyke as his predecessours had done before hym / & wolde not mynysshe one poynte of them. Than saynt Thomas sayd to the kyng with full grete sorowe & heuy chere. Now my moost dere lord and gracypus kyng haue pyte vpon vs of holy chyrche pour bedemen / and gyue to vs respyte for a certayne tyme / and thus departed eche man. And saynt Thomas wente to Wyndchestre. And there prayed our lord deuoutly for holy chyrche / & to gyue hym ayde & strength for to defende it / for vterly he determined to abyde by the lybertees & fraunchyse & sell downe on his knees full soze wepyng & sayd. O good lord I knowlege that I haue offended & for myn offence & trespase this trouble cometh to holy chyrche.

I purpose good lord to goo to Rome for to be assolyed of myne offences and departed towarde caunterbury. And anone the kyng sent his officers to his manors & despoyled them. Bycause he wolde not obeye the kynges statutes. And the kyng comaunded to seale all his londes and goodes in to his bondes. And than his seruantes departed fro hym / & he went to the see syde for to haue gone ouer the see. But the wynde was ayenst hym. And so thys he toke his shyppe and myght not passe. And than he knewe that it was not our lordes wyll that yet he sholde not departe and returned secretly to caunterbury / of whose comynge his meyny made grete Joye / & on the morowe came the kynges officers for to haue sealed all his goodes / for the noyse was that saynt Thomas fledde the londe / wherfore they had dyspoyled al his manors / & sealed them in to the kynges honde. And whan they came they founde hym at caunterbury / wherof they were soze abashed & returned to the kyng enfourmyng hym that he was yet at caunterbury. & anone after saynt Thomas came to the kyng to woodstocke for to praye hym to be better dysposed towarde holy chyrche. And thenne sayd the kyng to hym in scoyne. may not we two dwell both in this londe / arte thou of soo sturde & harde of herte. To whome saynt Thomas answered. Syr that was neuer my thought / but I wolde fayne please you / & do all that ye desyre / soo that ye hurte not the lybertees of holy chyrche. For them wyll I mayntayne whyle I lyue / euer to my power / w^{ch} whiche wordes the kyng was soze moued & sware that he wolde haue the kepte and in espycally yf a clerke were a thefe he sholde be Iuged & executed after the kynges lawe / & by noo spyrytuall lawe / & sayd he wolde neuer suffre a clerke to be his mapster in his owne londe. And charged saynt

The lyfe of saynt Thomas of canterbury

Thomas to appere tofore hym at Northampton & to brynge all the bysshoppes of this lond with hym: & so departed. Saynt Thomas besought god of helpe & socour for the bysshops whyche ought to be with hym were moost agaynst hym. And after this saynt Thomas wente to Northampton where the kynge helde than his grete counseyl in the castell with all his lordes. & whan he came tofore the kynge he sayd I am come to obeye your comaundement. but afoze this tyme was neuer bysshop of canterburie thus entreted: for I am heed of the churche of englonde/ & am to you syr kinge your ghostly fader/ & yet was neuer goddes lawe that the sone sholde destroye the fader whiche hath charge of his soule/ & by your sterynge hath made all the bysshops that shold abyde by the ryght of the churche to be ayenst holy churche & me/ & ye knowe well that I may not fyght/ but I am redy to suffre deth/ rather than I sholde suffre to lese the ryghte of holy churche. Then sayd the kinge þ spekest as a proude clerke/ but I shall abate thy pryde or I leue the. for I muste rekyn with the. þ vnderstondest wel that þ were my chaunceler many yeres/ & ones I lente to the. v. C. li. whiche þ neuer yet haste repayed/ whiche I wyll that thou paye me agayne/ or elles incontinent thou shalte go to pryson/ and than saint Thomas answered ye gaue me that. v. C. poude/ and it is not fyttynge to demaunde that whiche ye haue gyuen not withstondyng he foude surete for the sayd v. C. poude/ & departed for that day. And after this the nexte day the kynge demaunded. xxx. M. ponde that he had surmyled on hym to haue stolen/ he beyng chaunceler/ wherupon he desired daye to answer at whiche tyme he sayd that whan he was archebysshop he set hym free therin with put ony clayme or dette afoze god recozde wherfoze he oughte not to answer vnto

that demaunde. And the bysshops desired saynt Thomas to obeye the kynge/ but in noo wyse he wolde not gree to suche thynges as sholde touche ayenst the lybertees of the chyrche. And than they came to the kynge & forsoke saynt Thomas & agreed to all the kynges desyre. And the propre seruantes of saynt Thomas fledde fro hym/ & forsoke hym/ & than pooze people came & accompanied hym/ & on the nyghte came to hym two lordes/ & tolde to him that the kynges meyny had empyrised to flee hym. And the nexte nyght after he departed in thabyte of a brother of Sympryngham & so cheuysed that he went ouersee. And in the meane whyle certayne bysshops went to Rome/ for to complayne on hym to the pope. And the kynge sente letters to the kynge of fraunce not to receyue hym. And the kinge Lowys sayd that though a man were bannysed & had comysed there tre spaces/ yet he sholde be free in fraunce. And so after whan this holy saynt Thomas came he receyued hym well & gaue hym licence to abyde there & do what he wolde. In the meane whyle the kynge of englonde sent certayne lordes vnto the pope complaynyng on the archebysshop Thomas whiche made greuous complayntes/ whiche whan the pope had herde sayd he wolde gyue none answer tyll that he had herde tharchebysshop Thomas speke whiche wolde hastily come theder. But they wolde not abyde his comyng/ but he departed without spedynge of theyr ententes/ & came in to englonde agayne. And anone after saynt Thomas came to Rome on saint marcus day at after none. And whan his catour sholde haue brought fylle for his dyner/ bycause it was fastinge day/ he coude gete none for no money/ and came and tolde his lord saynt Thomas so. And he bad hym by suche as he coude gete/ & then he bought fleshe & made it redy for theyr

dyner. & saynt Thomas was serued with
a capon roasted and his meyn with boyled
mete / and soo it was that the pope herde
that he was come and sente a cardynal to
welcome hym. & he founde hym at his dy-
ner etynge fleshe / whiche anone returned
and tolde to the pope how he was not so
perfyte a man as he had supposyd / for con-
trarye to the reule of the chyrche / he eteth
this daye fleshe. The pope wolde not by-
leue hym but sente another cardynal why
for moze euidente toke the legge of the ca-
pon in his keuerchefe & assermed the same
And opened his keuerchefe tofoze the po-
pe and he founde the legge tourned in to a
fyshe called a carpe. And whan the pope
sawe it he sayd they were not true men to
saye suche thynges of this good bysshop.
They sayd saythfully that it was fleshe
that he ete / & after this saynt Thomas cas-
me to the pope & dyde his reuerence & obe-
dyence whom the pope welcomed. And af-
ter certayne comunicacion he demaunded
hym what mete he had eten / and he sayd
fleshe as ye haue herde tofoze bycause he
coude fynde no fyllhe / and very nede com-
pelled hym thereto. Than the pope vnder-
stode of the miracle that the capons legge
was tourned in to a carpe of his goodnes
graunted to hym & to all them of the dyo-
cese of Caunterbury lycence to ete fleshe
euer after on saynt Marcus daye whan it
falleth on a fleshe daye & pardon withall
whiche is kepte and acustomed vnto this
day. And then saynt Thomas enfourmed
the pope how the kynge of englonde wold
haue hym consente to dyuers artycles a-
yent the lybertees of holy chyrche: & what
wronge he dyde to the same / & that for to
dye he wold neuer consent to them / & whā
the pope had herde hym: he wepte for pyte
& thanked god that he had suche a bysshop
vnder hym that had so well defended the
lybertees of holy chyrche / & anone wrote

out letters & bulles commaundynge all the
bysshops of crystendome to kepe & obserue
the same. And than saynt Thomas wyst
to the pope his bysshopye he by in to the po-
pes honde & his mytre with the cross and
rynge / & the pope commaunded hym to kepe
it styll & sayd he knewe no man moze able
than he was / & after saynt Thomas sayd
masse tofoze the pope in a whyte chesyle
and after masse he sayd to the pope that he
knewe by reuelacion that he sholde suffre
deth for the ryght of holy chyrche / & whan
it shold fall that chesyle sholde be turned
fro whyte to red. And after he departed
fro the pope / & came do wne in to fraunce
vnto thabbaye of ponteney: & there he had
knowlege that whan the lordes spirituall
& temporal whiche had ben at Rome were
comen home and had tolde the kynge that
they in no wyse myght haue theyr entent
that the kynge was gretely wrothe / & ano-
ne bannyshed all the kynnesmen that were
longynge to saynt Thomas that they shol-
de incontynent voyde his londe and made
them to swere that they sholde go to hym
& tell to hym that for his sake they were ex-
yled. And so they wente ouer see to hym to
pountney & he beyng there was full sor-
ow for them / & after there was a grette chapp-
tre in englonde of the monkes of cysteaus
and there the kyng desired them to wyte
to pountney that they sholde no longer ke-
pe ne susteyne Thomas the archebysshop.
for yf they dyde he wolde destroye them
of the ordre beyng in englonde. And for
fere therof they wrote so ouer to pountney
that he must departe thens with his kyn-
nesmen. And soo he dyde / & was than full
heuy / & remytted his cause to god. And a-
nonc after the kynge of fraunce sente to hym
that he sholde abyde where it pleased hym
and dwell in his realme & wolde paye for
the costes of hym & his kynnesmen. And
he departed & went to seynes / & the abbod

The lyfe of saynt Thomas of caunterbury

broughte hym on the waye & saynt Thomas tolde hym how he knewe by a visyon that he shoulde suffre deeth and martyrdom for the ryght of the chyrche & prayed hym to kepe it secrete durynge his lyfe. After this the kynge of englond came in to fraunce & there tolde the kynge how saynt Thomas wolde destroye his realme & than the te tolde how he wolde fordoe suche lawes as his elders had vsed tofore hym. Wherfore saynt Thomas was sente fore & they were brought togyder / and the kynge of fraunce laboured sore to set them at accord but it wolde not be. for that one wolde not mynysh his lawes & accustomes & saynt Thomas wolde not graunte that he shoulde not do contrary the lybertees of holy chyrche / & than the kynge of fraunce helde with the kynge of englond agaynst saynt Thomas & was wrothe with hym & comaunded hym to boorde his realme with all his kynnesmen / & than saynt Thomas wysste not whether to go / but comforted his kynnesmen as well as he myghte / & purposed to haue gone in to prouynce. for to haue begged his bzede. And as he was goynge the kynge of fraunce sente for hym agayne. And whan he came he cryed hym mercy & sayd he had offended god & hym. And bad hym abyde in his realme where he wolde / and wolde paye for the dyspences of hym & his kynne. And in the meane whyle the kynge of englond ordeyned his sone kynge. And made hym to be crowned by the archebysshop of Yorke & other bysshoppes whiche was ayenst the statutes of the londe. for the archebysshop of Caunterbury shoulde haue consented and also haue crowned hym / wherfore saynt Thomas gate a bulle for to do accurse them that soo dyde ayenst hym / & also on them that occupyed the goodes longynge to hym / & yet after this the kynge laboured soo moche that he accorded the kynge of englond / and saynt

Thomas whiche accorded endured not longe. for the kyng barped fro it afterwarde but saynt Thomas byd this accord came home to caunterbury / where he was receyued woshyppfully & sent for them that had trespassed ayenst hym & by thautozpte of the popes bulle openly denouced them accursed vnto the tyme they came to amends dement / & whan they knewe this they came to hym & wolde haue made hym to assoyle them by force / & sente worde ouer to the kynge how he hadde done / wherof the kynge was moche wroth / & sayd yf he had men in his londe that loued hym they wolde not suffre suche a traytour in his londe alpyue. And forthwith four knyghtes toke theyr couseyll togyder & thought they wolde do to the kyng a pleasure & enpylled to flee saynt Thomas / & sodenly departed & toke theyr shypinge towarde englond / & whan the kynge knewe of theyr departyng he was soze & sente after them but they were on the see and departed or the messengers came wherfore the kyng was heuy & soze. These ben the names of the four knyghtes. Syr Reynolde berclon. Syr Hugh moruele / syr Wyllyam trac / and syr Richard byto. On crystmas day saynt Thomas made a sermon at Caunterbury in his owne chyrche / & wepyng prayed the people to praye for him. for he knewe wel his tyme was nyghe. And there executed the sentence vpon them that were ayenst the ryght of holy chyrche / & that same day as the kynge late at mete all the bzede & they handled waxed anone moche & hoo / that no man might ete it / & the bzede that they touched not was sayre & good for to ete & these foure knyghtes tofore sayd came to caunterbury on the tewe day in crystmasse weke / aboute euensonge tyme / & came to saynt Thomas / & sayd that the kynge comaunded hym to make amends for the wronges that he had done / & also that he

shold assoyle al them that he had accursed
anone / or elles they wolde flee hym. Then
sayd Thomas all that I ought to doo by
ryght that wyll I with a good wyll doo.
But as the sentence þis executed I may
not vndo but þ they wyll submytte them
to the correccion of holy chyrche. for it
was done by our holy fader the pope & not
by me. Then sayd syr Reynold but yf thou
assoyle the kyng & as oþer stondynge in
the curse it shall cost the thy lyf. And saynt
Thomas sayd thou knowest well ynough
that the kyng & I were accorded on Ma
rye magdaleyne daye / and that this curse
sholde go forth on them that had offended
the chyrche. Thenne one of the knyghtes
smote hym as he kneled befoze the awter
on the heed. And one syr Edward gryme
that was his crosler / put forth his arme
with the crosse to bere of the stroke / & the
stroke smote the crosse on sondre & his ar
me almoost of / wherfoze he fledde for fere
And so dyd all the monkes that were that
tyme at complyn. And than smote eche at
hym that they smote of a grete pece of the
skull of his heed that his brayne fell on the
pauement. And so they slewe hym & mar
tred hym & were cruell that one of theym
brake the poynt of his swerd apenst the pa
uement. And thus this holy archebysshop
saynt Thomas suffred deathe in his owne
chyirche for the ryght of holy chyrche. And
whan he was deed they styred his brayne
and after wente in to his chaumbre & toke
awaye his goodes / and his hors out of his
stable / & toke awaye his bulles & wyrtyn
ges and delpyuered them to syr Robert bro
ke to bere in to fraunce to the kyng / & as
they serched his chaumbre they foude in a
cheste two shertes of heer made full of gre
te knottes. And than they sayd certaynly
he was a good man / & comynge downe in
to the chyrche ward they began to drede &
fere that the groude wolde not haue bozne

them & were merueylously agast but they
supposed that the erth wolde haue swa
wed them all quyeke / & than they knewe
that they had done amys / & anone it was
knowen all aboute how that he was mar
tred. And anone after toke this holy body
and vnclothed hym & foude bysshops clo
thyng aboute & thabys of a woman vnder
& nexte his flesshe he wored an hard deyre
full of knottes whiche was his herte and
his bzeche was of the same / & the knottes
styked fast within the skynne / & all his bo
dy full of woymes / he suffred grete payne.
And he was thus martred the yere of our
lord. xi. C. lxxi. and was. lxxx. yere olde. And
soone after tydynges came to the kyng
how he was slayne wherfoze the kyng to
ke grete sorowe / & sent to Rome for his ab
solucion. Now after that saynt Thomas
departed fro the pope. The pope wold day
ly loke vpon the whyte chesible that saynt
Thomas had sayd masse in and the same
daye that he was martred he sawe it tou
ned in to rede / wherby he knewe well that
that same daye he suffred martyrdom. for
the ryght of holy chyrche / & comaunded a
masse of requiem solempnely to be songen
for his soule / & whan the quere began to
synge requiem / an aungell on hye aboue be
gan thoffyce of a martyr. Letabif iustus.
and than al the quere folowed synngynge
forth the masse of the offyce of a martyr.
And the pope thanked god that it pleased
hym to shewe suche myracles for his holy
martyr. at whose tombe by the merytes &
prayers of this holy martyr / our blessyd
lorde hathe shewed many myracles / the
blynde hathe recouered theyr syghte. The
dombe theyr speche. The deaf theyr hearyn
ge. the lame theyr lymmes / and the deed
theyr lyfe. If I here sholde expresse all the
miracles that it hath pleased god to shewe
for this holy saynt. It sholde contrayne an
hole volume: therfoze at this tyme I palle

The lyfe of saynt Syluestre.

ouer vnto the feest of his translacyon where I purpose in the grace of god to recyte some of them. Than lette vs praye to this glayous martyr to be our aduocate that by his petycyon we may come to euerlastyng blyss. Amen. ~~~~

Here foloweth the lyfe of saynt Syluestre
The interpretacyon of his name. ~~~~

Syluestre is sayd of sylue or sole: whiche is lyghte & of terterra the erth as who sayth the lyghte of the erth that is of the chyrche or Syluestre is sayd of syluas and of trahens that is to saye he was drawyng wyld men & harde to the sayth. Or as it is sayd in glosario. Syluestre is to saye grene that is to wete grete in contemplacyon of heuenly thynges. And atylyar in labouryng hymselfe. He was vmbrouse or shadeous that is to saye he was colde & refregerate fro all concupyscence of the flesshe / full of bowes amonge the trees of heuen. Eusebe of Cesare compiled his legende / whiche the blessed Gelagius in the counseyll of .lxx. bysshops recozdeyth lyke as it is had in the decreete.

Syluestre was sone of one Iusta / & was lerned and taught of a preeft named Cyryne / whiche dyd meruaylously grete almes and made hospitalitees. It happed that he receyued a crysten man in to his hous named Thymothee who no man wold receyue for the persecucyon of tyrantes: wherfore the sayd Thymothee suffred deth & passyon after that yere whyles he preached Iustly the sayth of Ihesu cryste. It was so that the prefecte Tarquinus supposed that Thymothee had had grete plente of ryches whiche demaunded of syluestre thretenyng hym to the deth / but yf he deliuered them to hym. And whan he founde certaynly that Thymothee had no grete ryches / he comaunded to saynt Syluestre

to make sacrefyce to the ydolles / and yf he dyde not he wold make hym suffre dyuers turmentes. Saynt Syluestre answered. Fals euill man that shalte dye this nyght & shalte haue turmentes that euer shal endure. And thou shalte knowe whether that wylte or none that he whome we worship is besyde god. Then saynt Syluestre was put in prysyn: & the prouost went to dynere. Now it happed that as he ete a bone of a fyssh turned in his throte and stakke faste. Soo that he coude neyther haue it doune ne by & after at mydnyght dyed / lyke as saynt Syluestre had sayd. And than saynt Syluestre was deliuerd out of prysyn he was so gracyous that all crysten men and paynims loued hym / for he was fayre lyke an aungell to loken on / a fayre spekynge hole of body / holy in werke: good in counseyll pacient & charytable & fermely establisshed in the sayth he had in wytyng the names of all the wydowes & orphans that were poore & to them he admynystred theyr necessyte he had a custome to faste all frydayes & saterdayes. And it was so that Melchades the bysshop of Rome dyed. And all the people chole saynt Syluestre for to be the hye bysshop of Rome / whiche fore agaynst his wyll was made pope. He instytued for to be fasted wednesday / frydaye & saterday. And the thursdaye for to be halowed as sonday. Now it happed that the emperour Constantyne dyde do flee all the crysten men ouerall where as he coude fynde them. And for this cause saynt Syluestre fledde out of the towne wyth his clerkes and hydde hym in a mountayne. And for the cruelte of Constantyn. God sente hym suche a sykenesse that he became Lazare and Melchades. And by the counseyll of his physycyens he gate thre thousande chyldren yonge for to haue cut theyr throttes for to haue theyr blode in a bayne all hote. And therby he myght be heled of his meselyte.

And whan he sholde ascende in to his chaire for to go to the place where he sholde be bayned the moders of the chyldren came cryenge & bayinge for sorowe of theyr chyldren. And whan he understode that they were moders of the chyldren he had grete pyte on them and sayd to his knyghtes & them that were aboute hym. The bygnist of the myrre of Rome is brought forth of the fountayne of pyte the whiche hath been blyssed by decre & who that sleeth a chyld in a batayle shall haue his heed smyten of. Than sholde be grete cruelte to vs for to do to ours / suche thyng as we defende to straunge nacys / for there sholde cruelte surmount vs. It is better that we leue cruelte & that pyte surmount vs. And therfore me semeth better to saue the lyues of these Innocentes than by theyr deth I sholde haue agayne my helth of the whiche we be not certayne / ne we may recouer no thyng for to see them. For yf it so were that I sholde thereby haue my helthe / that sholde be a cruell helth that sholde be brought in the deth of so many Innocentes. Then he comaunded to rendre & deliuer agayne to the moders theyr chyldren / & gaue to eueryche of them a good gyfte. And thus made them to retourne to theyr houses with grete Joy / fro whens they departed with grete sorowe. And he hymselfe retourned agayne in his chaire vnto his palays. Now it happed that the nexte nyght after saynt Peter & saynt Poule appered to this emperour Constantyne sayenge to hym / by cause that thou hast had our out to shede & to spyll the blode of Innocentes our lordes Ihesu cryst hath had pyte on the & comaunded the to sende vnto suche a mountayne where Syluester is hyd with his clerkes. And saue to hym that thou comest for to be baptised of hym / & thou shalt be heled of the maladye. And whan he was awaked he dyde do call his knyghtes. And comaun-

ded them to go to that mountayne & bryng the pope Syluester to hym courtely & saue for to speke with him. Whan saynt Syluester sawe from fere the knyghtes come to him / he supposed that they sought hym for to be married. And began to saye to his clerkes that they sholde be ferme & stable in the fayth for to suffer martyrdom & whan the knyghtes came to hym / they sayd to hym moche courtely that Constantyn sente for hym. And prayed hym that he wolde come and speke with hym. And forthwith he came & whan they had entreated eche other Constantyn tolde hym his visyon and whan Syluester demaunded of hym what men they were that so appered to hym. The emperour wylt not ne coude not name them saynt Syluester opened a booke wherin the ymage of saynt Peter & saynt Poule were portrayed & he maunded of hym yf they were lyke to them. Than Constantyn anon knewe them / & sayd that he hadde seen them in his slepe. Thenne saynt Syluester preched to hym the fayth of Ihesu cryst & baptised hym and whan he was baptised a grete light descended vpon hym soo that he sayd that he had seen Ihesu cryst & was heled fro all his mefetyre. And than he ordeyned seven lawes vnto holy chyrche. The first was that all the cyte sholde worship Ihesu cryst as veray god. The seconde thyng was that who somer sholde saye ony bylonye of Ihesu cryst / he sholde be punished. The thyrde who somer sholde be hood bylonye to crysten men / he sholde lose halfe his goodes. The fourth that the byshop of Rome sholde be cheif of all holy chyrche / lyke as the emperour is cheif of all the worlde. The fyfth that who that had done or sholde do trepass / & fledde to the chyrche / that he sholde be kepte there free fro all iniuries. The vi. that no man sholde edyffe ony chyrches without licence

The lyfe of saynt Syluestre.

of holy chyrche and consent of the bysshop
The. vii. that the dylyne & tenth parte of
the possellions sholde be geuen to the chyr
che. After this the emperour came to saynt
Peters chyrche & confessed mekely all his
synnes tofoze all people. And what wronge
ge he had done to crysten men. And made
to dygge & calke out to make the founde
mentis for the chyrches / and bare on his
sholders. xii. hottes or baskettes fulle of
erth whan Helayne the moder of Constant
yn dwellynge in betayne herde saye that
the emperour was becomen crysten / she
sente to hym a lettre. In whiche she pray
sed moche her sone of this that he had re
nounced the false ydolles but she blamed
hym moche that he had renouced the lawe
of the Jewes & worshypped a man crucy
fied. Than Constantyn remanded to his
moder that she sholde assemble the grettest
maysters of the Jewes / and he sholde as
semble the grettest maysters of the crysten
men to the ende that they myght dyspute
and knowe whiche was the trewest lawe
Whenne Helayne assembled. xii. maysters
whiche she brought with her: whiche were
the wyssest that they myght fynde in that
lawe. And saynt Syluestre and his cler
kes were of that other partye. Than the
emperour ordeyned two paynims genty
les to be theyr Judges. Of whom that one
was named Craton and that other Zenosi
lus whiche were proued wysse and experte
And they to gyue sentence / & the Juge of
the dysputacyon. Than began one of the
maysters of the Jewes for to mayntayne
and dyspute his lawe / & saynt Syluestre
and his clerkes answered to his dysputa
cyon and to them all / alway concludynge
them by scripture / the Judges whiche wer
re trewe and Juste helde more of the par
tye of saynt Syluestre than of the Jewes.
Whenne sayd one of the maysters of the
Jewes named Jambry J metuaylle sayd

he that ye be so wysse & encline you to thes
wordes / let vs leue all these wordes & goo
we to the effecte of the dedes. Than he dy
de do come a cruell bull & sayd a worde in
his ere & anone the bull dyed / than the peo
ple were all ayenst Syluestre. Than sayd
Syluestre / byleuest not thou that he had
named in the ere the name of Ihesu cryste
but the name of some deuyll / knowe ye be
rely it is noo grete strength to slee a bull.
for a man or a lyon or a serpent may well
slee hym but it is grete vertue to raple hy
agayne to lyfe than yf he may not relye hy
it is by the deuyll / and yf he may relye hy
agayne to lyf I shal byleue that he is deed
by the power of god. & whan the Juge her
de this they sayd to Jambry that had slayn
ne the bull that he sholde raple hym agayn
ne. Than he answered that yf Syluestre
myght relye hym in the name of Ihesu
cryst of galyle his mayster / than he wolde
byleue in hym. And therto bolde them all
the Jewes that were there / & saynt Syl
uestre fyrst made his oryson & prayers to
our lord & syth came to the bull & sayd to
hym in his ere. Thou curled creature that
arte entred in to this bull and haste slayne
hym go out in the name of Ihesu cryst / in
whose name I comaunde the bull aryse &
go thou with the other beestes debos
nably / & anone the bull arose and wente
forth softly. Than the quene & the Judges
whiche were paynims were conuerted to
the sayth. In this tyme it happed that the
re was at Rome a dragon in a pytte whys
che euery daye slewe with his brythe more
than thre hondred men. Whenne came the
bysshops of the ydolles vnto the emperour
and sayd to hym. O thou moost holy em
perour syth the tyme that thou haste recey
ued crysten sayth / the dragon whiche is in
yonder fosse or pyt sleeth euery daye with
his brythe more than thre hondred men.
Than sente the emperour for saynt Syl

uestre/and asked counseyll of hym of this mater. Saynt Syluestre answered that by the myght of god he promysed to make hym cease of this hurte & blechure of this people. Than saynt Syluestre put hym selfe to prayer / & saynt Peter appered to hym & sayd go surely to the dragon / & the two prestes that ben with the take in thy company / & whan þu shalt come to hym þu shalt saye to hym in this maner. Our lord Ihesu cryste whiche was borne of the vyrgyn Marye / crucifyed / barben and as rose / and now syteth on the ryght syde of the fader this is that he shal come to deme and Juge the lyuynge and the deed. I co maunde the sathanas that thou abyde hym in this place tyll that he come. Than thou shalt hynde his mouth with a threde and sealed with thy seale wherin is the mynys te of the crosse. Thenne thou and the two prestes shall come to me hole and safe & suche brede as I shall make redy for you ye shal ete. thus as saynt Peter hath sayd saynt Syluestre dyde. And whan he came to the pytte / he descended downe. C. and ffty steppes berynge with hym two lanternes and founde the dragon / & sayd the wordes that saynt Peter had sayd to hym and bounde his mouth with the threde / & sealed it / and after retourned. And as he came bpward agayne / he mette with two enchauntours / whiche folowed him for to see yf he descended / whycher were almoost deed of the stench of the dragon / whome he brought with hym hole and soude / whiche anone were baptised with a grete multitude of people with them. ¶ Thus was the cytee of Rome deliuered from double deth / that was from the culture and woys shypynge the fals ydolles / and from the benym of the dragon. At the laste whan saynt Syluestre approached towarde hys deth he called to hym the clergy / and admonished them to haue charity. And that

they sholde diligently gouerne theyr chyrces / and kepe theyr flocke from the wolues. And after the yere of our lord the



hōdyed & rēwenty he departed out of this world and slepte in our lord. ¶

¶ Here begynneth the lyfe of saynt Doule the fyrst heremyte. ¶

Saynt Doule whiche was the fyrste heremyte as saynt Ihesus comfyrtheth was in the tyme of Decius & Valerianus emperours the yere of thynecatna cyon of our lord two. C. lxx. this holy man saynt Doule saue men for crysten saythe cruelly tourmented wherfore he fledde in to þe deserte. Amonge whome he saue two cruelly turmented. The fyrst for that he a bode firmly in his sayth. The Juge dyde do enoynte all his body with hony / & dyde do hynde his hondes behynde hym on his backe. And soo dyde hym be set in the hete of the sonne for to be byten and stongen of fyes and waspes. That other was ponge he made hym to lye in a ryght softe bedde bytweene two shetes amonge floures and delectable roses & herbes swete smellynge & thetin he was bounden so that he myght not meue hym. After made an harlot a rybaude come to him alone for to touche his membris and his body to moeue to leches ry. fynably whan the volupenosyte of his flesshe surmounted hym / and myghte not defende hymselfe ne his membris / he bote of a ppece of his tonge and spette it in her bylage / whiche alwaye entycet hym to les

The lyfe of saynt Poule the heremyte

therpe by touchynge & by kysynges. And soo he boyded the temptacyon fleshely & the rybaude also and desyred to haue laude & byctorye. In this tyme saynt Poule tofore sayd was yonge aboute .xvi. yere of age and dwelled in the bayde / whiche is a partye of egypte with his syster Mauryce and whan he departed and became an heremyte so longe many yeres / that he was olde an hondred and .xiii. yere. In this tyme saynt Anthonye was an heremyte in an other deserte: and was than .lxxx. yere of age. And on a tyme he thought in hym selfe that in the worlde was none so good ne soo grete an heremyte as he was hym selfe. Hereupon came to hym a reuelacyon as he slepte that byneth al alow downe in that deserte was an heremyte better than he. And that he ought to go and se this holy man. Anone after the nexte daye he took his staffe / by whiche he susteyned hym / and began to goo thourughe that deserte. And it happened that he mette a persone whiche was halfe aboue an hors / and byneth a man / whome the fables of the poetes call centaure / and anone made tofore hym the sygne of the crosse and demaunded of hym where the holy man the heremyte dwelled. And he shewed to hym the waye on the ryght syde and anone vanysshed awaye from hym. It is not certaynly knowen yf this beest was a beest of the deserte / or the deuyll in fygure of a beest. After this saynt Anthonye mette with a monstre in a valey berynge the fruyte of a palmer croked / & had in his forcheed hornes / and his legges and fete lyke a ghote of the woodes. And anone he made tofore hym the sygne of the crosse. This bestyall man gaue to saynt Anthonye the fruyte of the palmer / and saynt Anthonye demaunded what he was / and he answered I am mortall & dwell in deserte. And the sarasyns call vs sacaros. I am the messenger

of our compaigne / we praye the that thou praye the lord for vs / we knowe wel that the sayuour is comen. And his renowne is spredde thourughe the worlde. And bycause hereof no man sholde haue doubtance All men knowe that in the tyme of Constantyne the emperour suche a man was brought in to the cite of Alexandre tofore the people. And whan he was deed his body was fylled with saltc agens the hete of the sonne. And was sente to the emperour to anthoyche for a meruayll. But retorne we to our mater. Saynt Anthonye had grete labour in goynge by the desert where as was noo waye. fynally he founde a she wolfe / the whiche brought hym by the wyll of god vnto the heremytage of saynt Poule. ¶ But as soone as he knewe that saynt Anthony came hastily he shytted his doze. And saynt Anthony prayed hym for charyte that he wolde open it to him. And sayd thou wotest well who and wherfore I am come. I knowe well I am not worthy to rendre & gyue to the ony thyng for thy labour. Neuertheles I shall not desparte fro hens vnto the tyme that I haue seen the. At the last he opened his doze / & and sythe embraced eche other and eche of them dyde reuerence eche to other. And saynt Poule demaunded of the estate of the worlde and of the gouernaunce. And yf crysten sayth were spredde & bled ouer all. And whyles they were thus talkynge. A crowe came fleyng & brought to them two loues of byede. And whan the crowe was gone / saynt Poule sayd be thou Joyfull and gladde / for our lord is debonayr and mercysfull / he hath sente vs for to ete. It is .xl. yeres passed that euery daye he hath sente me halfe a loof / but now at thy comynge he hath sent two hole leues and double prouende. And they had questyon togyder vntyll euensonge tyme / whythe of them bothe sholde entame or begyn to

take of the bryde. At the laste the bryde departed euen byf were thei bondes. And than they ete & dranke of the well of foun-
tayne. After graces sayd they had all that nyght collacyon togyder. On the morowe sayd saynt Doule, Broder it is longe syth that I knewe that thou dwelledest in this regyon & in this coultre. And god hath promysed to me thy company. I shall shortly dye & shal go to Ihesu cryst for to receyue the crowne to me promysed thou arte comen hyther for to burie my body. Whan saynt Anthony herde that anone he began tenderly to wepe & wayled / praynge that he myght dye with hym / & goo in his companye. Saynt Doule sayd it is nede yet that thou lyue for thy brethren / to thende that they by the ensample of the be made ferme and taughte / wherfore I praye the retourne to thyne abbaye. And bynge to me the mauntell / whyche Athanasies the bysshop gaue to the for to wrappe in my body. Than saynt Anthony meruaylled of this that he knewe of this bysshop and of this mauntell. And after durst no thyng saye / but dyde to hym reuerence. Lyke as god had spoken to hym. And wepyng hys-
sed his fete & his bondes / & came agayne to his abbaye with grete trauayle and labour. For he had from that one parte to that other many Journeys & fowle waye thorough hayes & hegges / woodes / stones hylles and valeys. And saynt Anthony of grete aage and feble of fastyng / and not stronge ne myghty. Whan he was comen to his abbaye two of his dyscyples to hym moost secrete demaunded of hym sayenge / Sayre fader where haue ye ben so longe / & he answered / alas I wretched synner whiche bere falsely the name to be a monke. I haue seen hely the prophete. I haue seen Iohu the baptyst in desertes / & certes I haue seen saynt Doule in paradise. Whis-
spekyng & betyng his blyss that brought

the mauntell out of his cell. And all styll without moo wordes / he went agayne the longe way all alone thugh the deserte yn to saynt Doule the heremyte / haupnge grete desyre to se him. For he was aferde lest he sholde dye or he myght come agayne to hys. It happened the seconde Journey where saynt Anthony wente thugh the deserte the thyrde hour of day he sawe the soule of saynt Doule shynnyng ascendinge in to heuen amonge a grete company of aungels of prophetes / & also of apostles / & anone he fell downe to the erth wepyng & way-
lyng / & cryed w a hye voyce / alas Doule wherfore leuest thou me soo soone / whiche haue soo lytell seen the. Than he had soo grete desyre to se the corps or body that he passed all the remenaunte of his waye as soone as a byrde slepyng / lyke as he was wont to tell & reherce. And whan he came to the cel of saynt Doule / he foude that the body was ryght by on his knes / and the bysage & bondes adressed by towarde hes uen & supposed that he had be aloue & had made his prayers. But whan he had aduysed it / he knewe well that he was passed out of this worlde: what wepynges & what waylynges he made vpon the body / it wete a pyteous thyng to here / amonge all other / he sayd. O holy soule thy body sheweth to be dedd / this that thou dydest in thy lyfe / after this he was moche abashed how he sholde burie the body. For he had none Instrument to make his sepulture. Than came two lyons / whiche moche des-
bonayrly made a pytte after the quantite of his body / & saynt Anthony buried his body there in. And he toke with hym the cote of saynt Doule / whiche was made & fastened togyder with the leys of a pal-
mer in maner of a matre. And after wards he for greate reuerence saynt Anthonye bare this cote. And cladded hym with all / In grete and solempne festes. Thus this

The lyfe of saynt Remygge.

holy man saynt Doule dyed in the yere of
the incarnacyon of our lord two. C. lxx.
and. viii. Let vs than praye to hym / that
he impetere and gete vs remysyon of our



synnes: that af-
ter this lyf we
may come vnto
euerlastyng
Joy & blysse in
heuen. Amen.

¶ Here begyns
neth the lyfe of
saynt Remygge
and fyrst the in-
terpretacō of
his name.

Remygius is sayd of reme that
is to saye of fedinge / and goos
that is erth. As who sayth / fe-
dyng the erthly people wyth
doctryne. Or of geon / that is
a wasteleir. He fedde his flocke wyth the
worde of prechynge / wyth suffragyes of
prayer / & with example of conuersacyon.
There is thre maner of armure that is for
the defence / the shelde for to fyghte. The
swerde for his saluacyon and helthe. The
habergeon and helme. He wastled agens
the deuyl / with the shelde of fayth / with
the helme of hope. Ignaciū archebysshop
of Baynes wrote his lyfe. ¶

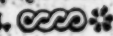
Remygius an holy doctour and con-
fessour glorpyous of our lord was
sofoze his byrthe prouyded of our lord / &
fozseen of an holy heremyte / whan the per-
secucyon of the wandles had almoost was
sted & destroyed nyghe all fraunce. There
was a man recluse holy and vertuous whi-
che had lost his syght / whiche ofte prayed
to our lord for peas and welfare of the
chyrche of fraunce. He had on a tyme a by-

syon / and hym semed an aungell came to
hym and sayd / knowe thou that the wo-
man whych thou knowest named Alyne
shall byynge forth a sone that shall be nas-
med Remygge whiche shall deliuer all this
countree from this persecucyon. ¶ And
whan he awoke. he came vnto the hous of
this Alyne / and tolde to her this vyfyon.
and she wolde not blyue it bycause of her
aage. The recluse sayd it shall be soo as I
haue sayd. And whan thou haste gyuen to
thy chyld souke thou shalt gyue to me of
thy mylke to put vpon myne eyen. And
there with I shall be made hole. and recos-
uer my syght agayne. And lyke as he sayd
all these thynges happened. And this wo-
man had a chyld named Remygge / whys-
che whan he came to the aage of dyscreti-
on / he fledde the worlde / and entred in to
a reclusage. And syth after for the grete re-
nowme of his holy lyfe / whan he had ben
xxii. yeres therein: he was electe and chosyn
to be archebysshop of Baynes. He was soo
debonayr that lytell byrdes came and ete
at his table / and toke mete of his honde.
¶ It happened vpon a daye that he was
lodged in an hous of a good woman whys-
che had but a lytell wyne in her tonne or
bessel. And saynt Remygge wente in to her
celler and made the sygne of the crosse vpon
the tonne / and prayed a whyle. And as
none the tonne was soo full that it ranne
ouer / by the merytes of the good saynt. ¶
¶ Now it happed that Clodomus the kyn-
ge of fraunce whiche was a paynem myght
not be conuerted for any prechynge that
his wyfe myght do / whiche was a crysten
woman / vnto the tyme that a grete hoost
of almayns came in to fraunce. ¶ Therine
by the admonyftment of his wyfe made a
bolwe / that yf the god that his wyfe wor-
shypped wolde gyue hym byctorye he wol-
de be baptysed at his returnynge fro the
batayll. Thus as he demaunded he bayn-

The lyfe of saynt Hylayre.

Saynt Hylayre whiche was byshop of poitiers was borne in the countree of Guyan. He had a wyfe wedded and a doughter. And where he was in habyte secular he lyued after the lyfe of a monke. he profyted so moche in holy lyfe & scyences that he was chose archebyshop of poitiers. A maner of an heresye regned in his countree & thugh all fraunce whiche was the secte of arryans the whiche he destroyed to his powert. Neuertheles by the commaundement of theemperour whiche was of the partye of the heretykes by the suggestion of two byshops of that secte. He was cryed with whiche two byshops he dysputed and ouercame them afterwarde for they myght not gaynsaye the trouthe of y mater. he cowde not bere ne answer to his eloquence so that he was constrained to come agayne to poitiers and as he passed by an yle of the see whiche was full of serpentes he chased them away by the vertue of his comaundement & by his syght onely. And pyght a staffe in the myddle of the yle & gaue to the serpentes lybertee to come to that staffe & not to passe ferther. & the serpentes obeyed him. Whiche parte is no longe now but see. Whan saynt Hylayre came to poitiers he mette a chyld deede borne for to be buryed and the chyld was not baptysed whiche chyld by the vertue of his prayer he reysed to lyfe. for he laye longe in the dust in prayer & whan he arose out of his prayer the chyld arose fro deth to lyfe. Saynt Hylayre had a doughter named Apra & wolde haue be maryed but saynt Hylayre preched to her so moche of the estate of virgynyte that she chaunged her purpose & whan she was conferred in this wyll & purpose saynt Hylayre doubted that she sholde chaunge & prayed our lord for to take her whyles she was in good purpose & anone she dyed. And

saynt Hylayre buryed her. And whan the moder the wyf of saynt Hylayre sawe that her doughter was deede she prayed to her husbonde that he sholde Impetree & gete for her lyke as he had done for his doughter. And anone as saynt Hylayre had made his orison she dyed. And by this maner he sente tofore his wyfe and his doughter. ¶ In this tyme the pope Lyon whiche fauoured heresye called a cōselyll of byshoppes but he sent not for saynt Hylayre that he sholde come therto. Notwithstandynge saynt Hylayre came theder whan the pope sawe hym comen he comaunded that noo man sholde ryse ayenst hym ne gyue hym noo place. Thenne sayd the pope to hym. Thou arte Hylayre the cocke & not the sone of an herme. And saynt Hylayre answered I am Hylayre and no cocke but a byshoppe in gallia that is in fraunce. Thenne sayd the pope. Thou arte Hylayre gallus and I am Leo of the papall see. Iuge to whome Hylayre sayd yf thou be Leo yet arte thou not of the trybe of Iuda. Thenne the pope had grete indygnacyon and sayd to hym. Abyde thou a lytell and I shall paye to the thyne hyre. And saynt Hylayre answered and sayd yf thou come not agayne who shall paye me for the. And the pope answered. I shall come as gayne and I shall bete downe thy pryde. Thenne the pope wente downe in to the lowe chambere for to ease hym. And by the conduyte of his neyther parte voyded out all the entraylles of his body and so dyed sodeynly. Thus than as he abode the pope. Saynt Hylayre founde noo place to lytte on / no none wolde remeue to make hym place & whan he sawe that he sayd. Domini est terra. The erth longeth vnto our lord. And late downe vpon the erth & the erth arose by myracle by the wyll of our lord. In suche wyse that he late as hye as the other. And anone after worde

came that the pope was deed. Then saynt
Hylayre confirmed all the other bysshops
that were there in the fayth. And soo con-
firmed ech wente in to his countree. In
the ende whan saynt Hylayre had Impes-
tred of god many myracles / to be shewed
by his prayer. He became seke / and sawe
his deth approche. Than he called to hym
one his chappelayne whome he moche lo-
ued and sayd to hym. Go thou out & byn-
ge to me worde what thou hereste. Whan
he had ben longe without he came in / and
tolde to saynt Hylayre that he had herde a
grete noyse in the cyte. And whan it was
nyght he sente his chappelayne agayne to
herken as he had done tofore. And whan
he came agayne in the chaumbre for to tell
that he had herde no thyng / a grete clere
lyght entred in that the preest myghte not
beholde it. And whan the lyght departed
saynt Hylayre dyed / that was the yere of
grace thre hondred. xl. Let vs praye vnto
hym that he praye for vs. Amen. 

¶ And nexte foloweth the inuen-
cion of saynt fremyn.  

In the tyme of thinuencion of saynt
fremyn the martyr / was saynt sau-
ie bysshop of ampens / & sawe that tofore
hym in the tyme of saynt Honoure our loz-
de had done to take vp the bodyes of saynt
fulcyen saynt Wyctoꝝyce and saynt Gen-
cyen / and thought all an hole nyght vpon
the body of saynte fremyn the martyr.
¶ And whan it was daye / this holy man
saynt Sauue somoned the clergy and the
people to faste. And make prayers thugh
the cytee of Ampens / to the ende that our
lozde wolde shewe theym the place where
the body of saynt fremyn the martyr laye
¶ And on the thyrde daye our lozde sente
suche a myracle that he sente a raye of the
sonne / whyche perced the walle of the mo-
nastery on the same place where the body
laye. Than they began to dygge and delue
there. And whan they came nyghe the bod-
y there yssued out so grete a sweteness out
of the pytte that all they that were there.
wende they had ben in paradys / and it ses-
med that and yf all the spyes of the worlde
had ben stamped togyder it sholde not
haue smelled so well ne so swete. And this
swete odour spredde thourghe the cytee of
Ampens / and dyuers cytees aboute / that
is to wete turwane / cambryge / and noyon
And the people of these cytes meued them-
cche from his place with candelles and of-
frynges / without sayer or comaunderbut
for the odour that soo spredde / and came
vnto this glorrious saynt. And as the bod-
y was boꝝne in the cyte of ampens / there
were shewed suche myracles / that neuer
none were lyke founden ne seen tofore of
ony saynt / for the elementes moued them
by the myracle of this blessyd saynt. The
snowe that was that tyme grete vpon the
erth was tourned in to pouder and duste.
By the hete that was thenne. And the yse
that henge on the trees / became floures &
leues / and the medowes aboute Ampens
floured and became grene. And the sonne
whiche by his nature sholde go lowe that
day ascended as hye as she is on saynt Jo-
hannes daye at none in the somer. And as
men bare the body of this saynt / the trees
enclyned and worshypped the body / and
all maner seke men of what malady they
had they receyued helth in the inuencion
of the blessyd body of saynt fremyn. And
burgeyses that were in theyr gownes and
mantelles they hadde soo grete hete that
they called theyr scruauntes and bounde
men. Of whome there weren many that
dape in Ampens. And affraichysed them
to bere theyr clothes in the cyte of ampens
Our lozde dyde do shewe suche myracles
and so ferre sente the odour that the lozde

The lyfe of saynt Machayre.

of Baugenſy / whiche was at a wyndowe
and was ſeke of lazare and he ſmelled the
odour / and was anon guarpyſhed & hole.
And he toke his golde and came and dyde
homage vnto the body of ſaynt ſtemyn in
the cyter of ampens. Our lord hath ſhes
wed many miracles for this glorious ſaynt
And as moche he ought to be honoured in
this worlde. And than praye we vnto this
bleſſyd ſaynt ſtemyn that he may praye
for vs vnto our lord / that he wyl pardon
vs our ſynnes / and ottrope and graunte
to vs the gloꝛye of heuen. Amen. CDD

Here foloweth the lyfe of ſaynt
Machayre. And fyrſte the inter
pretacyon of his name. CDD

Machayre is ſayd of maca / whyche
is as moche to ſaye as engyn. And
of Achys / whiche is to ſaye vertue. Or ma
chayre is ſayd of amatham / that is to ſaye
ſmytynge / & of Rys / that is to ſaye mayſ
ter. For he was ingenpous ayenſt the fal
ſe of the deuyl / vertuouſ of lyfe / ſmy
tynge in chaſtelynge his body / & mayſter
in the gouernaunce of the premyſſes. CDD

Saynt Machayre was in a deſerte /
and entred in to a pytte or ſepulcre
where as had ben buryed many bodies of
paynems for to ſlepe. And he dyewe out of
theſe bodies and layde vnder his heed / in
ſtede of a pylowe. Than came theder de
uylles for to make hym agaſte and aſerde
And ſayd one to an other / come with me
to bayne the. And the body that laye vns
der his heed ſayd I may not come. For I
haue a pylgrim on me lyenge that I may
not meue. For all this ſaynt Machayre
was not aſerde. but he bete the body with
his fyrſte. And ſayd arple and goo yf thou
mayſt. Whan the deuylles ſawe that they
myghte not make hym aſerde / they cryed

with a grete voyce. Machayre thou haſte
baynquyſhed and ouercomen vs ſtopes.
On a tyme as Machayre was nyghe his
houſe / the deuyl came with a grete fyrthe
in his necke / and wolde haue ſmyten ther
withall ſaynt Machayre. And the deuyl
ſayd to hym. Thou dooſt to me grete vyos
lence and force / for I may not preuayle as
yenſt the. Loo what thou dooſt I do / thou
faſteſt and I ete not / thou wakeſt & I ne
uer ſlepe. But there is one thyng in whys
che thou ouercomeſt me. And Machayre
ſayd what is that. To whome the deuyl
ſayd that is humylyte and thy mekenelle /
by whiche I may not preuayle ayenſt the.
It happed on a tyme that a grete temp
tacyon came vpon ſaynt Machayre & mo
che tempted him / & anone he fylled a ſacke
full of ſtones and layde it on his necke and
bare it many Journeys togyder thozugh
the deſerte. Than an other hermyte mette
hym and demaunded hym why he bare ſo
grete a burthen. And he answered I tras
uayle my body / bycauſe it ſuffreth not me
in peas. And thus I bere him that bered
me. This holy abbot ſaynt Machayre ſas
we paſſynge tofoze hym a deuyl in the ha
byte of a man / whiche was the clothyng
of an herawde all lynnyn full of holes / and
in euery hole henge a ſpole / and he dema
ded hym wheder he wente. The deuyl an
ſwered hym. I goo for to gyue drynke vns
to theſe heremytes. Whenne demaunded
hym ſaynt Machayre wherfoze he bare ſo
many ſpoles. And he answered. I ſhall of
fre to them one / and yf they may not dryn
ke of the one. I ſhall proſtre them an other
and ſo the thyꝛde. And of all the other eche
after other / vntyll they may ſynde ſome
thyng pleaſaunt vnto them for to fall in
to temptacyon. And whan he came agayn
ne ſaynt Machayre called hym / & dema
ded hym what he had founden / and he an
ſwered that he had euyl ſpedde. For they

were all so holy & blessed that they reached not of his dyspke / saue one onely whyche is named Theodysus. Than saynt Machayre arose & came to these heremytes & founde them all in good poynt / saue hym whome the deuyll hadde tempted. Than saynt Machayre dyde so moche by his exhortacyon / that he brought him agayne to the ryght waye. In other tyme saynt Machayre mette the deuyll / & demaunded hym whens he came. And the deuyll answered hym. I come fro bysytynge thy brethren. Than sayd saynt Machayre / how do they. The deuyll answered euill / and he asked wherfore / for they ben all holy. And that worste is there was one that was myne / & I haue lost hym. For he is now made holier than the other. Whan saynt Machayre herde this he gaue loupnges & thankynge to god. ¶ It happed on a tyme saynt Machayre foude in his waye the heed of a deed man. And he demaunded of it whose heed it was. And the heed answered of a paynem / & Machayre sayd to hym where is thy soule. He answered in hell. And he demaunded yf it were depe in hell / & he sayd deper than is fro heuen to erth. And after he demaunded yf there were ony byneth hyf and he sayd the Jewes ben lower than he was. He asked yf there were ony lower or byneth the Jewes. To whome he sayd yf the fals crysten men ben yet lower & deper in hell than the Jewes. For as moche as they haue despyted & bylonyed the blode of Ihesu cryste of whiche they were redeemed / so moche the moze ben they turmented. ¶ On a tyme saynt Machayre wente in a deserte / and at the ende of euery myle he set a rodde in the erth for to haue knowlege therby to tourne agayne. And wente forth. ix. dayes Journey / & after he slepte. And the deuyll toke all these roddes and bounde them and layde them at his heed / wherfore he had grete labour for to come

agayne in his hous. In heremyte whiche was in deserte / was moche tempted for to go agayne to the worlde. And he thought in his herte that he sholde do moze good to be amonge the people than he sholde do in his hermytage. Than he tolde all this to saynt Machayre / & saynt Machayre sayd to hym / thus shalte thou saye to thy thoughtes / that for the loue of Ihesu cryste I beseeke the walles of this cell. ¶ It happed on a tyme that saynt Machayre kyled a flet that bote hym. And whan he sawe the blode of this flet he repented hym. And so repentaunt of that wolde reuenge it / & anone vnclothed hym & wente naked in deserte. vi. monethes / & suffred hymselfe to be bysten of flies. After this saynt Machayre whan he had longe lyued / & god had shewed many myracles for hym / & had floureshed in many vertues he dyed and rendred his soule vnto our lord Ihesu cryst qui est benedictus in secula seculor. Amen. ∞

Here begynneth the lyfe of saynt Felix sayd Ennyces. ∞ ∞ ∞

Felix was surnamed ennyces / & is sayd of the place where he resseth of the poyntelles of grettes / & grete is properly called a poyntell to wyte in tables of waxe / by whiche he suffred verbe. And some sayen that he was a scole master and taughte chyliden / and was vnto them moche rygorous. After he was knowen of the paynems. And bycause he confessed playnly that he was crysten. And byleued in our lord Ihesu cryste / he was delyuered to be tourmented in to the hondes of the chyliden. His scoles whome he had taughte and lerned / whyche scoles slewe hym with theyr poyntelles pyches and grettes. ¶ And yet the churche holdeth hym for noo martyr / but for a confessor. And the paynems sayd vnto hym that he


The lyfe of saynt felyx.

Shold do sacrefyce to ydolles / but he blewe on them / & anone they fell to the erthe. It is redde in a legende that whan Mectene bysshop & valerian fledde the persecucion of the paynems / the bysshop was turmentid with hungre & thirst so moche that he fell downe to the grounde. Wherfore felyx was sente of an aungell to hym. And he bare nothyng with hym for to gyue to hym & he saue by hym a clustre of rephyns hanginge on a tree whiche he layd on his sholders hastily & bare it with hym. And whan the bysshop was deed . felyx was electe & chosen to be bysshop. And as he preched on a tyme the persecutours sought him. And he dyd hym in the clyftes of a broken wall and incontynent by the wyll of god came spyncoppes & made theyr werkes and nettes afoze hym / that they myght not fynde hy And whan the tyraunt coude not fynde hym they wente theyr waye / and he went thens & came to the hous of a wydowe / & toke there his refeccon of her thre monethes / & yet he saue her neuer in the bylage And after whan the peas was made he wente in to his chyrche / & there he dyed & rested in our lord & was buryed by the cysse in a place was called pynces. And this felyx had a brother / whiche was in lyke wyse named felyx. And whan this felyx was constrayned to adoure the ydolles he sayd ye be enemyes vnto your goddes: for ye bypunge me to them I shall blowe on them lyke as my brother dyde / & they shal fall to the erth and breke. On a tyme this felyx dyde do labour his gardyn where he had sette cooles and wortes for his vse / & some of his neyghbours wolde haue stolen awaye these cooles & wortes / & howed in the gardyn all the nyght & dygged / & on the moynynge saynt felyx saued them. And anone they cofessed theyr synne / & he pardoned them / & than they wente theyr waye / & a lytell whyle after the paynmys

The lyfe of saynt Marcell

came for to take saynt felyx . And anone so grete dolour and payne toke the m that they began to howle as dogges & he sayd to them. Byleue ye in god and save ye that Ihesu cryst is very god / and do you to be baptysed / & ye shall be hole & your payne shall lease. And so they dyde / & anone they were all hole / & after þ bysshop of the ydolles came to hym & sayd. Syr as soone as our god saue the he fledde: & whan I sayd why fleest thou. He sayd I may not suffre the vertue of felyx / & whan my god doubteth the moche / more I oughte to doubt the. And whan felyx had conformed hym in the sayth he baptysed hym. And felyx sayd to them that adoured appolyn / yf appolyn be very god lette hym saye what I holde in my honde. And he had in his honde a cedule wherin was wyten the oxison of our lord that is the pater noster. And he myght not answere / wherfore the paynmys were conuerted to our lord. And at laste whan he had songe his masse and the peas gyuen to the people / he fell downe in prayer vpo the pauement of the chyrche & passed out of this worlde vnto our lord.

Here foloweth the lyfe of saynt Marcell / & the interpretacion of his name.

Marcell is as moche to saye as denyenge to doo euyll / or it is sayd as smytynge the sees / that is to say the aduersytees of the worlde. For the world assemblith the see / for lyke as Crystostome sayth vpon Mathewe / continuall drede in his confuse. And allwaye in the see is continuall drede thymage of deth and perpetuall dyscordynance without ceasynge. 

Saynt Marcell was chiefe bysshop of Rome / he wente to chastyle and repressed Maxymen thempetour of this that he was ouer cruell to crysten people

And the emperor had of hym so grete despyte / that he made of the hous of a good woman of whiche saynt Marcell had made a chyrche. The sayd emperor made it a stable for horsen / and in the place where saynt Marcell had songe masse. The emperor made hym to kepe his hors in whiche seruyce saynt Marcell was all his lyfe after / & in that seruyce saynt Marcell dyed holyply the yere of the incarnacion of our

lorde two hondred and four score.

¶ Here endeth the lyf of saynt Marcell pope.



¶ Here foloweth the lyf of saynt Anthony. And fyrste the interpretation of his name.

Anthonye is sayd of an / whiche is as moche to saye as hys and tenens that is holdynge / whiche is as moche to saye as holdynge hys thynges / & dyspyte synge the woylde he despyled the woylde & sayd it is deceyvinge / transytoz & bytter And Athanasie wrote his lyfe.

Saynt Anthony was bozne in egyppte of good and religious fader and moder. And whan he was but .xx. yere olde he herde on a tyme in the chyrche redde in the gospel / that sayd yf thou wylte be perfyte go and sell all that thou haste / and gyue it to pooze men. And than accordynge therto he solde all that he had and gaue it to the pooze people and become an heremyte. He had ouer many temptacions of the deuyll. Than on a tyme whan he had ouercomen the spyryte of fornycacion whiche tempted hym therin by the vertue of

his fayth. The deuyll came to hym in the fourme of a lytell chyld all blacke and fell downe at his fete & confessed that he was the deuyll of fornycacion / whiche saynt Anthony had despyred & prayed to se hym for to knowe hym that so tempted yonge people. Than sayd saynt Anthony / syth that I haue perceyued that thou arte so foule a thyng. I shall neuer doubt the. After wente in to an hole or cave for to hyde hym / and anone he fonde there a grete multitude of deuylls that so moche bette hym that his seruant bare hym vpon his sholders in to his hous as he had ben deed whan the other heremites were assembled and wepte his deeth and wolde haue done his seruyce sodeynly saynt Anthony resurued and made his seruant to bere hym in to the pytte agayne where the deuylls had so cruell beten hym. And began to somone the deuylls agayne whiche had beten hym two bataylles. And anone they came in fourme of dyuers bestes wyld and sauage of whome that one howled / an other spied / and an other cryed / and an other bayed / and assailed saynt Anthonye. ¶ That one with the hornes. The other with theyr teeth. And an other with theyr pawes and yngles / and dysfourned and all to rente his body that he supposed well to dye / than came a clere byghenes. And all the bestes fledde awaye. And saynt Anthonye vnderstode that in this grete lyght our lorde came and he sayd twyes / who arte thou. The good Ihesu answered. I am here Anthonye. Than sayd saynt Anthonye. O good Ihesu where haste thou ben so longe / why were thou not here at the begynnyng to helpe me and to hele my woundes. Then our lorde sayd I was here / but I wolde se and abyde the batayll. And bycause thou haste manly foughten and well mayntayned thy batayll. I shall make thy name to be spraddde thowgh all

The lyfe of saynt Anthouye.

the world. Saynt Anthouye was of soo grete feruour and brennyng loue to god that whan Maximus the myghty kyng and matted crysten men he folowed the matres that he myght be a martyr with them and deserue it. And was soz that martyrdom was not gyuen to hym. After this that saynt Anthouye wente in deserte he founde a plater of syluer in his waye than he thought whens the plater sholde come / seynge it was no waye for any man to passe. And also yf it had fallen fro any man he sholde haue herde it sowne in the fallynge. Than sayd he well that the deuyl had layde it there for to tempte hym and sayd. A deuyl thou weneest to tempte me & deceyue me / but it shall not be in thy power / than the plater banished awaye as a lytell smoke. And in lyke wyse it happed hym of a mace of golde that he founde in his waye / whiche the deuyl had caste for to deceyue hym whiche he took and caste it in to the fyre / and anone it banished awaye. After it happened that saynt Anthouye on a tyme was in prayer and sawe in a bysyon all the world full of snares and grynnes. Thenne cryed saynt Anthouye & sayd. O good god who may escape fro these snares. And a voyce sayd to hym very humblyte shall escape theym without moze. Whan saynt Anthouye on a tyme was lyfte in the ayre / the deuylles came a penyng hym and layde to hym all the euylles that he had done from his chyldhode tofore the aungelles. Than sayd the aungelles thou oughtest not for to tell the euylles that ben defeted but saye yf thou knowe any euyl syth he was made a monk / thenne the deuylles contrived many euylles. And whan they myght not proue them the aungelles bare hym hys thenne tofore. And after sette hym agayne in his place. Saynt Anthouye recordezeth of hym selfe that he had seen a man soo grete and

so hye / that he vaunted hymselfe to be the vertue and the prouydence of god / & sayd to me / demaunde of me what thou wyte and I shall gyue it to the. And I spytte in the myddes of his bysage. And anone I armed me with the sygne of the crosse / and ranne vpon hym / and anone he banished awaye. And after this the deuyl appeared to hym in so grete a stature that he towched the heuen. And whan saynt Anthouye had demaunded hym what he was he answered I am the deuyl & demaunds of the why these monkes and these cristen men doo me thus moche shame. Saynt Anthouye sayd they doo it by good ryght for thou doost to me the worst thou canst. And the deuyl answered I doo to them noo harme / but they trouble eche other I am destroyed & comen to nought by cause that Ihesu cryst reygne the ouer all. A yonge man passed ouer by saynt Anthouye & his bowe in his honde & behelde how that saynt Anthouye played with his felowes and was euyl appayed. Than saynt Anthouye sayd to hym that he sholde bende his bowe / and soo he dyde and shotte two or thre shottes tofore hym / and anone he bent his bowe. Then demaunded saynt Anthouye wherfore he helde not his bowe bent / and he answered that it sholde be than ouer weake and feble. Than sayd to hym saynt Anthouye. In lyke wyse playe the monkes for to be after moze stronger to serue god. A man demaunded of saynt Anthouye what he myghte doo to please god / and he answered ouerall where thou shalt be or shalt go haue god tofore thyne eyes and the holy scripture. And holde the in one place all still / and walke not ne royle not aboute in the countree / do these thynges. And thou shalt be saue. An abbot came to saynt Anthouye for to be couyselled of hym what he myghte doo for to be saued. Saynt Anthouye answered to

hym haue none affaice in the good that thou haste done / ne that thou haste kepe thy hely and thy tonge well sobriely. And repent the not of penaunce that thou hast done. I save for lyke as fysshes that haue ben longe in the water whan they come in to dyve londe they must dye. In lyke wyse the monkes that goo out of theyr cloyster or selles / yf they longe comerte longe with seculars they must nedes lese theyr holynesse / and leue theyr good lyfe. It behoueth the monkes that they be solytayre & that they haue the bataylles / that is of herynge / of spekyng / and of seynge. And yf he haue but one of these bataylles / that is of the herte / yet he hath ouer moche.

¶ Some heremytes came vnto saynt Anthouye for to vlyte hym / and theyr abbot was with theym. Thenne sayd saynt Anthouye to the heremytes / ye haue a good wyse man with you / & after he sayd to the abbot. Thou hast founden good brythren. Than answered the abbot. Cruely I haue good brythren but there is noo doze on theyr hous eche body may entre that wyl and goo in to the stable and vnbrynde the alle of wythin. And this sayd he by cause that the brythren hadde ouer moche theyr mowthes open to speke / for anone as they haue thoughte on a thyng / It cometh to the mouthe. Than saynt Anthouye sayd / ye ought to knowe that there ben thre bosdely meuynges / that one is of nature / an other ouer moche plente of metes / and the thyrde of the deuyll. ¶ There was an heremyte that had renouced the worlde and not perfytely. For he had somwhat propre to hymselfe / whome saynt Anthouye sente to the market for to bye flesshe. And as he was comynge and brought the flesshe the dogges assaylled hym and all to tare hym and toke the flesshe from hym / and whan he came to saynt Anthouye. He tolde hym what was happened to hym. And thenne

saynt Anthouye sayd. Thus as the bondes haue done to the / so do the deuylles to monkes that kepe money and haue some propre to themselves. ¶ On a tyme as saynt Anthouye was in wyldernes in his prayer and was wery. He sayd to our lord. Lord I haue grete desyre to be saued / but my thoughtes let me. Than appered an aungell to hym and sayd. Doo as I doo / and thou shalt be saue. And he wente out & saue hym other whyle labour / & an other whyle praye. Do thus and thou shalt be saued. ¶ On a tyme whan the brythren heremytes were assembled tofoze saynt Anthouye / they demaunded of hym of the state of soules whan they had departed from the body & the nexte nyghte after a voyce called saynt Anthouye and sayd / aryse & goo out and se vp on hye / he saue one longe and terryble / whose heed towched the cloudes the whiche kepte people haryng wynges that wolde haue fledde to heuen. And this grete man reternyed and caught some & other he might not reterne ne lette for they fletwe forth vp. Than he herde a noyse full of Joye / and an other full of sorowe. And he vnderstode that this was the deuyl that reternyed some soules that wente not to heuen / & the other he myght not reterne ne holde. Wherefore he made sorowe / and for the other he made Joye. And so he herde the Joye and the sorowe medled togyder. ¶ It happed on a tyme that saynt Anthouye laboured with his brythren the heremytes / and he saue a byssion moche sorowfull. And therfore he knelled downe on his knees & prayed our lord that he wolde emPELL the grete sorowe that was to come. Then the other heremytes demaunded what thyng it was and he sayd that it was a grete sorowe. For I saue grete plente of bestes / whiche enuyronned me whiche fered all the countree. And wote wel that this is for to save that these

The lyfe of saynt fabyan.

shall come a grete trouble of men lyke vn
to beestes that shall defoyle the sacramen
tes of holy chyrche. Thenne came a voyce
from heuen to saynt Anthonye that sayd
that grete abhomyacyon shall come to
myn awter. And anone after that heresye
of arrypens begā and moche troubled hos
ly chyrche and dyde many euylles. They
bette monkes and other all naked tofore
the people / & slewe crysten men lyke shepe
vpon the awters. And in especyall one Ba
lachyn dyde grete persecucion to whome
saynt Anthony wrote a letter whiche sayd
I se the Ire and male talent of our lord
comynge vpon the / yf thou suffre not the
crysten lyue in peas. Chan I commaūde
the that thou doo to them noo moze byla
nye / or thou shalte haue a melchaūce shor
tly. The vnhappy man receyued these lets
tres and began to mocke saynt Anthony
and spytte on it and bette well hym that
broughte the letter. And sente agayne to
saynt Anthony these wordes / yf thou hast
so grete charge of thy mockes come to me
and I shall gyue to the my dyscyplne.
But it happed that the .xv. daye after he
mounted vpon his hors ouer debonayre.
And neuertheles whan the hors felte him
he bote hym on the legges and thyres and
he dyed on the thyrde daye. ¶ It happed
an other tyme that the heremytes were co
men to saynt Anthonye and demaunded
of hym a collacyon. Chan sayd saynt An
thonye. Doo ye this that is wyrtē in the
gospell yf one gyue to the a stroke on that
one cheke shewe to hym that other. And
they answered we may not doo soo. Chan
sayd he suffre ye it ones debonayrly. They
answered we may not. Chan sayd saynt
Anthonye to his setuauntes / gyue them
to drynke good wyne. For thele monkes
ben ouer delycypous. Fayre brytherne put
yourseife to praye for ye haue moche gre
te nede. At the laste saynt Anthony assm

bled the heremytes. And gaue to theym
the peas / & dyed and departed out of this
worlde holyly / whan he was of the aegge
of an hondred and fyue yeres. Praye we
to hym that he praye for vs. ¶

¶ The lyfe of saynt fabyan / & the
interpretacyon of his name.

Fabyan is as moche to saye as
makynge souerayne beartyus
de or blessydnes. That is for
to wete in getynge in thre ma
ner wyse or maners. fyrst by
ryght and reason of adopcyon / of byenge
in a chate and by victorie. ¶

Saynt fabyan was a cytezen & bur
geys of Rome. And it happed that
whan the pope was deed / that the people
assembled for to chole an other pope. And
saynt fabyan came to electyon for to kno
we who sholde be electe and cholen to that
dygnyte. And anone a whyte doue ascens
ded from heuen / and rested vpon his heed
And whan the people sawe that they mers
uaylled moche / & all they by comyn accors
de chole hys for to be pope. This holy man
fabyan after whan he was pope he ordey
ned thourough out all the countres seuē des
kens and to them seuē subdekens for to
wyte the lyues of martyrs. There was
an Emperour in his tyme named Phylipp
whiche was moche synfull / & came bodely
in the bygyll of eester in to the chyrche for
to be housled & comyned whome the pope
droue awaye / & denyed to hym the comus
nyon vntyl he had shryuen hym of his syn
nes & let hym stonde amonge the seculers
This holy pope also ordey ned the crysme
in the chyrche. Chan at laste whan he had
ben pope .xii. yere. Decrus the emperour
comaunded to smyte of his heed / & soo he
was crowned with the crowne of marty
dome the yere of our lord. ¶ C. liii.



Here begyn-
neth the lyfe of
saynt Sebastyan.
And fyrste
the interpretas-
cyon of his na-
me. ¶

Sebastyan is sa-
yd of sequens a
beatitudo/ and
astyn and ana-

that is to saye folowynge the blessydnes
of the heuently cytee. And this he gate fye
ue maner of wyse after saint Austyn/ that
is to saye / he gate by pouerte the reygne/
with sorowde Joye/ with labour rest/ with
trouble gloype/ and with deth lyfe. ¶
Dr Sebastianus is sayd of baltho. for by
the helpe of cryste he flourde in the chyrche
and had a custome to comforte the mar-
tres in theyr turmentes. ¶

Saynt Sebastyan was a man
of grete fayth/ a good crysten
man. And was bozne in Afer-
bon/ and after taught and en-
doctryned in the cytee of Mes-
lan/ and was so well byloued of Dyocles-
syan and Maximian emperours of Rome
that they made hym mayster and duke of
theyr meyne/ & power. And alway wolde
haue hym in theyr presence/ and he was
alwaye with them in thabyte of a knyght
and was gyrded wpyth a gyrdle of golde as
boue. Lyke as was vsed. And all this dyd
he not for Jolyte/ ne for cause that he dras-
de deth/ or to dye for the loue of Jhesu cry-
ste/ but he dyde it for to comforte crysten
men in theyr byleue. Whan they were in
dystresse for to renye the fayth for dyede of
turment of theyr bodyes. ¶ It happened
that two brethren germanyes were crys-

ten men & noble of lygnage named Mar-
cus and Marcellianus were taken & con-
strayned by the emperours for to worshippen
and doo sacrefyce vnto the ydolles. And
there was gyuen to theym trespasse of .xxx.
dayes to be in pryson wpythout to receyue
deth for theyr crysten fayth wpythin whys
che tyme they myghte counseyle and ad-
uysse themselfe whether they wolde do sa-
cresfyce to the ydolles or to leue/ and theyr
frendes were suffred in this tyme of trespas-
se to come to them in pryson/ for to entrea-
te and reuoke them from theyr fayth for
to saue theyr lyues. Than came theyr pa-
rentes and frendes to them and began to
saye whens cometh this hardnes of herte
that ye trespasse the olde aage of your fader
and moder whiche ben now olde / ye gete
vnto them newe sorowes/ the grete payne
that they had in your byrthe was not so
grete as the sorowde that they haue now &
the sorowde that your moder suffred is not
to reherce / wherfoze ryghte dere frendes
we praye you that ye wyl to these sorowes
put some remedye / and departe you and
leue the errour of the crysten men / and as
anone after these wordes theyr moder cam
me and entred in/ in cryenge and terynge
the heres of her heed in the wynges her pap-
pes & sayd all wepyngge. Alas I am mes-
chaunt and vnhappy that lese my two so-
nes that I haue gyuen souke and nourys-
shed so swetely/ thou sayre sone thou were
swete and debonaire to me / & to that ocher
she sayd thou were lyke and sembles well
thy fader alas to what myschefe & sorowde
am I deliuered for you my sayre sones I
lese my sones whiche by theyr owne wyll
gone for to deye my moost dere chyldren
haue ye mercy on your sorowfull moder.
that am in so grete myschaunce and in so gre-
te wepynges for you. O pooder caryse that
I am what shall I doo that lese my two
sones and to the deth I se them goo by
k. 11.

The lyfe of saynt Sebastyan

theyr free wyll. Alas this is a newe maner of deth for to desyre the deth tofore it come. The moder hath binne the sayd her cōplaynt. But þ theyr fader was brought byt wene two seruantes whiche at the entre shewed to his sones dust vpon the portuerre of his hooze heed. And cryed alas I sorrowfull captyfe come to the deth of my two sones / whych by theyr owne agreement wyll dye. O my ouerdereste sones that were the sustynance & staffe of myn olde aege sweetely nouryshe and taught and lerned in the sciences. What is thys open folyshenes and rage that is comen on you and causeth you to loue and desyre so the deth there was neuer suche folye ne rage seen in the worlde. O ye my frendes come forth and helpe me / to bywepe my chyldren ye that haue hertes of pyte / and ye olde and yonge wepe ye. And I wyll wepe soo moche that I see not the deth of my sones. In the whyle þ the fader thus wepte and sayd. Came the two wyues of these two sones / whych bare in theyr armes theyr chyldren whiche wepyng and cryenge sayd. Saye ye now that ben our dere husbondes in what warde leue ye vs and your chyldren. Alas what shall become of vs and of our chyldren. Alas what shall become of vs. Our chyldren and our goodes that for your sake shall be lost. Alas captyues that we be what is to vs happened / how haue ye herte of prouyn / in what maner may ye soo be harded so out of nature and cruell that also dyspyle your fader and moder. And refuse all your frendes / chace awaye your wyues and renye and forsake your chyldren and with your wyll deliuer yourselfe for to dye shamefully. Of these lamentable wordes tofore wyrtten the two sayd sones Marcus and Martellianus were so abashed and theyr hertes molefyed / that almost were touned fro the crysten fayth / & wolde for the

fauour of theyr parentes & frendes haue done sacrefyce to the ydolles / but at these wordes was saynt Sebastyan as a knight whan he sawe them thus trauaylled and so amolyshe anone came to them & sayd. O ye ryght noble knyghtes of Ihesu cryst wyse and hardy n hiche ben comen to the victoie / and now go abacke / & for a fewe blaundysshynge wordes bayne & myserable / ye wyll lose the byctoie permanable lese ye not the euerlastyng lyfe. For the blandysshynge wordes of women. Be ye example vnto other crysten men for to be stronge in the fayth / adreffe your hertes a boue the worlde / & lose ye not your crowne for the wepynges of your wyues and chyldren. They that now wepe certes sholde be this daye gladd & Joyous yf that they knewe / that ye knowe. They wene that there be none other lyfe / but this whych they see tofore theyr eyen. Whych after this shall come to nought / yf they knowe what is that other lyfe / without deth and without heuynesse in whiche is Joye permanent & euerlastyng without doubte they wolde haste them for to go / with you to þ lyfe / & sholde repute this lyfe as vayne. For it is full of myserye & also fals / and syth the begynnyng of the worlde hath deceyued all his frendes / and conquered all them that haue affyaunce in hym. For she had lyed in her promyse / yet doth she daye ly in this lyf moze harme. For she maketh glotons and other she maketh lecherous she maketh thieues for to see. And the angry cruell / and the lyars fals and deceyuable. She putteth discorde amonge the peasible. By the worlde cometh all malysce & all felony. Thus euyl do they that in this lyfe put theyr desyres. And wene longe to lyue therin. And whan they that thus serue the worlde haue bled theyr lyfe in dosynge these euylles aforesayd. Whenne gysueth she to them her doughter that is the

dethe perpetuall that is the rewarde that the lyf of this worlde gryneth to her seruantes that departe from this worlde dyspured. And here no thyng with them but theyr synnes. After this saynt Sebastyan turned hym to theyr parentes & frendes and sayd to them in this maner. O ye my frendes lo here the lyfe of this worlde whiche deceyueth you in suche a wyse that ye dyscounseyll your frendes fro the euertlastyng lyfe. ye dys trouble your chyldren so they sholde not come to the companye of heuen / & to the honour permanable and to thamytee of themperour celestyal. By your folysshe wordes / and your fals wepyng / yf they sholde assent to your reple they sholde but a whyle dwell with you / & after sholde departe fro your companye. Where ye sholde se them in turmetes that sholde neuer ende / where as cruel flambe deuoureth the soules of mescreantes and worshyppers of ydolles. And the dragons etc the lypes of cursed men. And the serpentes destroye them that ben euill. There where is herde noo thyng but waylynges wepynges / and horryble cryes of soules whiche byenne continually in the fyre of hell / and euer shall byenne without dysenge / suffre ye that our sonnes escape these turmentes / & thynke how ye may escape / & let them suffre deth for the loue of Ihesu cryst / thynke not but they whan they shal be thus departed fro you / goo for to make redy your place and your mancyon in heuen / where ye and your chyldren may be in Joye perpetuall. In this houre and tyme that saynt Sebastyan that was in the habyte of a knyght cladde with a mantell and gyrded with a gyrdell of golde and had sayd these wordes / anone came a greate lyght in the whiche appered a pongelyng cladde with a whyte mantell amonge. vii. aungelles / & gaue to saynt Sebastyan the peas saynge. Thou shalt be alwaye with

me. This saue the wyse of Apthostratus named 302. In whose hous Marcus and Marcellianus were put in pyson / whiche had be muet & dombe. vi. yere by a synne that she had. But she had vnderstonde that whiche saynt Sebastyan had sayd / & had seen the lyght aboute hym / & she fell downe to his fete / & by sygnes of her hondes made prayers to hym. And after whiche saynt Sebastyan knewe that she had lost her speche. Anone he sayd to her / yf I be the seruaunt of Ihesu cryst and yf all that that I haue sayd be true. Than I praye hym that he wyll rendre to the thy speche agayne / that opened the mouth of zacharye the prophete. And anone escryed this woman moche hye and sayd. The wordes that thou hast sayd is very true / & blessyd be thou / and the worde of thy mouth. And blessyd ben all they that byleue in Ihesu cryst the sone of god. For I haue seen certaynly seuen aungelles tofore the holdyng a booke in whiche was wyrtten all that whiche thou hast sayd. Blessyd be all they that byleue that whiche thou hast sayd / and cursed ben they that byleue the not. And Apthostratus husbonde of this woman / and the fader and moder & all the frendes of Marcellianus and Marcus receyued the crysten sayth / & were all baptysed of Polycarpus the preest / vnto the nombre of lxxviii. persones men women & chyldren. And. x. dayes duryng they abode togider in oryson & prayers and thanked god of his benefates. Amonge them Carquilynus fader to the holy martres aforesayd / whiche had. xi. yere duryng the gowte in his fete & hondes. And as soone as Polycarpus had baptysed hym / he became as hole and sounde in his fete & hondes as a chyld. After the. x. dayes Agrestyn & Cosmatyn prouostes of Rome made Carquilynus theyr fader to come tofore them / & demaunded of hym how his sonnes were ad

The lyfe of saynt Sebaſtyan.

uſed & counſeylled. And he answered mo
che wel dyde ye whan ye gaue reſpyte/for
in the meane tyme they that ſholde haue
dyed haue ſoude lyfe & Joye. And the pro
uoſt ſuppoſed that his ſones had ben turs
ned. And ſayd to morowe I ſhall ſe how
thy ſones ſhall make ſacrefyce to the ydols
les/by whome thou & they may dwell in
peas. And Tarquilius ſayd/gentylman
yf thou wylte Juſtly ad cure and werke a
boute me & my ſones / I ſhalte fynde that
the name of cryſten men is of grete vertue
And the prouoſt ſayd. Tarquilynus arte
thou wood. And he answered I haue ben
out of my wytte. But as ſoone as I byles
ued in Jheſu cryſt. I receyued helth of bo
dy and of ſoule. The prouoſt ſayd I ſayd
well / that the reſpyte of thy ſones haue
brought the in errour. Tarquilynus ſayd
knowe of what werkes come errour. The
prouoſt badde hym ſaye/and he ſayd. The
fyrtt errour is to leue the waye of the lyfe
and go by the waye of deth. for to diſpute
that men whiche ben deed / for to be gods
des/and to adoure the ymages made of ſto
nes or of wood. The prouoſt ſayd/than be
they no goddes that we adoure. Tarquily
nus ſayd. It is redde in our bokes/ what
men they were that ye adoure for goddes
how euill they lyued & how meſchauntly
they dyed. Saturnus whome ye worſhype
for god was lord of Crete/ & ete the fleſſhe
of his chyldren/ how is not he one of your
goddes. And Iuppyter his ſone whome ye
adoure/whiche ſlewe his fader. And alſo
toke his ſyſter to his wyfe or ſpouſe/what
euill was this. How arte thou in grete er
roure that adoureſt and worſhypeſt this
curſed men/ & ſayeſt to the ymage of ſtone
Thou arte my god. And alſo to the ſtocke
of the tree helpe me. Thenne the prouoſt
ſayd/ yf there be none but one god inuſſy
ble that ye adoure. Wherefoze than adoure
ye Jheſu cryſt/whome the Jewes crucy

fyed. Tarquilynus answered/ yf thou kne
weſt a ryng of golde in whiche were a pre
cious ſtone lyenge in the myre of a bailey/
thou woldeſt ſende thy ſeruauntes for to
take vp this ryng/and yf they myght not
lyfte it vp. Thou woldeſt vnclothe thyſelfe
of thy clothes of ſpyke & doo on a courſe
cote/and woldeſt helpe to take vp this ry
ng. The prouoſt ſayd / why is this propos
ſycon. Tarquilynus answered/ for to ſhe
we to the that we adoure one onely god.
The prouoſt ſayd / what vnderſtondeſt thou
by this ryng. The golde of the ryng is
the body humayne / & the precious ſtone
is the ſoule whiche is enclosed in the body
The body and the ſoule maketh a man ly
ke as the golde and the precious ſtone ma
keth a ryng / & moche moze precious is
the man to Jheſu cryſte than the ryng is
to the. Thou ſendeſt thy ſeruauntes for to
take vp this ryng out of the dyrtte or my
re/and they may not. Thus ſente god in
to this worlde the prophetes/for to drawe
the humayne lygnage out of the ordure of
ſynnes. And they myght not doo it. And
lyke as thou ſholdeſt leue thy riche clothes
and clothe the with a courſe cote/and wol
deſt deſcende in to a pryce/ & put thy hon
des in to ſo ſoule ordoure to take vp the
ryng. Ryght ſo the mageſte of god hydde
the lyght of his dyuynyte by a carnall be
ſtyment/whiche he toke of our nature hu
mayne. And cladde hym therewith/and de
ſcended from heuen/and came here to the
pryce of this worlde/and put his hon
des in the ordures of our myſerpes/in ſuffryn
ge hungre and thurſte / & toke vs vp out
of the fylthe and wyllhe vs from out ſyn
nes by the water of baptyſm. And thus he
whyche dyſſpyeth the by cauſe thou ſhoul
deſt deſcende in a ſowle habyte to take vp
the ryng/ thou myghteſt well put hym to
deth. Thus all they that renge or deſpyſe
Jheſu cryſt/ by cauſe he humbled hymſelfe

for to ſaue man / may in noo wyſe eſcape from the deth of hell. The prouoſt ſayd I ſee well that theſe ben but fables. Thou haſte taken reſpyte for thy ſones / and weſt thou not well that the emperour our loz de is cruell ayenſt cryſten men. Carquylynus ſayd. It is folpe to doubte moze hus mayne puyſſaunce / than the puyſſaunce dyupne. They that ben cruell agaynſt vs may well tourment our bodyes / but they may not take fro our herte Jheſu cryſte. Thenne the prouoſt put Carquylynus in the hondes of the ſergeauntes. Sayenge ſhelwe to me the medycyne. By whiche þ arte heled of thy golwte. And I ſhall gyue to the golde without nombze: knowe thou that moche euyl ſhall come to them that ſellen and bye the grace of god. But and thou wylte be hole of the maladye of the golwte byleue in Jheſu cryſte / and thou ſhalte be as hole as I am. ¶ The prouoſt ſayd bynge hym to me / that haſte heled the. Carquylynus wente to Polycarpus and ſayd to hym all thys. And broughte with hym ſaynt Sebaſtian vnto the prouoſt / & enforzmed hym in the fayth and he prayed hym that he myght haue his helth And ſaynt Sebaſtian ſayd that he ſholde fyrſt renye his ydolles and gyue hym lycence to breke theym. And than he ſholde haue his helthe. Than Comaſyn the prouoſt ſayd that his ſeruauntes ſholde breske them. Saynt Sebaſtian ſayd they ben aferde and dare not breke theym. And yf the fendes hurte ony of them by ony occaſyon. The myſdyleuers wolde ſaye that they were hurte / bycauſe they brake theyr goddes. And than Polycarpus and ſaynt Sebaſtian deſtroyed moze than two hondred ydolles. Than ſayd they to the prouoſt why haſt not thou receyued the helth whyles we brake the ydolles / thou kepeſt yet thy myſdyleue: or elles kepeſt yet ſome ydolles. Than he ſhewed to them a chamys

bze whiche was lyght as it had ben of ſterres where vpon his fader had dyſpended two hondred pops of golde / by whiche he knewe thynges for to come. Thenne ſayd ſaynt Sebaſtian as longe as thou kepeſt this hole thou maſeſt neuer haue helthe. And thenne he agreed it ſholde be broken Tyburcyen his ſone whiche was a noble yonge man ſayd playnly that ſoo noble a werke ſholde not be deſtroyed / how well I wyll not be agaynſt my faders helthe. This wyll I well that there be ordeyned two furnayſes of fyre byennynge / & than I wyll that ye deſtroye this werke. And yf my fader haue his helth I ſhall be content / and yf he receyue not his helth than I wyll that ye two ſhall be byente in theſe two furnayſes of fyre al quycke. And ſaynt Sebaſtian ſayd / be it as thou haſte ſayd. And forthwith they wente and byeke the chambze. And in the meane whyle the aſſgell of our lorde appered to the prouoſt & ſayd his helth was gyuen to him / & anone he was all hole / & ranne after hym for to haue kyſſed his fete / but he denyed hym / for he hadde not receyued baptym. And thenne he and Tyburcyen his ſone wyth 99. CCCC. of theyr famlye were baptysed. Thenne 300 was taken of the melcres auntes and was turmented ſo longe that ſhe gaue by the ſpyryte. And whan Carquylynus herde that he came forth & ſayd Alas wherfore lyue we ſo longe / women gone tofoze vs to the crowne of martyrs dome. And within a ſewe dayes after he was ſtoned to deth. And Tyburcyen was commaunded that he ſholde go bare fote vpon byennynge coles / or elles do ſactrefyce vnto the ydolles. And than he made the ſygne of the croſſe vpon the coles / & wente on them bare fote. And he ſayd me thyns keth I goo vpon roſe floutes in the name of our lorde Jheſu cryſt. To whome ſabian the prouoſt ſayd. It is not knowen to

The lyfe of saynt Sebastyan.

vs that your Ihesu cryst is a tetcher of sor-
 cerie. To whome Cyburcyen sayd. Holde
 thy peas & cursed wretche / for þu arte not
 worthy to name soo worthy / so holy / ne so
 swete a name. Then þu prouost was wroth
 and comaunded to smyte of his heed / & so
 he was martred. ¶ And than Marcellus
 & Marcus were soze turmented / and
 bounde to a pyller. And as they were soo
 bounde they sayd / loo how good and Joy-
 full it is bethen to dwell togyder. Unto
 whome the prouost sayd. Ye wretches doo
 alwaye your madnes / & deliuer yourselfe
 And they sayd we were neuer so wel fedde
 we wolde that thou woldest let vs stande
 here / tyll that the spyryte sholde departe
 out of our bodyes. And than the prouoste
 comaunded þu they sholde be parced thugh
 the bodyes with speres. And soo they ful-
 fylled theyr martyrdom. After this saynt
 Sebastyan was accused to the emperour
 that he was crysten. wherfore Dioclesyan
 the emperour of Rome made hym come to-
 fore hym / and sayd to hym I allway loued
 the well / & haue made the mayster of my
 palays / how than hast thou be crysten pry-
 uely apenst my helth and in despyte of our
 goddes. Saynt Sebastyan sayd / allwaye
 haue I worshypped Ihesu cryste / for thy
 helthe and for the estate of Rome. And I
 thynke for to praye and demaunde helpe
 of the ydolles of stone is a grete folye. With
 these wordes Dioclesyan was moche an-
 gry and wroth / and comaunded him to be
 ladde to the felde and there to be boude to
 a stake for to be shotte at. And the archers
 shotte at hym tyll he was full of arrowes
 as a hyrchyn is full of pyckes. And thus
 lefte hym there for deed. The nyght after
 came a crysten woman for to take his bod-
 dy & burye it / but she founde hym alyue &
 brought hym to her hous and toke charge
 of hym tyll he was all hole. Many crysten
 men came to hym whiche coulsylled hym

to auoyde the place but he was comforted
 & stode vpon a staffe where the emperour
 sholde passe by / & sayd to hym the byshop-
 pes of the ydolles deceyue you euill. Why
 che accuse the crysten men to be contrarie
 to the comyn profyte of the cyte that pray
 for your estate and for the helth of Rome.
 Dioclesyan sayd / arte not þu Sebastyan /
 whome we comaunded to be shoten to deth
 And saynt Sebastyan sayd therfore our
 lord hath rendred to me lyfe to the ende
 that I sholde tell you that euill & cruelly
 ye doo persecucyons to the crysten men.
 Than made Dioclesyan hym to be brought
 in to prysen in to his palays / & to bete hym
 so soze with stones tyll he dyed. And the ty-
 rauntes threwe his body in to a grete pre-
 ryue / bycause the crysten men sholde make
 noo feest to burye his body / ne of his mar-
 tyrdom. But saynt Sebastyan appered
 after to saynt Lucyne a glorious wydowe
 & sayd to her in suche a preuye shalte thou
 fynde my body / hangynge at an hoke whi-
 che is not defouled with none ordour whā
 thou haste wasshed it / thou shalte burye it
 at cathacombes by the appostles. And the
 same nyght she & her seruauntes accom-
 plished al that Sebastyan had comaunded
 her. He was martred the yere of our lord
 CC. lxxxviii. And saint Gregory telleth in
 the fyrst boke of his dyalogues þu a woman
 of tuskane whiche was new wedded was
 prayed for to go with other women to the
 dedycacyon of the chyrche of saynt Sebas-
 tyan. And the nyght tofore she was so mo-
 ued in her fleshe that she myghte not ab-
 steyned her from her husbond. And on the
 morowe the haunyng greter shame of the
 men than of god went thyder / & anone as
 she was entred in to the oratoyre / where þu
 reliques of saynt Sebastyan were / þu sens-
 de toke her & turmented her befoze all the
 people / and then the prest toke the couer-
 ture of the altor & couered her. And than

the deuyl assailed the priest her frendes
ladde her to the enchauntours / that they
sholde enchaunte the fende. And as soone
as they began to enchaunte / by the Iuge
ment of god a legion of deuylles entred in
to her that is. vi. q. vi. C. xvi. And vexed
her moze sharply than tofore. And an ho
ly man named formatus by his prayers
heled her. ¶ It is redde in the gestes of
the lombardes / that in the tyme of kynge
Gylberte all Itayle was smyten with soo
grete a pestelence / that vnneth they that
were alpye myght burye the deed / & this
pestelence was moost at Rome and pauye
¶ Than the good aungell was seen vpybly
of many / and an euyl aungell folowynge
beryng a staffe. Whome he hadde smyte
& flee. And as many strokes as he smote
an hous so many deed persones were bo
rne out of it. ¶ Than at laste it was shewed
to one by goddes grace / that this pestilen
ce sholde not cease tyll that they had made
an awater of saynt Sebastyan at Parye /
whyche than was made in the chyrche of
saynt Peter. And anone the pestilence cea
sed. And thyder from Rome Reliques of
saynt Sebastyan were broughte. ¶ And
saynt Ambrose in his preeface sayth thus
O lord the bloode of thy bleasyd martyr
saynt Sebastyan was shedde for the cons
fession of thy name. He hath shewed thy
meruayles that they profyte in infyrmyte
vertue / & gyueth to our studyes profyte / &
to them not stedfast to the / it gyueth ayde
and helpe. ¶ Than let vs praye to this holy
martyr saynt Sebastyan / that he praye
vnto our lord that we may be deliuered
from all pestelence and sodeyne deeth. And
soo departe aduysedly hens that we may
come to euerlastynge Joye and gloyre in
heuen. ~~~~~

¶ Here foloweth of saynt Agnes / And
fyrst the interpretacyon of her name.



Agnes
is sayd
of agnia a lam
be / for she was
humble and de
bonayre lyke a
lambe. ¶ Of
agno in greke /
that is to saye
Debonayre and
pytous. for she
was Debonayre
and metcyfull

¶ Of Agnes of agnoscendo. for she knewe
the waye of trouth. And after this saynt
Austyn sayth trouth is opposed a peny
nytee / fallnes / and doublenes. for these
thre thynges were taken from her for the
trouth that she had. ~~~~~

The bleasyd byrgyne saynt Agnes /
was moche wyse and well taughte
As saynt Ambrose wytnessech and wrote
her passyon she was sayre of bysage. But
moche sayrer in the crysten sayth she was
ponge of aegre / & aged in wyte. for in the
xiii. yere of her age she lost the deeth that
world gyueth / & foude lyfe in Jhesu cryst.
whiche whan she came fro scole the sone
of the perfecte ofrome for thempete loued
her. And whan his fader & moder knewe
it they offred to gyue moche rycheche with
hym / pf he myghte haue her in marpage.
And offred to saynt Agnes preecious gem
mes and Jewelles / whiche she refused to
take. Wherof it happened that the ponge
man was arduously espysed in the loue of
saynt Agnes. And came agayne & toke w
hym moze preecious and rycher adourne
mentes / made with al maner of preecious
stones / and as well by his parentes as by
hymselfe offred to saynt Agnes ryche gyf
tes & possessyons. And all the deuytes and
deduytes of this worlde / and all to thende

The life of saynt Agnes.

to haue her in maryage but saynt Agnes answered to hym in this maner. Goo fro me thou fardell of synne / fourtyfhyng of euylles and moſell of deeth and departe. And knowe thou that I am preuented & am loued of an other louer / whyche hath gyuen to me many better Jewelles whyche hath affayced me by his fayth and is moche more noble of lygnage than thou arte and of effecte. He cladde me with precyous ſtones & with Jewelles of golde / he hath ſette in my byſage a ſygne that I receyue none other ſpouſe but hym / & hath ſhewed me ouer grete treſours whiche he muſte gyue yf I abyde with hym. I wyll haue none other ſpouſe but hym. I wyll ſeke none other in noo maner may I leue hym / with hym am I ferme & faſtened in loue / whiche is moze noble moze purſſaſit and ſayrer than any other / whole loue is moche ſwete and gracypous of whome the chambze is now redy to receyue me where the byrgyns ſynge meryly I am now embraced of hym of whome the moder is a byrgyn. And his fader knewe neuer woſman / to whome the aungelles ſerue / the ſonne & the mone meruayll them of his beaute whole werkes neuer fall / whole ryches neuer mynyſhe by whole odour deed men ryle agayne to lyf / by whole touchynge the ſeke men ben comforted: whole loue is chaſtite / to him I haue gyuen my fayth to hym I haue comaunded my herte whan I loue hym than am I chaſte / & whan I touche hym than am I pure & clene. And whan I take hym than am I a byrgyn. This is the loue of my god / whan the yonge man had herde all this he was deſpayred as he that was taken in blynde loue / & was ouerſore turmented / in ſo moche that he laye ſeke in his bedde for y grete ſorowe that he had. Than came the phyſcyens & anone knewe his malady / & ſayd to his fader that he lagynſhed of carnall loue that

he had to ſome woman. Then the fader enquyred & knewe that it was this woman. And dyde do ſpeke to ſaynt Agnes for his ſone / & ſayd to her how his ſone languyſhed for her loue. Saynt Agnes answered that in no wyſe ſhe wolde bzeke the fayth of her fyrſt huſbonde. Upon that the prouoſt demaunded who was her fyrſt huſbonde. Of whome ſhe ſo moche auainted and in his power ſo moche truſted. Than one of her ſeruauntes ſayd that ſhe was cryſtened / & that ſhe was enchaſited that ſhe ſayd Jheſu cryſt was her eſpouſe. And whan the prouoſt herde that ſhe was cryſtened the prouoſt was moche gladd: by cauſe to haue power on her. For than the cryſten people were in the wyll of the lord yf they wolde not renye theyr god & theyr byleue / all theyr goodes ſholde be forſeyted whetfore then the prouoſt made ſaynt Agnes to come in Juſtice. And he examined her ſwetely / and after cruelly by menaces Saynt Agnes well comforted ſayd to hyf Do what thou wylte / for my purpoſe ſhal thou neuer chaunge. And whan ſhe ſawe hym now flatteryng & now terryble angry ſhe ſcornd hym. And the prouoſt ſayd to her beyng all angry. One of two thynges thou ſhalte chole / eyther do ſacretyce to our goddes with the virgyns of the goddes beſta / or go to the bourdel to be haban douned to all that thyder come to the grete ſhame and blame of all thy lygnage. Saynt Agnes answered yf thou kneweſt who is my god / thou woldeſt not ſaye to me ſuche wordes. But for as moche as I knowe the vertue of my god. I ſette noo thyng by thy menaces / for I haue his aungell whiche is keper of my body. Than the Juge all araged made to take of her clothes / & all naked to be ledde to the bozdel And thus ſaynt Agnes that refuſed to do ſacretyce to the ydolles was deliuered naked to go to the bozdel but anone as ſhe

was brioathed / god gaue to her suche gra
ce that the heres of her heed became so lon
ge that they couered al her body to her fete
so that her body was not seen. And whan
saynt Agnes entred in to the burdell anone
she foude the aungell of god redy for to des
fende her & empyrioned saynt Agnes with
a bygghte clerenes. In suche wyse that no
man myght se her ne come to her. There
made she of the burdell her oratozpe / & in
makynge her prayers to god / she saue to
foze her a whyte vesture. And anone there
with she cladde her / & sayd I thanke the
Ihesu cryste / whiche accomptest me with
thy byrgyns & haste sente me this vesture
All they that entred made honour & reue
rence to the grete clerenes that they saue
aboute saynt Agnes. And came out moze
deuoutely & moze cleter than they entred
At last came the sone of the prouost with a
grete company for to accomplishe his fou
le desyres & lustes. And whan he saue his
felawes come out & ysue all abasshed / he
mocked them & called them cowardes / &
than he all araged entred for to accomplishe
his wyll / & whan he came to the clerenes /
he auauenced hym to take the byrgyn. And
anone the deuyl toke hym by the throte &
strangled hym that he felle downe deed.
And whan the prouost herde these tydyn
ges of his sone he ranne wepyng to þe bor
dell & began cryenge to saye to saynt Ag
nes. O þe cruell woman why hast þe shewed
thy enchauntement to my sone / & demaun
ded her how his sone was deed / & by what
cause. To whome saynt Agnes answered
he toke hym in to his powder to whome he
had habandouned his wyll / why ben not
all they deed sayd he that entred here afoze
hym. for his felawes saue the myracle of
the grete clerenes / & were aferde & wente
thery way unhurte for they dyde honour
to my god / whiche hath cladde me w these
vestementes / & hath kepte my body / but

your bylanous sone as soone as he entred
in to this hous began to brape & crye. And
whan he wolde haue layde honde vpon me
anone the deuyl slewe hym as þe seest yf þe
may reyse hym sayd he. It may well appe
re that thou hast not put him to deth. And
saynt Agnes answered / how well that thy
creaunce is not worthy to impetre ne gete
that of our lord / neuertheles it is tyme þe
the vertue of god be shewed. So ye all out
that I may make my prayer to god / and
whan she was in her prayers the aungell
came & reysed hym to lyfe. And anone he
wente out / and began to crye with an hye
hopce that the god of crysten men was be
ty god in heuen / & in erth & in the see. And
that ydolles were bayne þe they worshype
ped / why he myght not helpe themselfe ne
none other. Then the bysshop of thydolles
made a grete dyscorde amonge the people
so that all they cryed / take awaye this for
ceresse and wytche that tourneth mennes
myndes / & algeneth theyr wyttes / whan
the prouost saue these meruaylles / he wol
de gladly haue deliuered saynt Agnes / by
cause she had reysed his sone / but he doubte
ted to be bannysshed & set in his place a len
tenaunte named Alpasius / for to satysfy
the people / & bycause he coude not deliuer
her / he departed sorowful. This Alpasius
dyde do make a grete fyre amonge all the
people & dyde do cast saynt Agnes therein.
Anone as this was done þe flambe depart
ed in two partys / and brente them that
made the dyscordes and she abode all hole
without seynge the fyre / the people went
that she had done all by enchauntement.
Than made saynt Agnes her oryson to god
thankynge hym that she was escaped fro
the peryll to lese her byrgynyte / & also fro
the brennyng of the flambe / & whan she
had made her oryson the fyre losse all his
hete / & quenched it. Alpasius for the doub
taunce of the people / commaunded to put a
swerde in her body & so she was matted.

The lyfe of saynt Agnes.

Anone came the crylten men & the parentes of saynt Agnes and buryed her body. But the hethen defended it / and caste soo stones at them that binneth they elcaped / she suffred marterdom in the tyme of Constantyne the grete / whiche began to regne the yere of our lord. CCC. ix. Amonge them that buryed her body there was one Emerencyana whiche had ben felawe to saynt Agnes. Now be it she was not yet cryltened but an holy byrgyn / she came also to the sepulcre of saynt Agnes / whiche constantly repleued the gentyles. And of them she was stoned to deth and slayne. And than came an erth quauelyghtnyng and thonder / that many of the paynems perysshed / so that forth on the crylten people myght surely come to the sepulcre vnhurte. And the body of Emerencyan was buryed by the body of saynt Agnes. ¶ It happed that whan the frendes of saynt Agnes watched at her sepulcre on a nyght. They sawe come a ryght grete multitude of byrgynes all cladde in vestymentes of golde and with syluer. And a grete lyghte shynnyng tofore them. And on the ryghte syde was a lambe moze whyter than the snowe. And sawe also saynt Agnes amonge the byrgyns / whiche sayd to her parentes. Take hede and se that ye bewayle me no moze as deed. But be ye Joyefull with me: for with all these byrgyns Ihesu cryst hath gyuen me moost byghdest habytacyon & dwellynge / & am with hym Joyned in heuen / whome in erth I loued with my thoughte / & this was the ryght daye after her passyon. And bycause of this byspon holy chyrche maketh memoire of her / the ryght daye of the feest after whiche is called Agnetis secundo. ¶ Of her we rede an ensample that in the chyrche of saynt Agnes was a preest whiche was named Paulus / and allwaye serued in that chyrche / & had ryght grete temptacyon of his fleshe

But bycause he doubted to angre our lord he kepte hym from synne and prayed to the pope that he wolde gyue hym leue for to marye. The pope consydered his synnplenes / and for his bounte he gaue hym a ryng / in whiche was an emeraude. And commaunded that he sholde goo vnto the Image of saynt Agnes whiche was in his chyrche / and praye her that she wolde be his wyfe. This symple man dyde soo and the Image put forth her synger / and he set the ryng thereon. And than she drew her synger agayne & kepte the ryng faste. And than anone all his temptacyon carnall was quenched and taken from hym. And yet as it is sayd the ryng is on the synger of the Image. ¶ Constaunce the doughter of Constantyne was smyten w a soze and a foule lepe. Whan he had herded of the byspon of saynt Agnes atte her tombe shewed so her frendes / she came to the sepulcre of saynte Agnes. And whan she was in her prayers she fell a slepe / and she sawe in her slepe saynt Agnes sayenge to her. Constaunce werke constantly. And yf thou wylte byleue in Ihesu cryst / thou shalt anone be deliuered of thy sykennesse wherwith she awoke and founde herselfe perfyghtely hole. And anone she receyued baptisme / and founded a chyrche vpon the body of the byrgyne. And there abode in her byrgynyte / and assembled there many byrgynes bycause of her good ensample. ¶ In an other place it is rede / that whan the chyrche of saynt Agnes was boide the pope sayd to a preest that he wolde gyue to hym a wyfe for to nourshe & kepe. And he mente to commyse the chyrche of saynt Agnes to his cure and he deliuerd to hym a ryng and badde him to wedde thymage. And thymage put forth her synger / & he set on it the ryng / and anone she closed the synger to her honde & kepte the ryng and soo espoused her. ¶ Of this byrgyne

saynt Ambrose in the booke of byrgnes. This byrgyn yonge men / olde men / and chyldren prayse. There is none moze to be prayled than that may be prayled of all. Saynt Ambrose sayth in his prieface that this blessed saynt Agnes despyled the desyres of noblesse / & deserued heuently bygynte. She lefte the desyres of mannes felawshyp / & she foude the felawshyp of the euerlastyng kyng. And she receyved a precyous deeth for the confessyon of Ihesu cryst is made conformable to hym / euerlastyngly to reygne in Joye in heuen / to the whiche he byngye vs / for whose gloryous name & sayth / this glorious byrgyn saynt Agnes suffred martyrdom of deeth. ❧

Here begynneth the interpretacyon of the name of saynt Vincent. ❧

Vincent is as moche to save as bynyng byces or ouercomynge bynynges / & keepynge byctorye: for he byente and destroyed byces by mortyfyfacyon of his fleshe. He baynquysshed the byennynge of turmentes by stedfast sustenance. He helde the byctorye of the worlde by despylynge of the same. he baynquysshed the thynges in the worlde / that is to wete fals errours / foule loues and worldely dyledes whiche thynges he ouercame by wysedom by clemesse / and by constauce. Of whome saynt Justyn sayth that the martyrdoms of sayntes haue ensygned that the worlde is ouercomen with all errours / loues / and dyledes / and some asserme that saynt Justyn wrote & compiled his passyon whiche Prudencyen set ryght clerely in verses.

Vincent was noble of bygnage but he was moze noble bi faith & religyon And was deken to saynt Valerien byshop he was in his chyldhode set to studie

wherby bygynte prouydence he flourished in double science moost perfoulydely. That is to save in diuinite & humanite. To whome saynt valerien bycause he was empellid in his tonge / comysed to hym the seates & werkes of charge / & hymselfe entended to prayer & contemplacyon & by the comaundement of Dacyen the prouost Vincent & Valerien were drawen to balence & there cast in pryson / & the prouost had supposed they had ben almoost perished for hunger & payn / he comaunded them to come tofore hym / & whan he sawe them hole & Joyfull he beyngye wroth began to crye full strongly & sayd. What sayst thou Valerien whiche vnder the name of the religyon doost ayenst the decrees of prynces. And as the blessed Valerien answered lyghtly / saynt Vincent sayd to hym / worshipfull fader and were not hym soo with a tymorous herte but put out thy voyce & eschape him frely And fader yf thou wylte comaunde me I shall go and wete to the Juge. To whome Valerien sayd. Ryght dere sone it is longe sythe I haue commysed to the the charge of spekyng. And now it behoueth the to answer for the sayth. For whiche we ben here. Than saynt Vincent turned to the Juge and sayd to Dacyen. Thou hast holden vnto now wordes to renye our sayth. But knowe thou that it is grete felonpe to the wysdome of crysten men to blame and renye our crysten sayth. Than Dacyen beyngye wrothe comaunded that the byshop sholde be put in exyle / & Vincent as a man presumptuous and dyspyteous sholde be put to be turmented in the place named aculeo / and it was made lyke vnto a crosse the warte of whiche the two endes were fyred in the erth. And that his members sholde thereon behoken for to fere the other / and whan he was al thus broken Dacyen sayd to hym / save Vincent now seest thou thy body unhappy / & Vincent

The lyfe of saynt Wyncent.

smylenge sayd to hym. This is that I al-
 waye haue desired. Than the prouoste bes-
 ynge wrothe began to saie & menace hym
 with many turmentes. And Wyncent sayd
 to hym. O vnhappy man how weneſte þ
 to angre me the more greuously that thou
 turmentest me. soo moche more pyte shall
 god haue on me. Aryste þ vnhappy man &
 cursed & by thy wycked spirite thou shalt
 be baynquyſhed. for thou shalt fynde me
 more stronger by the vertue of god to sus-
 fre thy turmentes. than thou haſte power
 to turment me. Than the prouost was an-
 gry / & began to crye / & the bochers toke
 icourges & roddeſ & began to smyte and
 bete hym with roddeſ of yren. And saynt
 Wyncent sayd / what sayſt thou Dacyn-
 thou thy ſelfe auengeſt me of my turmen-
 tes. Than the prouoste was wood & sayd
 to the bochers / ye wretches what doo ye /
 why ſayle and well ſaynt your hondes / ye
 haue ouercomen murdres & aduoutres ſo
 that they coude hyde no thyng your tur-
 mentes / & this Wyncent ſhal onely moue
 ſurmount your turmentes. Than the bo-
 chers toke kombes of yron and began to
 kemb hym on the ſydes within the fleſhe
 that the blode ranne doune ouer all his bo-
 dy / & that the entraylles & guttes appered
 by the Joyntures of his ſydes. And Da-
 cyn ſayd to hym. Wyncent haue pyte on
 thyſelfe in ſuche wyſe that thou mayſt re-
 couer thy ſaders youth & wyne to ſpare
 the turmentes that ben yet to come. And
 Wyncent ſayd to hym. O venemous tonge
 of the deuyl. I doubt no thyng thy tur-
 mentes / and I fere ſore onely that thou
 wylte ſayne to haue mercy on me. for ſoo
 moche more as I ſe the angry ſoo moche
 more I am reioyſed. I wyl that thou in
 no wyſe mynſſhe ne laſſe thy turmentes
 ſo that thou knewe that thou be baynquiſ-
 ſhed in all thynges. Than was he taken
 out of the turmentes and was broughte

into a turment of fyre / and he blamed &
 repced the bochers of theyr longe tary-
 enge. Than with his good wyll he moun-
 ted vpon the gredyron and there was ro-
 ſted / bzoylled & bzente in all his membris
 & was ſpycked with ſmall nayles of yron &
 pycked with bzennynge poyntels of yron
 And whan the blode ranne in to the fyre
 and made woundes vpon woundes than
 they caſte ſalte in to the fyre that it ſholde
 ſparkle & ſpynge in the woundes of his bo-
 dy / on all partes of the woundes / that it
 ſholde more cruell bzenne & do hym more
 payne on his body / by the flambeſ in ſu-
 che wyſe that the pyckes of yron myghte
 not holde on his membris. But on his en-
 traylles whiche henge out of his body / ſoo
 that he myght not moue hym. And for all
 this he was vnmoueable / but they prayed
 our lord Jeſu cryſte with Joynd hon-
 dres by to heuen. And whan the muncſtres
 had ſayd thus to Dacyn he ſayd. Alas we
 ben all baynquyſhed & he lyueth yet. And
 bycauſe he may yet lyue longer / ſhytte ye
 hym in a moche derke pryſon. And gadze
 togyder all the ſharpe ſpyles / and pycke
 them in his ſete. And let hym be ſtretched
 on them without ony humayne comforte.
 And whan he ſhall be dedd come and tell
 me / & this ryght cruell mynſtres obeyed
 him as to theyr lord ryght cruell but the
 kynge for whome he ſuſtred the payne ſoo
 in humayne chaüged to hym all this in to
 Joye. for the derkenelles were all chaced
 awaye out of the pryſon by grette lyghte.
 And the ſharpenes of the ſhelles were tour-
 ned in to ſoftnes and ſweetenes of all ma-
 ner floures / his ſete were vnbounde / and
 he vſed the comforte of the honour of aün-
 gelles. And lyke as he had gone vpon the
 floures ſyngynge with aügelles. The ſwe-
 te ſonne of the ſonge and the ſweetenes &
 odour of the floures whiche was meruay-
 lous was ſmelled out of the pryſon. And

whan the keepers had seen thugh the cre-
uices of the pryson / theys that they sawe
within they were converted / and turned
to the fayth. And whan Dacyen herde
this he was wood & sayd / what shall we
doo to hym more / we be ouercomen. Now
lette hym be borne in a ryght softe bedde
with softe clothes soo that he be not made
more glorious / and to the ende that he dye
not yet but that he be made stronge agay-
ne / & be kembed agayne in newe turmen-
tes / and whan he was broughte in a softe
bedde / & had therein rested a whyle he re-
dred and gaue by his spyryte vnto god in
the pere of our lord. CC. lxxxviii. vnder
Dyoclesyan and Maximyan emperours.
And whan Dacyen herd saye that he was
deed he was moche sorowfull / & sayd that
in f wyle he was also baynquysshed / but
syth I myght not ouercome hym lyuynge
I shall punyshe hym deed / and yf I may
not haue byctorye I shall be fouled of the
payne. Than the body of saynt Vincent
was cast in to a felde for to be deuoured of
the beestes and fowles / by the comaundes
ment of Dacyen / but it was kepte w aun-
gelles fro touchynge of ony beest. And af-
ter came a rauen whiche droue awaye all
other byrdes & fowles greter than he was
& chaced awaye also a wolfe with his byll
and becke / & than turned his heed towar-
de the body / as he that meruaylled of the
keepynge of the aungelles / & whan Dacyen
herde this thyng. I trowe sayd he that I
may not surmount hym / whan he is deed.
Than he comaunded that he sholde be cast
in to the see with a myll stone bounden to
his necke vnto the ende that he might not
be destroyed vpon the erth of beestes / shol-
de he deuoured in the see of belues & grete
fysches. Thenne the maroners that ladde
the body in to the see cast it therein / but the
body was soner arryued a londe than the
maroners were / and was founden of a la-

dy and of some other by the reuelation of
Ihesu cryst / and was honourably buried
of them. And saynt Austyn sayth of this
holy blessyd martyr saynt Vincente that
he baynquysshed soo in wordes he bayn-
quysshed in paynes / he baynquysshed in
confessyon / he baynquysshed in tribulacy-
on / he ouercame the fyre / he ouercame the
water / he baynquysshed deth / and bayn-
quysshed lyf. This Vincent was tutmen-
ted for to dwel with god / he was scourged
for to be introduced / he was beten for to
be enstrengthened / he bzent to be purged / he
was gladder of the drede of god / than of
the worlde / he had leuer please god than
the worlde / & had leuer dye to the worlde
than to god. Also saynt Austyn sayth in
an other place that a merueylous thyng
is sette tofore our eyen / that is a wycked
Juge a cruell tormentour and a martyr
not ouercomen. And Prudençen wyote
of cruelte and pyte saynge that Vincent
sayd to Dacyen. The tourmentes of the
pryson / the nayles / the yngles / the stref-
nyng combes of yron with the flambes
of fyre and deth whiche is laste ende of the
paynes / all these ben playes and Japes to
cristen men. Thenne Dacyen as ouercom-
men bofide hym and drewe his armes out
of theyr Joyntes. And breke ye all the bo-
nes in suche wyse that all the membes he
departed to the ende that the bzeth of hym
spzyng out by the holes of his membes
so torne. And the knyght of god laughed
at these thynges & blamed the bloody bo-
des / bycause they put not the hokes & nay-
les deper in his membes. And whan he
was in the pryson / the aungell of god sayd
to hym. Arise by noble martyr surely / ar-
ise by. For thou shalt be our felawe / and
be accompanied with sayntes. O knyght
inuyncible / strongest of all stronge / now
these alre tourmentes and cruell doubtes
the now a baynquer. & Prudençen sayth

The lyfe of saynt Basylle.

thou arte onely noble of the worlde thou
berest onely the byctory of double batayle
thou hast deserued two crownes togyder
Praye we than to hy that he impetre gra
ce of our lord Ihesu cryste that we may
deserue to come vnto his blyss and Joye
in heuen where he reygneeth. Amen.

Here foloweth the lyfe of saynt
Basylle bysshop / & fyrst of the in
terpretacyon of his name.

Basylle is sayd of basys in greke whi
che is as moche to saye as a founde
ment / & leos that is people. for he was
foudementes of theym that wolde goo to
theyr maker / or elles it is sayd of basilisco
a serpent for he ouercame the serpent ene
mye of mankynde. ~~~~~

Saynt Basylle was a venerable bys
shop & a solempne doctour of who
me Amphyllonius bysshop of ycome wrote
the lyfe. And it was shewed in a bysyon to
an heremyte named Efraym how moche
holy he was. On a tyme as the sayd Ef
fraym was in a traunce he sawe in a pyler
of fyre whose hecd areched heuens and a
boyce therupon saynge. Suche is Basylle
lyke vnto this pyler that thou seest / and af
ter this the heremyte came to the cyte for
to se at the daye of epyphanye soo noble a
man. And whan he sawe him he was clad
with a whyte vesture goynge honourably
with the clergye. Than the heremyte sayd
to hymselfe. I se well that I haue labou
red in bayne & for nought / he that is sette
in honour may not be suche as I haue seen
We that haue bozne the burthen & labour
of the hete of the daye in grete payne / we
haue neuer suche thyng / and he here whi
che is sette in suche honour / & also thus ac
companied is a colompne of fyre. Now I
haue greate meruaylle that this may be.

And saynt Basylle that sawe this in hys
ryte made hym to be brought to hym. And
whan he was comen / he sawe the tonge of
fyre spekyng in his mouth. Thenne sayd
Efraym. Cruely Basylle is grete / cruely
Basylle is the pyler of fyre. And verily
the holy ghost spekeeth in his mouth. And
Efraym sayd vnto saynt Basylle. Syr I
praye the that thou impetre of god that I
may speke greke / to whome saint Basylle
sayd / thou hast demaunded an harde thyng
ge. Neuertheles he prayed for hym and he
spake greke. An other heremyte sawe
saynt Basylle how he wente in the habyte
of a bysshop / & demed euyll in his thought
how he delyted in this estate in bayne glo
rye / & anone there came a boyce that sayd
to hym / thou delytest the moze in playnge
and handelynge thy catte. Than Basylle
doth in all his araye and aournementes.
Valens thempour whiche susteyned the
arryens heretykes toke awaye a chyrche
fro the crysten men / and gaue it to the ar
ryens. To whome saynt Basylle saythe.
O thou emperour it is wyten. Honor res
gis iudicium diligit. The honoure of the
kyng requireth true Iugement / and the
dome of a kyng is Justyce. And wherfor
than haste thou commaunded that the
catholyke crysten men ben put out of hos
ly chyrche. And thempour sayd to hym
yet retournest thou to saye bylonye to me
It apperteyneth not to the. To whome
saynt Basylle sayd. It apperteyneth well
to me / and also to dye for Justyce. Than
Demostenes prouost of the metes of the
emperour bpholder of the arryens spake
for them / and made an answer corru
ped in langage for to make satysfaccyon.
And saynt Basylle sayd to hym. It apper
teyneth vnto the to ordeyne for the metes
of thempour. And not to enquire of the
techynges dnyne. The whiche as confus
ed helde hym sylle and sayd not / and the

emperour sayd to saynt Basyle. How go thou forth & Iuge thou bytweene them / & not for sauoure ne outte grete loue that þu halt to that one partye. He for hate that þu halt to that other. Thenne saynt Basyle wente to them / & sayd tofore the attypens and to the catholykes that the dozes of the chyrche sholde be shette fast / & sealed with the seales of epyther partye / and þe euerych sholde praye to god for his ryghte / & that the chyrche shold be deliuered to them / at whose prayer it sholde open and thus they accorded. The attiens put them to prayer thre dayes and thre nyghtes & whan they came to the dozes they opened not. Than saynt Basyle ordeyned a processyon & came to the chyrche / & knocked a stroke with his crosse / sayenge Attollite portas principes bestras &c. And anone as he had sayd the versle the dozes opened & they entred in / & gaue laude and praysonge to god / & so was theyr chyrche rendred to them as gayne. And after the emperour dyde promyse to saynt Basyle moche good and honoure yf he wolde consente to hym. And saynt Basyle sayd that was a demaunde to make to chyldren. For they that ben ful fylled with dreyne wordes wyl not suffre that one onely syllable of the dreyne scyence be corrupte. Than the emperour had grete indygnacyon of hym & toke a pennie for to wyte the sentence on hym / that he sholde be exyled / and the fyrst penne brake / & the seconde / and also the thyrde. And his honde began to tremble for fere. Than in grete indygnacyon he all to rente the cedule. There was an honest woxyppfull man named Heradius whiche had but one daughter whom he dysposed to cosacre to god but the fende enemye to mankynde / enflamed and made one of the seruantes of the same to byenne in the loue of this mayde and whan he remembred that he was but a seruauit hym thought not possyble that

euery he sholde attayne to come to his desyre of so noble a byrgyn / he met to an enchastitout. To whome he promysed grete quantyte of money / yf he wolde helpe hym to whome the enchastitout answered that he coude not do it / but I shal sende the to the deuyl / whiche is my mayster & lord / and yf thou doo that he shall saye to the / thou shalt haue thy desyre / & the yonge man sayd he wolde so do. And this enchastitout sente a lettre by hym to the deuyl / thus conteynyng. My lord & mayster bycause that I muste hastily and desplye drawe all them that I may fro the reygion of cypstendom & byynge them to thy wyl / to the ende that thy partye alway growe and remulteplie I sende to the this yonge man espyrled in the loue of thy mayde / and desmaundeth that his desyres may be accomplyshed that here in I haue gloyre and honoure. And that from now forthon I may gadze to the / & dzaue moo. Than he gaue hym his lettre & badde him go. And at myd night stande vpon the tombe of a payment and call the deuyl & holde by this lettre in thaire / and anone he shall come to the. And he anone wente forth and dyde as he was bouden and helde the lettre in thaire. And forthwith came the prynce of berkesnes felawshypped with a grete multitude of sendes / & whan he had redde the cedule he sayd to the yonge man wyte thou by leue in me / yf I accomplyshe the thy desyre. And he answered that he wolde soo doo. Than the deuyl sayd to hym / renye than Ihesu cryste. Whiche sayd I renye hym. And the deuyl sayd to hym ye crysten men ye be all fals & untrue. For whan ye haue to do ye come to me / & whan ye haue that ye demaunde / anone after ye renye me and retourne to your Ihesu cryste / and he resceyuethe you / bycause he is ryght debonayre but yf þu wyte that I doo thy wyl mahe a boke of thyne owne hande wytyng

The lyfe of saynt Basylle


and deliuer it to me / and let it conteyne
that thou haste forsaken Ihesu cryste / thy
baptym / and thy professyon of crysten re-
lygyon & that thou be my seruant / & with
me at Iugement to be dampned / and as
none all this he wrote and toke it to the de-
uyll and put hym in his scrupitude / and a-
none the deuyl toke with hym fendes that
serued for soynycacyon and commaunded
them that they shold go and enflambe the
herte of that mayde in the loue of that yon-
ge man / the whiche came to her and so en-
flambed her in the loue of þ man that she
fell downe to the grounde tofore her fader
cypenge piteously and sayenge. fader ha-
ue pite on me. for cruelly I am turmens-
ted for the loue of your seruant haue mer-
cy on me / and shewe to me your faderly lo-
ue that ye owe to me / that ye gyue to me
in maryage the yonge man that I desyre
And yf ye do not ye shall se anone that I
shall dye / & therof shall ye answer at the
day of dome. And the fader wepyng sayd
Alas wretche that I am what is to me be-
fallen. God haue mercy on my doughter
that thus taketh away my tresour & quen-
cheth the lyght of myn eyen. I wolde haue
gyuen the to the spouse of heuen & wende
to haue saued the / & thou arte dysinclured
in worldly loue and fleshely. Arise dought-
er & tarye that I may marye the to hym
that I had purposed a byngge not me in
my last dayes in sorowe & she cryed & sayd
fader do as I haue sayd or anone þ shalte
se me deed & loo as she wepte bytterly as
out of her wytte / the fader in grete desola-
cyon of herte / moued by the counseyll of his
frendes and deceyued byde her pleasure &
maryed her to the yonge man / & gaue to
her all his substaunce saynge. So forth my
doughter very caytyf that thou arte / and
forth she wente / and toke hym to her hus-
bonde / & they dwelled togpyder. The hus-
bonde wente not to the chyrche / ne he bles-

syd hym not / ne recomended hym not to
god. Wherof many of there neyghbours
noted it and sayd to the wyfe. This yonge
man that thou hast taken is not crystened
ne he gooth not to the chyrche. And whan
she herde that she was moche abashed / &
for sorowe she fell downe to the grounde.
And with her nayles began to cratche her
face & bette her breste & sayd. Alas moost
myserable wretche þ I am / wherto was
I borne. I wolde I had perished in my
byrth / & than she tolde her husband what
she had herde of hym / & he answered that
it was no thyng so / than sayd she yf thou
wylte that I bylcue the thou & I shall to-
morrow goo to chyrche / and than I shall
knowe yf it be true that thou sayest. Than
he yeldd hym confused / & sawe well that
he myght not denye / but it was foo. And
tolde to her all that he had done / & whan
she had herde all the case how he had done
she began to waylle & wepe strongly and
forthwith wente to saynt Basylle & rehers-
ced to hym al that she had herde of her hus-
bonde. And saynt Basylle sente for the hus-
bonde & sayd to hym. My sone wylte þ res-
turne agayne to god. Spr sayd he ye but
I may not. for I haue bounde my selfe to
the deuyl & renyed Ihesu cryste / & therof
I haue made a wytyngge of my honde &
deliuered it to hym / & saynt Basylle sayd
to hym / therof no force / our lord is debos-
naye & mercyfull / & shall receyue the yf þ
repentest the / & anone toke the yonge man
and made the sygne of the crosse on his for-
heed. And shytte hym in a chaumbe thre
dayes. After he wente to se hym & deman-
ded sayenge my sone how is it with the / &
he answered / spr I am in grete payne & in
grete angurthe in suche wyse that I may
not bere the clamour / the terrours / & the
lappdementes that the fendes done to me
for they holde in theyr honde my wytyn-
ge / in accusyngge me & sayenge. I came to

them & not they to me. Than sayd Basylle
 My sone be not aferd / but put fermely thy
 byleue in Ihesu cryst / & saynt Basylle ga-
 ue to hym a lytell mete for to cōforte hym /
 & marked hym with the sygne of the holy
 crosse & closed hym agayne / & he wente &
 prayed for hym. After certayne dayes pas-
 sed he wente & bysytred hys agayne & asked
 how it was with hym / & he answered mos-
 che better thā tofore. Here theyt clamou-
 res and theyt menaces but I le them not
 saynt Basylle gaue hym mete & closed the
 doze & blessed hym / & wente & prayed god
 for him. And .xl. dayes after he returned &
 sayd to hym. My sone how is it with the.
 He answered / holy fader it is well with me
 this daye / for I haue seen the fyght for me
 and ouercomen the deuyll. Than he toke
 hym out & called all the clergie / the religio-
 ses / & the people & warned them that they
 sholde all praye for hym / & ledde the yonge
 man by the hande to the chyrche / & anone
 the deuyll w a grete multytude of fendes
 without seying of ony man toke the yonge
 man & payned them to take him out of the
 honde of saynt Basylle / & the yonge man
 began to crye / holy saynt of god helpe me /
 & the fendes enforced them so gretely that
 they made saynt Basylle to meue in holdyng
 the yonge man. Saynt Basylle sayd / þ
 cursed & cruell fende / suffyleth not to the
 ynough thy perdyceyon ppropze but þ must
 tempte the creatures of my god for to ha-
 ue them losse. The deuyll than sayd heryn
 ge many. O Basylle thou greuest and en-
 noyest me moche / than al the people cryed
 kyrieleyson / & saynt Basylle sayd to the de-
 uyll. Our lord god blame & repreneu the
 cursed fende. And the deuyll sayd to hym
 Basylle thou greuest & annoyest me mos-
 che. I went not to hym but he came to me
 he hath reneped his god and hath confessed
 me to be his lord. No here in my honde the
 wyrtynge that he gaue to me. And saynt

Basylle sayd to hym. The shall not cease to
 praye for hym vnto the tyme that þ shalt
 deliuer his wyrtynge / & thus as saynt Ba-
 sylle prayed holdynge the honde of the yon-
 ge man / the cedula whiche he hadde made
 was brought in the ayre in the syght of all
 & was layde in the honde of saynt Basylle
 the whiche receyued it / & sayd to the childe
 Brother knowest thou these lettres. And
 he answered them I knowe them wel for
 they were wyrtyn with my honde. Than
 saynt Basylle brake them / & ladde the chyld
 to the chyrche / & soo ordeyned & dyspos-
 sed him that he was worthy to receyue the
 holy sacrament / & after he beyng engy-
 ned & taught deliuered to hym a rule how
 he shold kepe hym / & deliuered hym to his
 wyf. ¶ Also there was a woman that had
 comysed many synnes / the whiche she all
 wyote / & at the ende there was one moze
 greuours than the other whiche in the wy-
 tynge deliuered to saynt Basylle praynge
 hym to praye for her. And that by his pray-
 ers her synnes myghte be forgyuen / and
 than he prayed for her / & the woman ope-
 ned the byll wherin she founde all the syn-
 nes defaced & put out excepte the greuours
 synne / & she came to saynt Basylle & sayd.
 thou holy saynt of god haue mercy on me /
 & gete me forgyuenes for this lyke as thou
 hast donie for the other. And saynt Basylle
 sayd to the woman / leue & goo fro me wos-
 man. for I am a man synner as thou atte-
 whiche haue nede of pardon as moche as
 thou / & as she that was bely & greuours to
 hym he sayd to her go vnto the holy man
 that is named Estraym / & demaunde of
 hym that he may gete pardon for the / and
 whan she came to the holy man Estraym
 & had tolde to hym wherfore she was sent
 to hym for saynt Basylle. He sayd to her go
 fro me for I am a synfull man / but goo as
 gayne to saynt Basylle / & it is he that may
 the gete forgyuenes for this synne lyke as
 I...

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wayled moche & byleued in Ihesu cryste.
 Saynt Basille toke herte & ouercame the
 feblenes of þe body & arose out of his bedde
 and went to the chyrche & with his propre
 hondes baptysed the Jewe. And after re-
 turned to his bedde / & anone gaue by his
 spyryte and rendred his soule vnto god / as
 boute the yere of our lozde. iii. C. lxx. Then
 let vs praye to hym that he gete vs grace
 of our lozde Ihesu cryste that he wyll vs
 forgyue all our synnes. 

Synt Iohſi the almeſnere was pa-
tryarke of Iheruſalem he ſawe on
a tyme in a byſſon a moche fayre mayde.
whiche had on her heed a crowne of olyue.
And whā he ſawe her he was gretly abaſ-
ſhed and demaunded her what ſhe was.
This mayde answered to hym I am mer-
cy whiche brought from heuen the ſone of
god yf thou wylte wedde me thou ſhalte fa-
re the better. Thenne he vnderſtondyng
the olyue betokeneth mercy he began that
ſame daye to be mercyfull in ſuche wyſe/
that he was called almeſner/oz amener/ &
he called alwaye the pooze people his lordes.
Than he called his ſeruautes & ſayd
to them goo thorugh the cytee and wyte
ye all the names of my lordes/ and whan
he ſawe that they vnderſtode not his wyll
his wordes/ he ſayd to them/ they ben they
that ye call pooze and medyautes. I call
them my lordes/ and I ſaye they ben my
helpers/ & truſt it well that they mooue hel-
pe & gete me the kyngdome of heuen & by
cauſe he wolde ſtyre the people to doo al-
meſſe he ſayd that whan the pooze men we-
re ones togyder warmyng theym ayenſt
the ſonne/ they begā to tel who were good
almesmen/ & theſe wolde they prayle/ and
blame theym that were ruyll amonge all

other he told his narracyon. ¶ There was somtyme a toller named Peter in a cytee & was a moche ryche man but he was not pyteous / but cruell to pooze people. for he wolde hunte & chace awaye pooze people from his hous with indygnacyon & angre. Thus wolde noo pooze man come to hym for almelle. ¶ Thenne was there one pooze man sayd to his felawes / what wyll ye gyue me yf I gete of hym an almelle this day. And they made a wager with hym that he sholde not / whyche done he wente to the tollars hous & stode at the gate & demaunded almelle. And whan this ryche man came / & sawe this pooze man at his gate / he was moche angry / and wolde haue caste somwhat at his heed / but he coude fynde no thyng / tyll at the laste came one of his seruauntes / berynge a basket full of bryde of rye / & in a grete angre he toke a rye loof & threwe it at his heed / as he that myght not here the crye of the pooze man / & he toke by the loof & ranne to his felawes and sayd truly that he had receyued that loof of Peters owne honde. And so within two dayes after the ryche man was seke / and lyke for to dye. And as he laye he was raysshed in spyryte / in whiche he sawe that he was set in Jugement / and blacke men bryngynge forth his wycked dedes & layd them in a balaunce on that one syde / and on that other he sawe some clothed in whyte / mournynge & sorowfull / but they had noo thyng to laye ayenst them in that other balaunce. And one of them sayd / truly we haue noo thyng but a rye loof whiche he gaue to god ayenst his wyll but two dayes agone. And than they put that loof in to the balaunce. And it semed that the balaunces were lyke euyn. ¶ Thenne they sayd to hym. Encreace and multely this rye loof / or elles thou must be deliuered to these blacke mozes or fendes. And whan he awoke. He sayd alas / yf a rye loof haue

soo moche auaylled me / whiche I gaue in despyte / how moche sholde it haue auaylled me yf I had gyuen all my goodes vnto pooze men with a good wyll / & this ryche man wente on a daye clothed with his clothes. A pooze shypman came to hym all naked / and demaunded of hym some clothynge for the loue of god to couere hym with all and he anone dyspoyled hymselfe and gaue to hym his ryche clothynge that he ware / and anone the pooze man tolde it he was sozr that he wolde ete no mete. but sayd alas I am not worthy that the pooze man thynke on me. And the nyghte folowynge whan he slepte / he sawe one bryghter than the sonne haupynge a crosse on his heed / werfge the same clothes that he had gyuen to the pooze man / & he sayd to hym why wepest thou tollernat. And whan he had tolde hym the cause of his sorowe. He sayd to hym / knowest thou this cloth / and he sayd ye syr. And than our lord sayd. I haue be clothed here with syth thou gauest it to me / & I thanke the of thy good wyll that þ haddest pyte of my nakednes. for whan I was a colde thou couerest me / & whan he awoke he blessyd the pooze people & sayd / by the luyngge god / yf I lyue I wyl be one of his pooze men. And whan he had gyuen al his good to pooze men. He called one of his secreete men & sayd to hym I haue a secreete counseyl to tell the / and yf thou kepe it not secreete & do as I bydde the. I shall sell the to the hethen men. And he toke hym .x. poside in golde and badde hym goo in to the holy cyte and bye some mettercyte ware. And whan thou haste soo done / take me and sell me to some crysten man / & take that money that thou shalt receyue for me and gyue it to pooze people. And the seruaunt refused it and he sayd. Truly yf thou sell me not I shall sell the to the barbers. And than he toke this Peter the tollernat as he had comaunded hym

The lyfe of saynt Johan the elemosiner

Whiche was his mapster and cladde hym in byle clothynge / and dydde lede hym to the market / and there solde hym to argenter for thyrty besauntes. Whiche he toke and dealed it amonge the poore men. This Peter than thus solde was bounde and put in a kytchyn for to doo all foule werkes. In suche wyse that he was dyspyled of every man of the seruauntes. And some ofte smote hym and knocked hym aboute the heed / & called him sole. Cryst appered ofte to hym and shewed hym his clothynge and the besauntes and comforted hym / & the emperour & other people were soz for the losse of Peter the tollenaar. And it happed that the noble men of Constantynoble came vnto the place: where as Peter was for to byspte holy places / whome the mapster of Peter hadde to dyner / & as they sate & ete at theyr dyner Peter serued and passed by them / and they beholdynge hym sayd to eche other in theyr eres. How lyke is this yonge man to Peter the tollenaar. And as they sawe and aduysed hym. They sayd verily it is my lord Peter. I shall ryle & holde hym / & whan Peter vnderstode that he fledde his waye pzeuely. There was a porter whiche was bothe deef & dombe / & by sygnes he opened the gates. And Peter hadde hym by wordes open the gate. And he anone herde hym & receyued speche & answered hy and Peter wente his waye. And the porter returned in to the hous spekyng & heringe. wherof all they meruaylled. To whome he sayd / he that was in the kytchyn is gone out and fleeth away / but knowe the certayne that he is the seruaunt of god. for as he spake & hadde me open the gate / there yssued out of his mouth a flambe of fyre / whiche touched my tonge & myn eeres / and anone I receyued herynge and spekyng. And anone they all wente out and ranne after him but they myght not fynde hym. Than all

they of the hous repented them / and dyde penaunce bycause they had so foule entreated hym. There was a monke named Wyrtayle whiche wolde assaye yf he myght reyle one sclaunder ayenst saynt Johan & saynt Johan came in to a cytee and wente vnto all the bourdelles of the comyn wosmen. And sayd to eche of theym by ordre gyue me this nyght and doo noo fornyccacyon. Thenne he entred in to the hous of one / and was in a corner all that nyght on his knees in prayer and prayed for her. And on the morowe he wente & comaunded to eche of them that they sholde tell it to no man. Yet one of theym manifested his lyfe. And anone as saynt Johan had prayed she began to be tourmented wyth a deuyll. And anone the other women sayd to her. God hathe gyuen to the that that thou haste deserued / by cause she entred for to doo fornyccacyon / and not for none other cause. And whan it was etien the foresayd monke Wyrtayle sayd tofore them all. I wyll goo thyder. for that wosman abyde me. Than many blamed hym. And he answered and sayd. Am not I a man as an other is. I haue a body as other men haue. Is god onely wroth with monkes they ben men as other men ben. Than some of them sayd to hym / take to the a wyfe and chaunge thyne habyte soo that thou sclaunder not other. He saynyng hymselfe wrothe sayd. Verily I shall not here you. who that wyll be sclaundered let hym be sclaundered / and let hym smyte his forehead ayenst the wall. Wen ye ordeyned to be my Iuges of god. So ye and take hede of your selfe. for ye shall gyue none accomptes for me. And this he sayd w a loude voyce. And thenne they complayned to saynt Johan of his gouernaunce. Our lord harded soo the herte that he gaue no credence to his wordes / but prayed god that he wolde shewe his werkes to soo

me creature after his deth. ¶ And that it sholde not turne hym to synne that defamed hym. By this meane he brought many to be converted. And sette of them many for to be closed in relygion. In a moynynge as he wente fro theym one of these comyn women mette with a man that entered in for to doo fornicacyon / whome he gaue a buffet / and sayd thou wycked man wherfore amendest thou not thy wycked luyunge. And he sayd to hym byleue me ryght well that thou shalt haue suche a buffet that all alpsaundrye shall assemble to wonder on the. And after that the fende came in lyknes of a man & gaue hym a buffet / and sayd to hym. This is the buffet that thabbot Wytaile promysed the. And anon he rauysshed with the fende & tourmented / so that all the people dreyne to hym and wondred on hym / but at laste he was repentaunt & was heled by the prayers of saynt Wytaile. And whan the seruaunt of god was nygh his ende / he lefte in wytyngge to his dyscyples. Iuge ye neuer before the tyme. And whan he was deed the women confessed what he had done. And all they glorified god / and namely saynt Johan sayenge / wolde god that the pke buffet that he toke I had taken. There was a pooze man in the habyte of a pylgryme came to saynt Johan and demaunded almesse / and he called his dyspenser & badde hym to gyue that pooze man. vi. pens whiche receyued and wente his waye & chaunged his clothyng / & came agayne to the patryarke & asked almesse. And he called his dyspenser / & badde hym to gyue hym vi. pens of golde. And whan he had gyuen to hym and was departed / the dyspenser sayd to his lord. fader at your requeste this man hath receyued twyes almes this daye / and hath chaunged his habyte twyes. Saynt Johan sayned as he had not herde it. And the pooze man chaunged his clo-

thyng the thyrde tyme & came agayne to saynt Johan and asked yet the thyrde tyme almesse. And than the dyspenser tolde his lord pryncely that he was the same begger. To whome saynt Johan sayd gyue to hym. xii. besantes lest it be my lordes Ihesu crysts wyl proue me whether he myght more take or I gyue. ¶ On a tyme it hapned that one Patrycius had certayne money of the chyrche / whiche he wolde put in marchaundys / but the patryarke wolde in noo wyse consente thereto. But wolde it sholde be gyuen to the pooze people. And they coude not accorde. But departed all wrothe. ¶ And after euensonge tyme the patryarke sente to the archpreeft. Patrycius saynge. Syr the sonne is nygh gone downe. And he herynge that. Anone he began to wepe / and came to hym and asked forgiveness. ¶ On a tyme the newewe of the patryarke suffred wronge of a tawerner. And complayned lamentably to the patryarke / and coude not be comforted. And the patryarke sayd to hym. Who is so hardy that dare saye a penynt the / or open his mouthe agaynst the. Byleue me sone that I shall this daye doo for the suche a thyng that all alpsaundrye shall wonder on it. And whan he herde hym saye soo he was well comforted / wenyng that the tawerner sholde haue ben soze beten. And saynt Johan seyng that he was well comforted / kyssed his brest and sayd. Sone yf thou be verily the newewe of myne humylyte. Make the redy to be scourged and to suffice of euery man betynges / chydynges and wronges. For verily assynite is not only of flesshe and blode. But it is knowen by the strength and vertue. And anon he sente for that man and made hym free of all penyon and tribute. And al they that herde this wondred greatly. And thence vnderstode they that he had sayd tofore / that he wolde doo suche a thyng that all alpsaundry sholde wondre therof. The pa-

The lyfe of saynt Johan the elemosner

triarke herynge the custome that is whan the emperour is crowned / there shall come to hym the makers of sepulcres & bynge stones of marbre of dyuers colours and de maunde the emperour of what stones he wyll haue his graue made / or of what me tall saynt Johā remembrynge this com maūdemēt to make his sepulcre / but yet he dyde not all / but leste it vnparfyte vns to his ende and he ordeyned that at euery feest whan he was w the clergye one sholde come to hym and saye. Syr the monus ment or sepulcre is not all made. But im perfyte commaunde that it may be made for thou wotest not what houre þ shalte dye / ne whan the these cometh. ¶ There was a ryche man whiche sawe saynt Jo han haupnge in his bedde but vyle clothes & not ryche. for he had gyuen all his good to pooze men. He bought for hym a moche ryche couerture for his bedde / and gaue it to saynt Johan. And in a nyght as he laye vpon his bedde / he coude not slepe. for he thought thre hondred of his lordes myght well haue ben couered with all and made all that nyght moche lamentacyon saynge A lord how many ben there of my lordes now in the myre / how many in the rayne how many so colde that theyr teeth beten togyder. And how many that slepe in the market place / and sayd to hymselfe. And thou wretch deuourest the grete fylthes and restes in thy chaumbze with thy wyckednesse vnder a couerture of. xxvi. poun des to warme thy carayne. And after he wolde neuer be couered therwith. But on the morowe he dyde to sell it / and gaue the money therof to pooze people. And whan the ryche man sawe it / he bought it agayn and toke it to the byllshop saynt Johan / & desyred hym noo moze to sell it / but kepe it for hymselfe. And anone after saynt Jo han solde it agayne. And gaue the money therof to the pooze people / & whan the ry

che man wylt it / yet he bought it agayne & brought it to saynt Johan full goodly and sayd vnto hym / we shall se who shall fayle of vs / or thou in sellynge or I in byenge / & thus it was ofte bought and solde. The ry che man seenge wel that he myght wel my nylle his rycheſſe in this maner without synne to gyue to the pooze people / and they both sholde wyne in this maner / þ one in sauynge of theyr soules / & that other in ges tyng reward / & saynt Johan wolde dra we men to doo almesse. In this maner he was accustomed to tell of saynt Serapys on / whan he had gyuen his mauntell to a pooze man / & after mette with an other þ had colde / he gaue him his cote & hymselfe late all naked. And one demaūded of hym fader who hath dyspoyled the: & he had in his honde the boke of the euangelies and sayd this hath dyspoyled me. And anone he sawe an other pooze man & then he solde the boke of the gospels / & gaue the pryce therof to pooze men. And whan he was de maūded where the bokes of the gospels was / he answered & sayd / that the gospels comaūdeth & sayth. Go & sell all that thou hast & gyue it to the pooze. I had this gos pell & I haue solde it like as he comaūdeth. On a tyme he gaue to a pooze man. v. bes sauntes / & the pooze man hadde dysdayne therof & began to chyde & dyspyle hym in his vilage / bycause he had no moze almesse. And whan his seruantes sawe that they wolde haue beten hym / & than the blessyd Johā defended them saynge / suffre ye hys byethzen & let hym curse me. Loo I haue this fourty yeres blasphemed by my wer kes cryst / & may I not here one blame or one vyce of this man / & he comaūded that a sacke full of money sholde be brought to foze the pooze man that he sholde take as moche as he wolde. On a tyme after that the gospels was redde in þ chyrche the peo ple wente out & ydle tales / & this holy pas

trycke appercepued them / & folowed after & late done amonge them / & sayd to them. Sonnes there as the shepe ben there muste the shepherdes be also / & therfore eyther ye must entre with me in to the churche. Or elles I must abyde with you here & thus he dyde twyes / & therby he taught the people to abyde & stonde in the churche.

¶ An other tyme there was a ponge man had rauyned a nonne / and the clerkes re-
proued the ponge man therof to saynt Iohan. And sayd he ought to be cursed ther-
fore / bycause he had losse two soules. His owne and the nonnes. Than saynt Iohanni withstode theyr sentence sayenge. Not so my sonnes not so. I shall shewe to you that ye comyle two synnes. fyrst ye do apenst the comaundement of god / whiche sayth Judge ye not / & ye shall not be Jugged. Sec-
condly ye wete not for certayne whether they haue synned in to this daye / & haue not be penitent / & haue repented them. It fell many tymes that saynt Iohanni was rauyned in his prayers / & was in a traunce And he was herde dyspute with our lord in these wordes. So good lord Ihesu cry ste so I in partynge & thou in mynystryng ge let vs se who shal ouercome.

¶ On a tyme whan he was seke and vexed with the feuers / & sawe that he approached his ende he sayd. I yelde to the thanksges for thou hast herde my wretchednes. prayenge thy goodnes that at my deth sholde be founde with me but one besaunt or one pece of money. And that yet I comaunde to be gyuen to the poore. And thenne he yeldest his soule vnto almyghty god and his bene-
rable body was put in a sepulture where the bodies of two bysshops were buryed. And the two bodies by myracle gaue roome and place to the body of saynt Iohan. For they remoued eche fro other / and lefte the myddle boode for his body.

¶ A lytell tyme tofore his deth there was a woman

had comyled a grete and horryble synne / and durste not be shypuen therof ne shewen it to noo man. Saynt Iohan hadde her wyte it and seale it and bynng it to hym. And he wolde praye for her / she assented therto. She wrote her synne & dilygently closed and sealed it / & deliuered it to saynt Iohan. And anon after saynt Iohanni waxed seke and dyed. And Iohan she herd that he was deed she supposed herselfe confused and shamed. For she wende that he had deliuered it to some other man. And she came to his tombe / and there wepte & cryed moche lamentably sayenge. Was alas I supposed to haue eschewed my confusyon and now I am made confusyon to all oth-
er / and wepte bytterly prayenge saynt Iohan that he wolde shewe to her where he had lefte her wytyng. And sodenly saynt Iohan came & appered to her in the habyte of a bysshop / and on eyther syde of hym was a bysshop / & sayd to the woman. Why troublest thou me soo moche / & these sayntes with me and suffrest not vs to haue reste. Loo here our clothes ben all wet of thy teres.

¶ And than deliuered to her her scrolle agayne / sealed as it was tofore sayenge to her. Se here thy seale / open thy wytyng and rede it. Whiche anon she opened / and all her synnes were dysfaced and clene out / and she founde therein myn-
ten. All thy synnes is forgyuen / and put away by the prayer of Iohan my seruante. And than she rendred thanknges to our lord god and to saynt Iohan. And than saynt Iohan with the two bysshoppes returned in to theyr sepulture.

¶ This holy man saynt Iohan flourished in the yere of our lord. vi. C. and. v. in the tyme of Iohn the emperour. ~~~~~

¶ Here foloweth the lyfe of con-
uersyon of saynt Poule. And of
the name of conuersyon.

The Conuerſyon of ſaynt Poule



Conuerſyon is ſayd of conuerſtoꝝ. I am turned. Or is as moche as togyder turned fro ſynnes & euyls. He is not conuerted: but ſhryueth hym vnto the preſt of one ſynne / and hyſ

deth an other. It is ſayd conuerſyon / foꝝ ſaynt Poule this daye was conuerted to the fayth / leuſge his vices / why he is ſayd Poule it ſhall be ſayd afterwarde. ∞

The conuerſyon of ſaynt Poule was made the ſame yere that cryſt ſuſfred his paſſion. And ſaynt Stephen was ſtoned alſo / not in the yere naturally but apperynge foꝝ our loꝝde ſuſfred deſthe / the eyght kalendes of apryll. And ſaynt Stephen ſuſfred deſthe the ſame yere / the thyrde daye of Auguſt / and was ſtoned. And ſaynt Poule was conuerted the eyght kalendes of feuerer. And the reaſons ben alſygned wherfoꝝe the conuerſyon of ſaynt Poule is halowed moze than of ony other ſayntes. fyrſte foꝝ the enſample / bycauſe that no ſynner what ſomeuer he be ſholde dyſpayre of pardon whan he ſeeth hym ſe was in ſo grete ſyſhe to be in ſo grete Joye. Secondly foꝝ the Joye / foꝝ lyke as the holy chyrche had grete ſozowe in his perſecution. So had ſhe grete Joye in his conuerſyon. Thyrddly foꝝ the myracle that our loꝝde ſhewed whan of one ſo cruel a perſecutor was made ſo true a precher. The conuerſyon of hym was meruayllous by reaſon of hym that made hym / & of hym that ordeyned hym / & of the pacyente that ſuſfred it / by reaſon of hym that made hym

to be conuerted: that was Iheſu cryſt whiche ſhewed there his merueyllous pwyſſaunce. In that he ſayd it is harde to the to ſtryue ayenſt the nalle oꝝ prycke. And in that he chaunged hym ſo ſodeynly. foꝝ anone as he was chaunged he ſayd / loꝝde what wylte thou that I doo. Upon this worde ſayd ſaynt Auſtyn. The lambe ſlayne of the wolues / hath made a wolfe a lambe. foꝝ he was redy foꝝ to obeye that tofoze was ſoo wood foꝝ to perſecute. Secondly he ſhewed his meruayllous wylde his meruayllous wyſdome was in that / that he toke from the ſwellynge of pryde in oſtrynge to hym the inwarde thynges of humylyte / & not the heyghte of magiſte. foꝝ he ſayd I am Iheſus of nazareth / & he called not hymſelfe / god / ne the ſone of god / but he ſayd to hym / take thyn inſyrmtytes of humanyte & caſte away the ſquames of pryde. Thyrddly he ſhewed his pyteous debonaryte & mercy whiche is ſygnified in that that he that was in dede & in wyll to perſecute. he conuerted. How be it he had euyll wyll. As he that deſyred all the menaces & the thretenynges & had euyll purpoſe / as he that wente to the prynce of preſtes as he that had a Joye in his euyll werkes that he ladde the cryſten men bouden to Iheruſale. And therfoꝝe his Journeye was ryght euyl / & yet neuertheles the mercy of god conuerted. Secondly the conuerſyon was meruayllous of hym that ordeyned it / that is the light that he ordeyned in his conuerſyon / & it is ſayd that this lyght was diſpoſityf / ſodeyne & celeſtyall / & this lyght of heuen aduynronned hym ſodeynly Poule had in hyſ thre vices. The fyrſt was hardenes / whiche is noted whan it is ſayd that he wente to the prynce of preſtes & as the gloſe ſayth not called / but by hyſ owne wyll & enuye that entrecd hym. The ſeconde was pryde / and that is ſygnified by that he deſyred & ſyghed the menaces &

thetenynges. The thyrd was the entent carnall & the vnderstandynge that he had in the lawe / wherof the glose sayth vpon þe worde I am Iesus &c. I god of heuen speke / the whiche þe supposeth to be deed / by the consent of the Jewes. And this lyght dyuine was sodeyne / it was grete & of measure for to thowde hym downe / that was proude & hye in to the dyche or pytte of the humanyte. It was celestyall / bycause it turned & chaiged his fleshely vnderstandynge in to celestyall. Or it may be sayd þe this ordynance or disposycyon was in thre thynges / that is to wete in the voyce cryenge / in the lyght shynynge / & in the vertue of purgacyon. Thyrde it was meruaylous by the vertue of the sufferynge of the paynfull of Poule in whome the couerسیون made. For these thre thynges were made in hym meruaylously wythout forth that is to wete that he was beten to the erth / he was blynde & fasted thre dayes / and was smyten downe to the ground for to be reysed / & saynt Austyn sayth he was smyten downe for to be blynde / for to be chaiged and for to be sent. He was sent for to suffer deth for trouthe. And yet sayth saynt Austyn. He þe was out of the fayth was hurte for to be made byleue the persecuter was hurte to be made a precher the sone of perdyccyon was hurte for to be made the vessel of electyon. And was made blynde for to be enlumined / and this was touchynge his derke vnderstandynge. Thenne in the thre dayes that he abode thus blynde he was lerned and enfourmed in the gospel. For he neuer lerned it of man ne by man as he hymselfe wytnesseleth but by the reuelacyon of Ihesu cryst. And saynt Austyn sayth thus I saie that saynt Poule was the very champion of Ihesu cryst taught of hy redressed of hym / crucyfed w hym and gloryous in hym. He was made lene in his fleshe that his fleshe sholde be dys-

posed to the effecte of good operacion. And fro than forth his body was establisshed and dysposed to al good. He coude well suffer hungre / and haboundaunce & was infortuned and instructe in all thynges and all aduersytees he gladly suffered. Crisostome sayth he ouercame tumentours tyrantes & people ful of woodnes / yke as flies and the deth. The turmentes & all the paynes that myghte be done hym. He counted them but as the play of chylidren. All thent he embraced with a good wyll. And he was ennobled in hymselfe. To be bounde in a stronge chayne more than to be crowned with a crowne. And receyued more gladly strokes and woundes than other worldly gyftes. And it is redde that in hym were thre thynges ayenst those thre thynges that were in our forfemest fader Adam. For Adam erected and adressed hym ayenst god our lord. And in saynt Poule was contrarie. for he was thowden downe to the erth. In Adam was the openynge of his eyen / and Poule was in the contrarye made blynde. And Adam etc the fruyte defensed. And saynt Poule contrarye was abstynent of couenable mete.

¶ Here foloweth the lyfe of saynt Paulyn the wydowe.

Saynt Paulyn was a moche noble wydowe of Rome. To whome saynt Iherom wrote the lyfe & sayth fyrst thus. If all my membris were turned in tonges. And all my atteryes sholde resounde in humayn voyce yet I myght not wrytel the vertues of saynt Paulyn. I take wytnes of god and of his holy angles. And also of the angel that was keper of this woman that I shall saie noo thyng for prayse but that same that I shall saie shall be lasse than apperteyneth to her vertues. She was bozne amonge þe

The lyfe of saynt Paulyne

nobles of the senatours of Rome & of the
lygnage of noble gregorys / ryche of good
and puyssaunte of seynourye at Rome.
She was the moost humble of all other.
For lyke as the sonne surmounteth the cle
renesse of the sterres so surmounteth she
the bounte of other by her grete humpylte
Whā her husbonde was passed out of this
worlde / she abode of all the goodes and ry
chelle. It happed that at the maūdemēt
of the emperour / many bysshops came to
Rome / amonge whome were there Paul
lynus the patryarke of anthyoche & Cyp
phanus bysshop of Cypre. Of whome she
was espyled in good vertues soo that she
gaue largely of her godes for goddes sake
Her parentes ne her frendes ne her owne
chyliden cowde not turne her ne to make
her to chaunge her purpose. But that she
wolde become the pylgrym of Ihesu cryst
For thamerous desyre that she had to Ihe
su cryst surmounted the loue that she had
to her chyliden. Onely amonge al her chyl
iden she had put her affectyon in Custos
chiun her doughter / whome she ladde w
her in this pylgrymage. She toke the see
and saylled soo ferre that she came to the
holy londe of Iherusalem. O how grete
deuocyon she had to bylyte the holy sepul
cre of Ihesu cryste / and the other holy pla
ces / & how all wepyng she kyssed theym
there can no man reherce all. All the cyte
of Iherusalem cowde speke of it. And yet
best of all knewe the lord. For whose loue
she had forsaken all thyng. She had ben
at Rome so puyssaunt & so noble / that eue
ry man coueyted to doo to her honour / for
her grete renowne. But she that was soo
founded vpon humpylte soughte the hum
ble places and relygyous / & came at laste
to bethleem. And whan she had at last des
uoutly vlytēd the place / in whiche the vir
gyn Marye enfanted and chylde Ihesu
cryst she fell in a visyon. And as she lware

to me that she sawe in that visyon the chyl
de wrapped in pooze clothes lyenge in the
crybbe / or in the racke / & how the thre kyn
ges worshypped hym. How the sterre cas
me vpon the hous. And how the shepher
des came to him / and how Herodes made
persecucion vpon the Innocentes. And
how Joseph bare the chylde in to egypte.
And thus vpyon she sayd al in wepyng &
in laughyng & sayd I salewe the bethleem
wherin he is bozne that descended fro hes
uen. Of the prophesied whiche the .xv. cha
pytre that of the sholde be bozne the god
that sholde gouerne the people of Itrahel
And the lygnage of Dauid sholde endure
in the vnto the tyme that the gloruous vir
gyn sholde enfante Ihesu cryst / & I wret
che as vnworthy to repute me to kyle the
crybbe / in whiche our lord wepte as a chyl
de / and the byrgyn chylde. Here I shall
take my reste and my dwellynge. For my
sauour chace this place in bethleem / she
made there her habytacōn with many vir
gyns that serued god. And how well that
she was lady of all. Neuertheles she was
the moost humble & meke in spekyng in
habyte / & in goyng. In suche wyse that
she semed seruaunt of all the other. She
neuer ete after the deth of her husbond w
no man how good that he was: she visited
as it is sayd tofoze holy places & the mons
kes of egypte amonge whome were many
of the auneynt faders & many holy men
And her semed that she sawe Ihesu cryste
amonge theym. And after she founded in
bethleem an abbaye in whiche she assem
bled byrgyns / as well of noble estate / as
of myddle & lowe lygnage. And departed
them in thre congregacyons / so that they
were departed in werke / in mete / & in dun
ke. But in sayenge theyr psalter and adcu
ryng were they togyder at heures / as it
appettyed. And she enduced and ens
formed all the other in prayer and in wer

he by ensample guyng. She was neuer
pble/and all they were of one habyte. And
they had no shetes/ ne lymen cloth but to
dye theyr hondes. And they myght haue
no lycence to speke to men/ and them that
came late to the houtes/ she blamed debos
naryly or sharpely. After that they were &
suffred not that any of them sholde haue
any thyng saue the luyng & clothynge
for to put awaye auarice fro them/ she ap
pealed them swetely that stroue. And also
she brake & moztrefed amonge the yonge
maydens theyr fleshely desyres by conty
nually fastynges. For she had leuer haue
them good suffryng forowe and sekenes
than theyr herte shold be hurte by fleshely
wyll/ and she chastysed theym that were
nyce and quaynte/ sayng that suche nycte
was fylth of the soule/ & sayd also that a
woorde sownynge to any ordure or fylthe
sholde neuer yllue out of that mouth of a
byrgyn. For by the wordes outwarde is
shewed the countenance of the herte with
in/ and she that so spake and was rebuked
therfore/ yf she amended it not at the fyrst
warnynge/ ne at the second/ ne at the thyr
de she sholde be dysseuered fro the other in
etyng & in drynkynge. by whiche she shol
de be ashamed/ & thus sholde be amended
by debonayr correccyon/ and yf she wolde
not/ she sholde be punysshed by ryght gre
te moderacyon. She was merueyllous de
bonayr and pyteous to them that were se
ke and comforted them/ and serued them
ryght besely/ and gaue to them largely for
to ete suche as they asked/ but to her selfe
she was harde in her sekenesse/ sharpe. For
she refused to ete fleshe how wel she gaue
it to other/ & also to drynke wyne. she was
ofte by them that were seke/ and layde the
pylowes a right and in poynt/ and froote
theyr fete/ and chauffed water so wallshe
them/ and her seemed that the lasse she dyde
to the seke in seruyce/ so moche lasse seruice

dyde she to god & deserved lasse mercy.
And therfore she was to them pyteous/ &
no thyng to herselfe. In her ryght grete
sekenesses she wolde haue noo softe bedde
but laye vpon the strawe or vpon the groun
de & toke but lytell rest. For the moost parte
she was in prayers/ bothe by daye & by
nyght/ and she wepte so moche that it ser
med of her eyen a fountayne/ so many teares
ran fro them. And whan we sayd to her of
tymes that she shold kepe her eyen fro we
pyng so moche she sayd the bylage ought
to be lyke the fowle/ bycause it hath so mo
che be made fayr & gaye a peny the coma
ndement of god/ and the body ought to be
chastysed that hath had so moche solace in
this worlde and the laughynges ought to
be recompensed by wepynges/ & the softe
bedde and the shetes ought to be chainged
in to sharpnes of hayre. If that was acusto
med to please men & the worlde. I desyre
now to please Ihesu cryst. And what shall
I say of chastyte/ in whiche she was exam
ple vnto all ladyes of tyme passed/ whan
she was yet seculer. For she conuerfed in
suche wyse that they that were enuyous
durst not aduise on her any euyl fame/ she
was debonayr & curteis vnto all. For she
comforted the poore/ & warned the ryche
to do well/ but in largesse she passed so that
no poore man complayned of her and this
dyde she not by the grete haboudaunce that
she had of goodes but by her wyse gouer
nance/ & whan I sayd to her that she shol
de haue mesure in doyng almesse after
the appostle sayth that the almesse that is
donie to an other/ be not greuous to hym
that doth it. But she sayd that for the loue
of our lord she dyde all. And that she des
pyred to dye beggyng in suche wyse that
she sholde not leue one peny to her dought
er after her/ and that she myght be wrap
ped in a stronge shete/ whan that she shol
de dye. And at the lasse she sayd/ yf I

The lyfe of saynt Barwylne.

sholde demaunde oughte I sholde fynde
 ynough that wolde gyue to me / and these
 beggars yf I gaue to them nought & they
 so departed and dyed for pouerte. Of who
 me sholde god demaunde this. Ofte sayd
 she so. They be happy that ben mercyfull
 and almes quencheth synne / as the water
 quencheth the fyre / but for to do almes it
 cometh not allwaye to perfeccyon. For ma
 ny do almesles / that abyde in theyr carnas
 lytees / they seme to be good without forth
 but within they be mortall. Barwylne was
 not suche one she affebled her body ryght
 sore in fastynge & in labourynge / that vni
 neth she set her eyen to her mete without
 etynge fleshe / ne mylke / egges or whyte
 mete. In whiche many wene to doo grete
 abstynence without etynge fleshe. ¶ For
 our lord gaue to her an aduersary the sty
 mulacyon fleshely / by whyche she helde
 her in humylte without sauourynge ony
 thyng of pryde for the foyson of her ver
 tues. And also that she thought not to be
 hyper than other women. She had allwaye
 in her mynde the holy scripatures agaynst
 the deceyuances of the sende. And specy
 ally this that Moyses sayth. God assayeth
 you yf he loue you. And this that Plave
 sayth the prophete / ye that haue ben at the
 solas & Joyes of the worlde. And now be
 withdrawen fro them & lefte theym / loke
 after none other thyng / but to suffre try
 bulacyon vpon trybulacyon. And knowe
 ye by tribulacyon is had pacence. And by
 pacence is had pouerte. It is sayd Job
 primo capitulo. Whan it was shewed to
 hym the losse of his patrymony. He answe
 red I yssued naked fro the bely of my mo
 der / and I shall naked rendre agayne in
 to the erth / lyke as god may be pleased / so
 it be done / his name be prayled & blessyd /
 he lerned vs that we sholde not loue the
 worlde. For the worlde shall synylhe in
 her couetyse. Whan one tolde her that her

chyldren were ryght seke. She sayd / who
 loueth his sone or his doughter more than
 god / is not worthy to be with god. A man
 that semeth to be her frende sente her wor
 de on a tyme that she had grete nede to ke
 pe well her brayne. For bycause of the ar
 dour that she had in vertues / she semed
 to be out of her wytte & she answered / in
 this worlde we be reputed as soles for the
 loue of Ihesu cryst. And our lord sayd to
 his apostles. The worlde hateth you. For
 ye be not of the worlde / yf ye n ere of the
 worlde that is to saye of the conuersion of
 worlde / the worlde sholde loue you. Fayre
 lord god we mortefye ourselfe allwaye / &
 we be reputed as sheep that be brought to
 deth / bycause that without playnyng we
 mortefye our bodies. In suche pacence
 was she vnto the deth / & suffred humbly
 thenyng of them that were euyl. She had
 in her mynde the holy scripatures / and she
 helde her more to the spiritual vnderston
 dyng than to thynges of the scripature
 She coude partlytly hebrewe greke latyn
 & frenshe. And redde courfably the scrip
 tures in these four langages / who may re
 counte without wepyng the deth of this
 woman she fell in a maladye mortall / and
 sawe well that she sholde dye. For all her
 body became colde. And she felte that her
 spyryte helde her in her breste. Chan sayd
 she without playnyng & without hauyn
 ge ony charge saue to god. Fayre swete lor
 de I haue coneyted the beaute of thy hous
 for to be in thyn habytacyon that is so fayr
 re. My soule hath desyred to be in thy reals
 me. And whan I demaunded her wherfore
 she spake no more / & she wold not answe
 re / & I asked yf she suffred grete payne.
 She sayd to me in grekes tonge that she
 was wel and in good peas. And anone she
 lefte spekyng to me / and closed her eyen
 in sapenge to god lord lyke as the harte
 desyret to come to the fountayne so desy

reth my soule to come to the. Alas whan shall I come to the fayre lord god. And in sayenge these wordes she made a crosse vpon her mouth. There were byshoppes prestes/ clerkes/ chanons/ & monkes with out nombre. And at the laste whan she herde her spowse Ihesu cryste whyche called her saynge. Arise & come to me my swete loue and fayre espowse/ for the wynter is passed/ she answered gladly. The floures ben shewed in our countre. And I beleue that I shall se the goodes in the realme of heuen of my lord Ihesu cryst. And thus she rendred her soule & passed out of this worlde/ and anone all the congregacyon of byrgyns/ made noo crye in wepyng as done the people of the worlde/ but redde deuoutly theyr psalter/ not onely vnto the tyme that she was buryed/ but all the daye and all the nyghte/ and wyth grete payne coude not Custochium her venerable doughter the byrgyn be withdrawen fro her. But she kyssed her and embraced her pyteously in wepyng the deth of her moder. And Ihesus wytnelleth that saint Maryne lefte not one peny to her doughter/ she had so gyuen almesse of all her grete richesse. Many gyue largely for goddes sake/ but they gyue not so moche but some abyde/ whan she was passed as sayd is. Her lippes ne her face were not pale. But was as reuerent to loke on as she had ben yet alyue. She was buryed in a sepulture in bethleem with ryght grete honoure/ by the byshoppes/ prestes/ clerkes/ monkes/ byrgyns & all the poore people of the countre whiche playned that they had loste theyr good moder/ that had nourysshed theym. She lyued in Rome holpyl. xxxiii. yere/ & in bethleem. xx. yere and all her aenge was liii. vii. monethes and. xx. dayes. Fro the tyme of Honoure the emperour of Rome. Whenne let vs praye to this holy woman that she praye for vs. ~~~~~

Here foloweth the lyfe of saynt Iulien the byshop/ and fyrst of the interpretacyon of his name. ~~~~~

Iulien is as moche to saye as Iulius/ synngynge/ & ana/ that is an hpe/ and therof Iulien as goynge to hpe thyns ges in synngynge. Or it is sayd Iulius that is as moche to saye as not wyse/ and anus that is olde/ for he was olde in the seruyce of god/ & not wyse in reputacyon of hym selfe. ~~~~~

Saynt Iulien was byshop of Cenanence. It is sayd that it was he that was sayd Symon the lepre whome our lord heled of meselyr & hadde Ihesu cryst to dyner. And after the ascensyon of our lord he was ordeyned of the apostles byshop of Emaus/ full of grete vertues. He appered to the worlde/ he reyled the deed men/ and after he ended his dayes in grete praysonge of god. Of this saynt Iulien some saye that this is he that pylgrymes & wayfaryng men call & requyre for good herborow/ bycause our lord was lodged in his hous/ but it semeth better that it is he that slewe his fader & moder ignorauntly/ of whome the hystory is here after. There was an other Iulien bozne in almayne/ whiche was of noble bygnage & yet moze noble in fayth & in vertue/ whiche for the grete desyre that he had to be martyr/ he offred hymselfe to the tyrantes where he had not forfayted. Now it hapned that Crispinus whiche was one of the gouernours of Rome sente to hym one of his ministrres for to put him to deth/ anone as the minstre came to hym/ he yllued out of his place & came tofoze hym & offred to hym to suffre deth. And his heed was smyten of/ and they toke the heed and shewed it to saynt feryell that was his felowe & sayd they wolde so do of hym/ yf he sacre

The lyfe of saynt Iulien.

died not / & because he wolde not obeye to them: they slewe hym and toke the heed of saynt Iulien & the body of saynt Ierrell and buryed them bothe in one pytte. And a grete whyle after saynt Hamertyne bylshop of hyane foude the heed of saynt Iulien bytweene the hondes of saynt Ierrell as hole as it had be buryed that same daye Amonge the other myracles of saynt Iulien it is sayd that a deken toke al the whyte shepe that were of the chyrche of saynt Iulien / & the shepherdes defended them but he sayd to them that saynt Iulien ete neuer no moten. And anone after a feuer toke hym so grete and hote that he knowleged that he was of the martyr so byente and he dyde water to be caste on hym for to cole hym / & anone yssued out of his bodye such a fume and smoke / and therewith soo grete a stenche that all they that were present were constrained to flee / & anone after he dyed ¶ Another myracle happed of a man of a byllage / that on a sondaye wolde ere his londes / & whan he toke the share to make cleene his cultree. It cleued to his honde / & two yere after at the prayer of saynt Iulien in the chyrche he was heled. ¶ There was an other Iulien whiche was brother to one named Iulie. These two brethren wente vnto the emperour Theodose: whiche was a very cristen man and they prayed hym that they myght destroye all the ydolles that they myght fynde / and that they myght edifye chyrches / whiche thinge the emperour graunted them and wrote that all men sholde obeye them and helpe theym vpon payne to lose theyr hedes. Now it happed that they edifyed a chyrche / & all men by the comaundement of the emperour obeyed and helped them. It happened that there were some men that ladde a cartte whiche sholde passe by / and thought how they sholde do & passe wout a restyngge for to helpe them / they thought

that one of them sholde lye on the cartte as he were deed. And therby they wolde excuse them and soo they dyde / & hadde hym that lay in the cartte to holde his eyen close tyll they were passed the paas. And whan they came in the place where they edifyed the chyrche Iulien and Iulie his brother sayd to them. My sones tary a whyle and come helpe vs to werke / they answered & they myghte not. For they carped a deed man. Saynt Iulien sayd to them. Why lye ye so. They answered. Syr we lye not / it is soo as we saye to you. And saynt Iulien sayd to them / so it mote fall to you as ye saye. And anone they droue forth theyr oxen / & passed forth. And whan they were passed a lytel they called theyr felowe that he sholde aryse / & dreyue forth the oxen for to go the faster. And he answered not one worde / & they called hym agayne an hye and sayd arte thou out of thy wytte / aryse and dreyue forth the beestes / and he moued ne spake not one worde. They wente by & dyscouered hym and founde hym deed / as saynt Iulien had sayd to them. Than toke theye such a drede & fere that after that they ne none other that herde of the myracle durste lye noo more tofore the holy sersuaunt of god. Another Iulien there was that slewe his fader & moder by ignoraunce. And this man was noble & yonge and gladly wente for to hunte. And on a tyme amonge al other he foude an herte whiche returned towarde hym / and sayd to hym / thou hunttest me that shall slee thy fader & moder herof was he moche abashed and aferde / & for drede that it sholde not happen to hym / that the herte had sayd to him he wente pryuely awaye that no man knewe therof and founde a prynce noble and grete to whome he put him in seruyce / and he proued soo well in batayll & in seruyces in his palays / that he was so moche in the prynces grace that he made hym knyght.

And gaue to hym a tyche wydowe of a cas-
sell / & for her doware he receyued the cas-
sell. And whan his fader & moder knewe
that he was thus gone / they put theym in
the waye for to seke hym in many places.
And so longe they wente tyll they came to
the castell where he dwelled / but than he
was gone out / & they foude his wyfe. And
whan she sawe them / she enquired dyly-
gently who they were: and whan they had
sayd and recounted what was happed of
theyr sone / she knewe verely that they we-
re the fader & moder of her husbonde. And
receyued them moche charitably / & gaue
to them theyr owne bedde. And made an
other for her selfe. And on the morowe the
wyfe of Iulien wente to the chyrche. And
her husbonde came home whyles she was
at the chyrche. And entred in to his cham-
bze for to awake his wyfe & he sawe tway-
ne in his bedde / and had wende that it had
ben a man that had layen with his wyfe.
And slewe them bothe with his swerde / &
after wente out & sawe his wyfe comynge
fro chyrche. Than he was moche abashed
and demaunded of his wyfe who they were
that laye in his bedde. Than she sayd that
they were his fader and his moder whiche
had longe sought hym. And she had them
layde in his bedde. Than he swooned and
was almoost deed / and began to wepe byt-
terly & crye. Alas sayth that I am / what
shall I do that haue slayne my fader and
moder. ¶ Now it is happened that I sup-
posed to haue eschewed. And sayth to his
wyfe adieu. And fare well my ryght dere
loue. I shall neuer reste tyll that I haue
knowlege yf god wyl pardon and forgyue
me this that I haue done and that I shall
haue worthy penaunce therfore. And she
answered / ryghte dere loue our lordz for-
bede that ye sholde goo without me / lyke
as I haue had Joye with you / soo wyl I
haue payne and heynnes. Than departed

they and wente tyl they came to a grete ty-
uer ouer whiche moche folke passed where
they edfyed an hospytall moche grete for
to herbozowe pooze people. And there doo
theyr penaunce in berynge men ouer that
wolde passe. ¶ After longe tyme saynt Ju-
lien slepte aboute mydnyght soze trauay-
led / & it was frozne & moche colde / and he
herde a voyce lamentynge & cryenge that
sayd. Iulien come & helpe vs ouer. And a
none he arose and wente ouer & foude one
almoost deed for colde / & anone he toke &
bare hym to the fyre & dyde grete labour
to chaufe & warme him. And whā he sawe
that he coude not be chaufed ne warme he
bare hym in to his bedde / and couered him
the best wyse that he myght. And anone af-
ter he that was so seke & appered as he had
be mesell he sawe all shynynge ascendynge
in to heuen. And sayd to saynt Iulien his
hoost. Iulien our lordz hath sente me to
the. And sendeth the worde that he hath
accepted thy penaunce. And a whyle after
saynt Iulien & his wyf rendzed vnto god
theyr soules & departed out of this worlde.
¶ In other Iulien there was but he was
ndo saynt / but a cursed man and was cal-
led Iulianus apostata. This Iulien was
fyrst a monke & shewynge outwarde spy-
nes of grete religyon and of grete holynes.
After that / that mayster Johan beleth res-
cyteth. There was a woman that had thre
pottes full of golde. And bycause the gold
sholde not be seen / she had put in þ mouth
of the potte abouen allhes / and deliuered
them to this Iulien tofore other monkes
for to kepe / whome she reputed an holy
man / but she sayd not to hym that they
were full of golde. Whan he had these pots
tes he loked what was therin / & he founde
that it was golde and toke it out all / and
fyllid them full of allhes and fledde with
all to Rome. And dyde soo moche that he
was of the counseyllours & gouernours of
m.ii.

The lyfe of saynt Iulien.

Rome. But the woman whan she wolde haue agayne her portres she coude not preue that she had deliuered to him in keepyng golde for she made no mencyon therof to fore the monkes. and therfore he reterneyed it / and procured with all thospyce of a consull of the gouernaunce of Rome. And after that he procured so moche that he was instytued emperor. Whyles he was yonge he was taught in the arte of enchauntement / and of the inuocacyons of fendes. And gladly he studyed and it pleased hym moche / & had with hym dyuers maysters of that science. ¶ How it happed on a day that his maystre was out / he began alone to rede the inuocacyons / and a grete multytude of fendes came aboute hym / and made hym aserde / and he made the sygne of the crosse / and anone they danysshed as waye. And whan his mayster was returned he tolde hym what was happened to hym / but his mayster sayd to hym / that al waye he had hated and fered that sygne. Whan than he was emperor he remembred therof / and bycause he wolde vse the crafte of the deuyl / ouer all where he foud the sygne of the crosse / he destroyed the same and persecuted crysten men / bycause that he knewe well that othewyse the fendes wolde not doo for hym. ¶ How it happed that he descended in to a relygion that is called Perseyde / and fro thens he sente in to thoccydent / a deuyl for to haue answer of that he sayd to hym. And this deuyl wente & abode .x. dayes in one place without meynge. Bycause there was a monk contynually in prayer nyght and daye. And whan he nyght not do he returned. ¶ Than Iulien demaunded hym where he had ben soo longe. He answered I haue ben in a place where I founde a monke nyght and daye praynge / and I supposed to haue troubled hym that he sholde no more praye / and all this whyle I coude ne

uer turne hym from his prayer / and thus I am returned without doyng any thyng. ¶ Than Iulien the apostata had grete indygnacyon / and sayd whan he came thider he wolde auenge hym of the monke. And whan he wente in to Perse / the deuyl les promysed hym that he sholde haue byctoyre of a cyte. The mayster of enchauntements / whiche deuyned by the deuyl for hym sayd to a crysten man what doth the symthes sone. He sayd that he made a sepulture for Iulien his mayster. And as it is redde in the hystoie of saynt Basylle he came in cesaree of capadoce. And saynt Basylle came ayenste hym and presented the lounes to hym / whiche he sente to hym & Iulien had grete indygnacyon of this gyfte. And for the byede he sente to saynt Basylle hape saynge. Thou haste sente to me mete for dombe beestes / therfore take this that I sende to the. Saynt Basylle sayd we haue sente to vs of that thou now syllest thy beestes with. Of whyche answered Iulien was wroth and sayd / whan I shal haue done in Perse I shal destroye this cyte in luche wyse that it shal be better ordeyned for to ere and sowe than people for to dwell in and the nyght sewyng saynt Basylle sawe in a byspon in the chyrche of our lady that a grete multytude of aungelles / and in the myddle of them a woman / beyng in a trone whiche sayd vnto them. Call to me mercury whome Iulien the apostata hath slayne whiche blasphemed me & my sone mercury was a knyght that for the fayth of god had be slayne of Iulien and was buryed in the same chyrche. Than anone mercury with all his armes that were kepte was present / and at the comaundement of the lady / he wente to batayll. Saynt Basylle awoke all aserded. And wente to the tombe where as the knyght was buryed in / and opened the se

pulcre but he founde nether bodyne ar-
mes. Therne he demaunded of the keeper
who had taken away the body / & he sware
that in the euen afore it was there. Saynt
Basyll after on the morowe retourned &
founde the body and the armures and the
spere all bloody. And anone came one fro
the batayll / whiche sayd that Iulien the
apostata and emperour was in the batayll
and thyder came a knyght vnknoen all
armed with his spere / whiche hardely smo-
te his hors with his spores and came vnto
Iulien the emperour and brandysshed his
swerde and smote hym thurgh the body &
sodeynly he departed and was neuer after
seen togyder. And yet whan he sholde dye
he toke his honde full of blode and caste it
in to the ayre saynge / thou hast baynquys-
shed man of galyle / thou hast ouercomen /
and in cryenge thus mysferably he espyred
and dyed in grete payne & was lefte with-
out sepulture of all his men / and he was
flayne of the prelers & of his skynne was
made to the kynge of Perles a vndercoue
rynge / & thus he dyed cursedly. ¶

¶ Here foloweth the lyfe of saynt
Ignacyen bysshop / & fyrst of the
interpretacyon of his name.

Ignacyen is sayd as one suffrynge
fyre and byennynge. for he was en-
braced & al espyred of the drynye & byen-
nyng loue of god. ¶

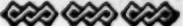
Saynte Ignacyen was dyscyppe of
saynt Iohn euangelyst. And was
bysshop of antioche / & after that as some
saye he sente a lettre vnto our lady / or an
epystle in this wyse vnto Marye the vyrgyn
that bare Ihesu cryste in her body. I
humble Ignacyen her seruaunt sende gre-
tynge. I that am yet a nouyse in the fayth
and dyscyppe to Ihesu cryst & to Iohn the


dere frende desire to haue of the some com-
forte and consolacyon of some good cun-
niment and techyng. For of Ihesus thy
sone I haue herde saye many meruaylles
of whiche I am enioyned to here onely of
the whiche hast ben alway in his company
I knewest well the secreete desires of hym
thou hast be playnly enformed: & they that
ben yet yonge in the fayth with me truste
moche to be endoctrined of the & endours-
med in theyr creaunce & byleue / lady god
salewe the and to this lettre answered the
glozyous vyrgyne Marye in this maner.
Ignacyen good dyscyppe of Ihesus & his
especial frende / the humble handemaide
of Ihesu cryste sendeth to the gretyng. I
doo the wete that all that Iohn hath sayd
to the of Ihesu cryst. And all that I haue
lerned of hym is true doctrine and thyng
certayne. So alwaye in good creaunce and
byleue & kepe fetmely the promelle of the
crysten fayth & do thy werkes accordyng
to the same. I shall come with Iohn for to
vysyte the and other crysten men with the
holde the alway well in the fayth & in good
werkes. And let no persecucion ne aduers-
sitye that I shalte suffre moue the fro thy
fayth ne from thy creaunce but haue solace
and affyaunce in Ihesu cryst thy sauour.
¶ This was thanswere of his lettre. Saynt
Ignacyen was a man ryght well lerned.
And the thyrde bysshop after saynt Peter
the apostle of the chyrche of antioche & mo-
che despyred to be a martyre for the fayth of
Ihesu cryst. It happed that Crapan whi-
che was emperour of Rome passed by an-
tioche / to whome Ignacyen shewed to hy
and blamed of this that he persecuted crys-
ten men / wherfore the emperour dyde him
to be taken & put in yrons & in that wyse
by .x. knyghtes to be ladde to come. There
he was presented tofore the emperour & all
the senatours of Rome & was constrained
by promelles / by menaces & by tumentes

The lyfe of saynt Ignacyen.

many grete and horryble for to adour the ydolles. Saynt Ignacyen shewed to them clerely that theyr goddes had ben theues / rybaudes & men abhominable & euill yfpe & that they were dampned in hell / & that they had ben in grete errour in this that of so cursed men they made theyr goddes / & worshypped deupples & had forlaken god whiche had made & created all the worlde and hys blessyd sone whych in humayne nature had redemed & sauēd the worlde. Synably after this that he had be turmented by fyre & by betyng / & pryson. Themperour dyde sende for the Romayns in a place & there dyde do set saynt Ignacyen and dyde do byyng thyder two lyons / for to deuour hym / but he had neuer drede for deth ne for other turmentes of whiche he had suffred many. But was alwaye comforted for to dye for the loue of Ihesu cryst & he sayd at the last. I am whete of Ihesu cryst / whiche ought to be groude bytwene the teeth of these bestes / by whiche I may be pure brede / for to be presented to my lord. And anone the lyons came & strangled hym / without terfge of his fleshe. O ony thyng hurtinge it / wherfore Crayan had grete meruayle & departed from the place. It is redde that saynt Ignacyen in all his turmentes & al the paynes of martyrdom that he suffred that his tonge neuer ceased to name the name of Ihesus / & whan they that turmented him demaūded him wherfore he named this name so ofte. He answered knowe ye for certayne that I haue in my herte this name wyrtē / & therfore I may not leue to name this name ofte / & by bycause herof whan he was deed they that herde these wordes opened his body / and drem out his herte & cut it open / and they foude wythin the name of Ihesu wyrtē with sayre lettres of golde / for whiche myracle many recepuēd the fayth of Ihesu cryst. On this saynt sayth saint Bernarde

The purgfyacyon of our lady

upon the psalme. Qui habitat. Saynt Ignacyen martyr of god gloruous is of grete mercyte / whiche was minstre to the dyscyples & Ihesus so moche loued / & in epistles the whiche he sente to the gloruous virgyn Marye / he salewed her as moder that had borne Ihesu cryst. And she resalewed him agayne / in sygne that he was a persone of grete honour / of grete dygnyte / & of grete auctoryte. The body of whom was honourably burped of crysten men / to the worship of Ihesu cryst / whiche is blessyd. In secula seculorum Amen. 

Here foloweth the Purgfyacyon of our lady. 

Distinquā impleti sunt dies purificationis marie secundū legem. Apostoli tulerunt iesum in hierusalem. Luce secundū do capitulo. The aūcyent lawe had his course vnto the tyme that god had suffred deth for vs / & whan he dyed on the crosse he sayd Johannis nono capitulo. Consummatū est. That is to saye. All thyng is fulfilled and endeth that hath be wyrtē of me whiche lawe he kepte durynge his lyfe as it is wyrtē. I am not comen for to breke the lawe in whiche he gaue vs example of humylyte / and of obedyence. Lyke as saynt Poule sayth / in lyke wyse our lady for to obey to the lawe / bare her swete sone Ihesu cryst vnto the temple of Iherusalem after the .xl. daye of his byrthe for to offre hym to god / & to gyue offryng for hym suche as that in lawe was ordeyned / & is to wete a payr of turtles or two doues was thoffryng of pooze folke / lyke as it is wyrtē. Our lord whiche in all caas came to make our sauacyon / dayned not onely to humble himselfe & descende fro his realme and became man mortall semblable to vs Also he dayned to be borne of a pooze woman. And was pooze for to enryche vs &

drawe vs out of þis miserie of this worlde
 to the rychele perruuable & we that ben
 poore bycause of our synne. & without ry-
 chelles of good vertues. So moche shol-
 de we come & be at the feest of our lord / we
 sholde offre to hym þe wyche by the offryn-
 ge is sygnified the doune whiche is of her
 nature symple & without gall & the turtle
 naturally chaste. for whan she hath lost her
 make she wyll neuer haue other make / &
 with that she take þe wepyng for her son-
 ge / we ought to offre to our lord in ste-
 of two dounes one symple wyll & a good
 intencion without retepnyng in our her-
 te ony galle of angre. or of hate towarde
 our neyghbour. for as our lord sayth / yf
 thynne eyen be symple / all thy werkes shall
 be in lyght. And herof sayth saynt Johan
 the euangelyst in the apocalyps. The cyte
 ne deth no sorow ne mone to shyne in it / for
 the clerenes of god shall enlumyne in it / &
 his lanterne in lames / the lambe is the
 lyghte / by the lambe whiche is symple / is
 sygnified to vs a symple conspience and
 ryght wys whiche maketh true Iugement
 of the intencion. for all werkes ben good
 or euyl. If they be done in euyl intencion
 or by pprocetse / they ben without profyte.
 Lyke as sayth Ihesu cryst / yf thynne eyen
 ben euyl / all thy body shall be derke / by
 the eye is vnderstonde the intencion with
 goodnes symple & debonayrte sygnifyeth
 the doune / we ought also to offre a payre
 of turtles to our lord / that is for to save a
 chaste lyfe. And a very intencion to leue
 our synnes / the whiche is sygnified to vs
 by the chastite of the turtle. And by her
 wepyng / the contricion. As Bede sayth
 Contricion ought to begyn in dyede and
 ende in loue. for the soule saythfull whan
 she remembreth her synnes in her consp-
 ence / she wepeth for the dyede of the pay-
 nes of hell that she hath deserued / & thus
 offreth she to god a turtle. And whan she

hathe wepte there cometh to her an hope
 to haue mercy and pardon of her synnes.
 And this hope conceived of dyede in hym
 & loue of god so serue and to be in his com-
 pany. So that that soule that ought to
 synge wepeth for iouer / whiche hath deli-
 uered her so longe fro the peryles & mys-
 eries of this worlde / & for to come to the swete
 company of our lord. And thus offreth
 she that other turtle in wepyng with Da-
 uid the prophete the longe prygyng /
 that she hath made in the mys-eries of this
 worlde sayng. *Deu me quia incolatus me-
 us prolongatus est.* for whan she begyn-
 neth to thinke after the Joyous company
 of aungelles and of the soules that ben in
 heuen. And what Joye and deuyte that
 they haue in the ouer desyre syght of our
 lord. Than all the worlde greueth them.
 And desyreth to be deliuered fro the fea-
 tes of the body for to go in to the company
 of these holy soules. And also that saynt
 Symeon whiche by reuelacion of the ho-
 ly ghoost came in to the temple of Iherusa-
 lem in the same houre that the blesyd byr-
 gyn brought her dere sone for to offre hym
 And the holy ghoost had shewed to hy that
 tofore that he shold dye corporally he shol-
 de se Ihesu cryst come in to the crch / the
 whiche byrth he knewe longe before to be
 shewed by the prophetes. And whan he
 sawe Ihesu cryst brought in to the temple
 anone he knewe hym by the holy ghoost / to
 be very god and very man / and toke hym
 bytwene his armes and sayd. *Myr lord*
god let thy sergeant and seruant from
hens forth be in peas. and suffice that after
this reuelacion shewed to me. I may de-
parte and depe / for to be deliuered from
the euyles of this worlde. for myne eyen
corporall and sperrytuall hath seen thy bles-
yd sone Ihesu cryst / whiche shall saue the
creatures humayne from theyr synne / the
whiche thou hast made reddy and ordeyned

The Purgycacyon of our lady

tofoze the face of al creatures humayne. For to be lycht to all people by his doctryne to enlumyne and to take awaye all darkenesles / that is to saye of theyr ydolatre. ¶ After this that Plave the prophete hath prophesyed of hym. Populus gentium qui ambulabat in tenebris &c. The people of gentylles or paynems whiche walked in darkenesse to worshyp ydolles & deuylls for very god / sawe a grete lychte / whan they yssued from theyr synnes by the doctryne of Ihesu cryste whiche came also to the gloze of the Jewes. For they receyved his lycht bodely lyke as was promysed them. But the wytnesse of the prophetes by whiche they myght glozifye them of this that theyr ryghtfull kynge was bozne amonge them and conuersted bodely in theyr countree. And saynt Symeon sayd. Nunc dimittis seruum tuum domine. &c. Syr let thy seruaunt in peas. After thy worde for my eyen haue seen thy helth whiche thou haste made redy tofoze the faces of all people that is lychte to the reuelacyon of paynems. And to the gloze of thy people of Istrate. Ihesu cryste is called peas / helth / lycht / and Joye. Peas by cause he is our moyn and our aduocate. Helth / for he is our redemer / lycht / for he is our enfourmer / and gloze / for he is our gouernour. ¶ This feest is called Candel masse / and is made in remembraunce of thosstrynge that our lady offred in the temple as sayd is. And euerythe bereth this daye a candell of waxe byrennyng whiche representeth our lord Ihesu cryste. Lyke as the candell byrennyng hath thre thynges in it / that is to wete the waxe / the weyke / and the fyre / ryght soo ben thre thynges in Ihesu cryste / that is the body / the soule / and the godhede. For the waxe whiche is made of the bee purely without compayne and myxcon of one bee with an othet / sygnifyeth the body of our lord Ihesu

in cryste. And the fyre of that candell sygnifyeth the byrennyng of Ihesu cryste / whiche enlumyneth all creatures / and therfore yf we wyll appere in this feest tofoze the face of god pure and acceptable / we oughte to haue thre thynges in vs / whiche ben sygnified by the candell byrennyng / that is good dedes true sayth / with good werkes. And lyke as the candell without byrennyng is deed. Ryght so sayth is deed without werkes as saynt James sayth. For to be true in god without obeyenge his commaundementes profyte noo thyng. And therfore sayth saynt Gregoie. The good werke ought for to shewe without forth / that the entencyon abyde good wythin forthe the herte / wythout sechynge wythin ony hayne gloze to be allowed and prayrd. And by the fyre is vnderstonen charyte. Of whiche god sayth. I am comen to put fyre in the erth. ¶ This feest is called the purgycacyon of our lady / not for that she had nede ne ought make her purgycacyon. For she was pure and cleane without haunyng of ony tatche of deedly synne ne benyall. Lyke as she that hadde without compayne of ony man. By the vertue of the holy ghost conceyued the sone of god / and was deliuered without lesynge of her byrggnyte. So she came with her blesyd sone at the fortyth daye after his natiuite for to obeye the commaundement of the lawe. After the maner of other women / whiche had nede of purgycacyon. ¶ And also for to shewe to vs the example of humylyte he is very humble that is worthy to be prayrd for his vertues. This glorious lady is quene of heuen and lady of all gelles. Neuertheles she is pure & humble amonge the women / lyke as a pooze woman without makynge ony semblaunt of her humylyte / ne of the hie mageste of her sone. Wherof saynt Bernarde sayd in this maner. O who maye make vs to vnder

Honde glorious lady the thoughte of thy
 herte that thou haddest amonge the setyng
 so that thou maifest to thy blestyd sone in
 gyngynge hym souke / in laperige dowlone &
 keypynge / whan thou sawe a lytell chyld
 of the bozme on that one parte / and of the
 other syde / thou knewest hym to be god al
 myghty / and now thou byleuest and seest
 him create that had created all the world
 how thou seist hym feble as a chyld: whi
 che is all myghty and all puyssaunt. Now
 thou seest hym that all the world fedeth
 And now þu seest hym not spekyng that
 made man and speche. O who sholde con
 fesse here vpon the secretes of thyn herte
 how sauoured thy courage whan thou hel
 dest thy chyld bytwene thyn armes / who
 me thou loudest as thy lord / & kyssedest
 hym as thy sone / who sholde not merueyle
 of this myracle whan a byrgyn and a cle
 ne mayden had enfaunted and chylded / her
 maker and lord of all the world. Unto
 hym let vs adresse our thoughtes and en
 brace we thys chyld of one very byleue /
 whome we ought to loue / bycause he had
 humbled hymselfe for vs / and to doubte
 hym / bycause he is our Iuge & our lord.
 Unto whose comaundementes we ought
 to obserue and obeye / yf we wyll be saued.
 ¶ We rede an ensample of a noble lady /
 whiche had grete deuorpon in the blestyd
 byrgyne Marye / and she had a chapell in
 whiche she dyde doo saye masse of our lord
 dayly by her chapelayne. It happened
 that the daye of the purification of our la
 dy her chapelayne was out / so that the la
 dy myght that daye haue no masse / & she
 durste not go to an other chyrche / bycause
 she had gyuen her mantell to a poore man
 for þu loue of our lady. She was moche so
 rowfull bycause that she myght not here
 masse. And for to make her deuorpons she
 wente in to the chapell / and tofore the al
 ter she kneled dowlone for to make her pray
 ers to our lady. And anone she fell a slepe

in whiche she had a byrpon. ¶ And her sa
 ued that she was in a chyrche / and sawe
 come in to the chyrche a grete compaigne
 of byrgyns / tofore whome she sawe come
 a ryght noble byrgyn crowned ryght pre
 ciously. And whan they were al sette eche
 in oydre came a compaigne of ponge men /
 whiche sawe dowlone eche after other in oyd
 dre. Lyke the other / after entred one that
 bare a burthen of candelles. And depars
 red them to them about fyrste / and soo to
 eche of them by oydre he gaue one. And at
 the laste came this man to this lady afore
 sayd and gaue to her also a candell of waxe
 The whiche lady sawe also come a priest a
 deken and a subdeken all redressed goyng
 to the altar / as for to saye masse. And her
 semed that saynt Laurence & saynt Wylm
 cent were deken and subdeken / and Jho
 su cryste the priest / and two aungelles bes
 yngynge tofore theym candelles. And two
 ponge aungelles began the introite of the
 masse / & all the compaigne of the byrgyns
 songe the masse / and whan the masse was
 songe vnto the offryng. Her semed that
 that byrgyne soo crowned wente tofore.
 And after al the other folowed and offred
 vnto the priest knelyng moche deuouly
 theyr candelles. And whan the priest ta
 ryed for this lady that she sholde also ha
 ue comen to the offryng. The glorious
 quene of byrgyns sente to her to saye that
 she was not curteys for to make the priest
 so longe to tarpe for her. And the lady an
 swered / that the priest sholde procede in
 his masse forthe. For she wolde kepe her
 candell and not offre it. And the glorious
 byrgyn sent yet ones to her. And she sayd
 that she wolde not offre her candell. The
 thyrde tyme the quene sayd to the messen
 ger / god and praye her that she come and
 offre her candell / or elles take it from her
 by force. The messenger came to this lady
 and bycause in noo wyse she wolde not co

The lyfe of saynt Blase

me and offre by her candell / he sette hon-
de on the candell that this lady helde / and
drew fast. And so longe he drew & haled
that the candell brake in two peces. And
the one halfe abode styl in the honde of the
lady aforesayd / whiche anone awoke and
came to herselfe. And so she the pece of the
candell in her honde. Wherof she moche
meruaylled & thanked our lord & the glo-
rious virgyn Marye deuoutely / whiche
had suffred her that daye not to be wyth
out masse. And all the dayes of her lyfe af-
ter she kepte that pece of that candell mo-
che preciously lyke an holy relique. And
all they that were toched therewith were
guarished / and heled of theyr maladies
and syknes. Let vs praye than humbly
vnto the glorious virgyn Marye / whiche
is comforte to them that forsake theyr syn-
nes that she wyl make our peas to her bles-
syd sone / and impetere and gete of hym re-
myssyon of all our synnes. And after this
lyfe to come to the glozpe & Joye of heuen
To the whiche byngge vs the fader / the so-
ne / and the holy ghoist. ~~~~

Here foloweth the lyfe of saynt
Blase / and fyrst of his name.

Blase is as moche to saye as glosyn-
ge. Or it is sayd as belacius of bela
whiche is habyte / and thus he is sayd glosynge by
the swetenesse of his worde / meke by p has-
bete of vertues / and lytell by humylyte of
maners and of conuersyon. ~~~~

Saynt Blase was soo swete / holy &
humble in maners that the crysten
men of capadoce of the cytee of Sebaste /
chose hym for to be a bysshop. The whiche
whan he was bysshop sawe that dyocles-
syan the imperour made so many persecus-
cyons to crysten men & saynt Blase sought

& wolde dwell in an hermytage in a byche
In whiche place the byrdes of heuen brou-
ght hym mete for to ete. And it semed to
hym that they came to serue hym & accom-
pany hym / and wolde not departe fro him
tyll he had lyfte by his honde and blessed
them. And also syke men came to hym and
anone were cured and heled. Now it hap-
ped that the pryncce of this rygion sent his
knyghtes for to hute / and they coude take
no thyng: but by aduenture they came vnto
the deserte place where saint Blase was
where they founde grette multytude of be-
stes whiche were aboute hym of whom they
coude take none / wherof they were al abas-
shed / and shewed this to theyr lord. The
whiche anone sent many knyghtes for hym
And commaunded to byngge hym & all the
crysten men with hym / & that nyght Ihesu
cryste appered to hym thys / whiche
sayd to hym. Arise by & make to me sacres-
fyce. Loo here ben the knyghtes that come
to seche the at the commaundement of the
pryncce / & the knyghtes sayd to hym / come
out fro this place / the presydent called the.
And saynt Blase answered my sones ye be
welcome. I see nowe well that god hath
not forgotten me. he wente with them and
continually preched / & dyde many myra-
cles tofore them. There was a womā that
had a sone dyenge / in whose throte was a
bone of fylle the thwart / whiche enstrangled
hym and she brought hym tofore his fete /
praynge hym that he wolde make her sone
hole. And saynt Blase put his honde vpon
hym & made his prayers to god that this
chylde & all they that demaunde benefetes
of helthe in his name that they shoulde be
holpen & opteyne it / & anone he was hole &
guarished. An other woman there was
that was pooze whiche had a swyne / whys-
che the wolfe had bozne awaye / & she hum-
bly prayed to saynt Blase that she myght
haue agayne her swyne. And he began to

smyle and sayd. Good woman angre the
 not / for thou shalte haue thy swyne. And
 anone the wolfe brought agayn to the wo
 man whiche was a wydowe her swyne / &
 anone after he was entred in to the cytee /
 the prynce comaunded to put hym in pry
 son. And after an other daye he made hym
 to come tofoze hym / whome he salewed by
 fayre wordes saynge to hym. Be þe Joye
 full Blase the frende of god. Saynt Blase
 answered to hye / be ye Joyous ryght good
 prynce / but call not them goddes whome
 thou worshyppest but sendes. for they ben
 delyuered to fyre perdurable with theym
 that serue and worshyp them. Than was
 the prynce moche wrothe / & made to bete
 saynt Blase with staues / and after to put
 hym in pryson. Than sayd saynt Blase. O
 madde man wenest thou by thy tourmens
 tes and paynes to take away from me the
 loue of my god whome I haue with me &
 is my helper. And whā this good widowe
 whiche by saynt Blase had recouered her
 swyne herde herof / she stowe it / & the heed
 and the fete with a lytell byrde and a can
 dell she brought to saynt Blase & he than
 ked god and ete therof. And he sayd to her
 that euery yere she sholde offte in his chyr
 che a candell. And knowe thou that to the
 and to all them that so shall do shall well
 happen to them. And soo she dyde all her
 lyfe / and she had moche grete prosperyte.
 ¶ After this that the ryght cruell prynce
 had brought hym tofoze his goddes / & in
 noo wyse myght make hym enclyne for to
 adour to theyr goddes / he made hym to be
 hanged on a gybet / and his body to be toz
 ne with combes of yren. And this done he
 was rempfed agayne to pryson. And there
 were. vii. women that sewed hym whiche
 gadzed by the droppes of his blode / whys
 che women anone were taken / & constray
 ned to sacrefyce to theyr goddes / the whis
 she sayd. If thou wylte that we worshyp

thy goddes and that we do to them reues
 rence / sende them to the water / to washe
 and make cleue theyr bysages / to the ende
 that we may more clenlyer worshyp them
 Than the prynce was ryght gladde and
 Joyous / & anone sente them to the water
 And the women toke theym and threwe
 them in the myddle of the stagne or ponde
 and sayd. Now shall we se yf they be gods
 des. And whan the prynce herde this / he
 was out of his wytte for angre. And smote
 hymselfe all wroth saynge. Wherfore re
 tained not ye our goddes that they sholde
 not haue thowen theym in the botome of
 the water. The mynystres answered thou
 spake shrewedly to the women & they cast
 them in to the water / to whome the wo
 men sayd. The very god may not suffre
 iniquyte ne fallnes / for yf they had ben ve
 ry goddes they had well eschewed þe they
 had not be thowen there / & had seen what
 we wolde haue done. Than the tyraunte
 became wroth / & dyde to make redy there
 leed molten and yren combes / and seven
 cotes of yren byrenninge as hote as fyre on
 that one syde. And that other he dyde doo
 bynge smockes of linnen cloth / and sayd
 to them that they sholde chese whiche they
 wolde / & one of them that had two smalle
 chyldren ranne hardely and toke the smoc
 kes of linnen clothe & threwe them in the
 fourdaye / for to goo after herselfe yf she
 had faylled. And the chyldren sayd to the
 moder leue vs not after the / but ryght swe
 te moder lyke as thou hast nourysshed vs
 with thy mylke / so replenysshe vs with the
 realme of heuen. Than the tyraunt dyde
 do hange theym / and with hokes and cors
 chettes of yren dyde do tere theyr flesshe &
 all to rente it. Of whome the flesshe was
 as whyte as snowe / & for blode they gaue
 out mylke. And as they suffred these grete
 turmentes / thafigell of god descended fro
 heuen & comforted them / & sayd to them /

The lyfe of saynt Blase

haue ye no drede / the werker is good that well begynneth & wel endeth / & who deserueth good rewarde shall haue Joye. And for his werke complete he shall haue his meryte / and for labour he shall haue reste / and that shall be the rewarde. Then the tyraunt dyde doo take them downe / and dyde doo throwe them in to the brennyng ge furnays / whyche women by the grace of god yssued out without takynge harme. And the fyre was extyncte and quenched. And the tyraunt sayd to them. Now leue ye your arte of enchauntement / & adoure ye our goddes / and they answered do that thou haste begon / for we be now called to the kyngdom of heuen. Then he comaunded that they sholde be byheded. And whā they sholde be byheded they begā to adour god knelyng on theyr knees saynge. Lord god whiche hast departed vs fro derkenelles and in to this swete lyght hast brought vs / and of vs hast made thy sacrefyce receyue our soules and make vs to come to the lyfe perdurable. And thus had they theyr hedes smyten of. And syth theyr soules wente to heuen. After this the prynce made saynte Blase to be broughte tofore hym & sayd to hym. Hast thou now worshypped our goddes or not. Saynt Blase answered / ryghte cruell man I haue noo drede of thy menaces: do what thou wylte I delyuer to the my body hole. Thenne he toke hym and dyde hym to be cast in a ponde / & anone he blessyd the water. And the water dryed all awaye. And soo he abode there saufe. And thenne saynt Blase sayd to hym / yf your goddes ben very and true goddes let them now shewe theyr vertue and myght / and entre ye hyther. Thenne there entred in to it. lxxv. persones / & anone they were drowned. And an eagle descended fro heuen / and sayd to saynt Blase. Blase goo out of this water / & receyue the crowne that is made redy of god for the. And

The lyfe of saynt Agathe.

whan he was yssued out of the ponde / the tyraunt sayd to hym. Thou hast determyned in alle maners not for to adoure our goddes. To whome saynt Blase sayd / poore captyf knowe thou that I the seruaint of god / and I adoure not the fendes as ye do. And anone the tyraunt dyde do smyte of his heed. And saynt Blase prayed to our lord tofore his deth / that who soeuer desyred his helpe for the infyrmyte of the throte / or requyred ayde for any other sykkenesse or infyrmyte sh he wolde here hym and myghte deserue to be guarished and heled. And there came a boys fro heuen to hym saynge that his petcyon was graunted / and sholde be done as he had prayed. And than wyth the two lytell chyldren he was byheded / aboute the yere of our lord de thre. C. lxxvii.



Here begynneth the lyfe of saynt Agathe / and fyrst the interpretation of her name.

Agathe is sayd of agnos / whiche is as moche to sape as holy: and theos that

is god / that is to sape the saint of god. And as Crisostome sayth thre thynges make a man holy / whiche thre were petytely in her / that is clenness of herte / the presence of the holy ghost / and plente of good maners. Or she is sayd of a whiche is to sape wytre / & of geos / erthe / & of theos god as goddesse without erth that is wout erthly loue. Or she is sayd of ana / that is to sape spekyng / and of that / that is petytely that is that she was well spekyng and ad

complyshynge moche perfyte/ and that appereth well in her answers. O she is sayd of gaath that is seruyce / and thaas souerayne/whiche is a souerayne seruyce/ And bycause she sayd that seruage is souerayne noblesse / or she is sayd of ge. that is solempne / and of thau that is perfectyon. for the perfectyon was ryghte solempne. Lyke as it appered by the aungelles that buryed her.

Saynt Agathe þ virgyn was ryght fayre noble of body and of herte / & was ryche of goodes. This glayous byrgyn serued god in the cytee of gathanence ledynge a pure & holy lyfe. Quincian the prouost of Cecyle beyng of a lowe lygnage was lecherous / auarycous / & a mescreant & paynem / & for to accomplysh his euill desyres flesshely & to haue ryches dyde do take saynt Agathe to be presented and brought tofore hym. And began to be holde her with a lecherous syght / & for to haue her hymselfe / he wolde haue enduced her to make sacrefyce vnto the ydolles / & whan he sawe her ferme in her purpose / he put her in the keepinge of a woman named Astrodylle whiche had .ix. doughters ouerfowle lyke vnto the moder. This dyde he for to enduce saynt Agathe to do his wyll within .xxx. dayes. Astrodylle & her doughters entreated the holy byrgyn to consent to the wyll of the prouost / & somtyme they made to her grete promyses of temporall goodes & of grete eases / & somtyme they made to her menaces of greuous turmentes to suffre and grete paynes. To whiche saynt Agathe answered frely. my courage & my thought is so fermely founded vpon the ferme stone of Ihesu cryst / that for no payne it may not be chaunged. your woordes ben but wynde / your promyses ben but rayne / and your menaces ben as ryuers that passe. And how wel that al these

thynges hurte at the foundement of my courage / yet for that it shall not moue. In this maner answered she / & allwaye wepte in makynge her prayers & moche grete desyre had she to come to Ihesu cryst by maytydom & by turmentes / whan Astrodylle sawe well that in no wyse she shoulde be moued / she went to the prouost Quincianus and sayd to hym. Soner shoulde the stones were soft & turne yren to soft leed / than turne the courage of this mayden or take fro her the crysten fayth. I and my doughters haue done none other thyng / thys nyght ne daye / one after an other / but to labour how we myght turne her herte to your consentynge. I haue promysed her in your name / your precyous adourmentes / clothes of golde houses londes townes seruantes and grete meynes / & all these she dyspyllyeth & reputeth them as no valewe. Whan Quincian herde this / anone he made her to come tofore hym in Iugement / and demanded her of her lygnage. And at laste he wolde constrayne her to make sacrefyce to the ydolles. And saynt Agathe answered that they were noo goddes / but were deuylls that were in thyddolles made of marble & of wood and ouergylte. Quincianus sayd these one of two / or do sacrefyce to our goddes / or þ shalt suffre payne & turmentes. Saynt Agathe sayd þ sayest that they be goddes / bycause thy wyf was suche one as it was venus the goddesse / and thou thyselfe as Iuppter / whiche was an homycyde and euill. Quincianus sayd it appereth well that thou wylte suffre tourmentes in that thou sayest to me bylanye. Saynt Agathe sayd. I meruaylle moche that one soo wyse a man is suche a sole be come that þ sayest of them to be thy goddes / whose lyfe thou ne thy wyfe wylt folowe. If they ben good I wolde thou and thy wyfe folowe vnto theym. And yf thou refuse theyr lyfe. Thenne arte thou of one

The lyfe of saynt Agathe

accomde with me. Saye than they be euill
 and foule / and forsaue theyr luyng / and
 he not of suche lyfe as thy goddes were.
 Quincianus sayd / what goost thou thus
 baynely spekyng / make sacrefyce to the
 goddes / or yf thou do not I shal make the
 to dye by dyuers turmentes. Saynt Agathe
 the abode ferme and stable in the faythe.
 Thenne Quincianus dyde do put her in a
 derke pyson / and she wente also gladly &
 with as good wyll as she had ben prayed
 to go to a weddyng. On the morne Quin-
 cianus made her to be brought tofoze him
 in Iugement / & sayd to her. Agathe how
 arte thou aduysed for thy helthe. She an-
 swered. Cryste is my helthe. Quincianus
 sayd. Renye cryste thy god / by whiche thou
 mayst escape thy turmentes. Saynt Aga-
 the answered. Naye but renye thou thyne
 ydolles whiche ben of stones and of wood
 and adoure thy maker that made heuen &
 erth. And yf thou doo not / thou shalte be
 tourmented in the perpetuall fyre of hell.
 Than in grete yre Quincianus dyde her
 to be drawen and stratched on a tree & tur-
 mented and sayd to her. Refuse thy bayne
 oppynyon and that thou hast / & thou shalte
 be eased of thy payne. And she answered.
 I haue as grete dileccyon in these paynes
 as he that had founde grete tresour. And
 lyke as þ whete may not be put in the gar-
 ner vnto the tyme that the chaffe be beten
 of. In lyke wyse my soule may not entre
 in to the realme of heuen / but yf thou well
 tourmented my body by the mynistres.
 Than Quincianus dyde her to be turmen-
 ted in her brestes and pappes & comaun-
 ded that her brestes and mamelles sholde
 be drawen & cutte of / whan the mynistres
 had accomplyshed his commaundement
 Than saynt Agathe sayd. Ouer felon and
 cruell tyraunt hast thou no shame to cutte
 of that in a woman whyche thou dydeste
 souke on thy moder / & wherof thou were

nouryshed / but I haue my pappes hole
 in my soule / of whiche I nouryssh all my
 wyttes / The whiche I haue ordeyned to
 serue our lord Ihesu cryste syth the begyn-
 nyng of my yowth. After Quincianus dy-
 de do put her in pyson / & comaunded that
 none sholde entre for to hele her. ne none
 shold gyue to her mete ne drynke. & whan
 she was fast closed in the pyson / there ca-
 me an auncyent noble man & tofoze hym a
 chyld / beryng a lyght and dyuers oyme-
 mentes in his hond. This noble man sayd
 that he was a surgyn / & in comfortyng
 he sayd / how well that the tyraunte hath
 turmented the bodely. Neuertheles thou
 haste moze turmented hym in his herte by
 thy answeres. I was there whan he made
 thy pappes to be cutte of / & sawe how I
 myght well hele theym. Than sayd she I
 knewe neuer of medycyne corpozall and it
 were shame to me to take it now that whi-
 che. I haue auowed and kepte to my lord
 syth myne infancye / yet I shall kepe it yf
 it please hym. Chauncyent noble man an-
 swered. I am also crysten and a good map-
 stre & leche / be not a shamed / thou arte an-
 cyent and of grete age. And she answered
 wherfoze sholde I be a shamed how well
 that I be a ponge mayde / neuertheles my
 body is degeted by the turmentes that the
 woundes suffre no thyng to entre in to my
 thought wherof I sholde be ashamed and
 not for that. I thanke the fayre fader þ
 arte so diligent to hele me / but knowe that
 my body shall receyue no medycyne of no
 man. And this noble man sayd / wherfoze
 suffrest þ not me / that I may hele & guar-
 ryll the / she sayd bycause I haue Ihesu
 cryste my sauoure whiche with a woorde
 heleth all / and yf he wyll he may hele me
 and the good man simplyng sayd / and he
 hath sente me hyther for to hele the. I am
 his appostle / and knowe verily that thou
 arte holy in the name of hym / & anone the

pettycon but not the seconde requyt. for
he dyedde þ he wolde haue despyred aboute
some worldly occupacyon of secular thynges
of whiche he wolde not gladly entre-
mete. & wente his way & departed but at
the last as baynquysshed by the prayers of
the kinge he graunted hym. And thus than
as he baptysed the chyldre w a clere voyce.
& anone answerynge the chyldre sayd & an-
swered Amen. And after the kinge promo-
ted hym to be bysshop of sence. & whan he
sawe that the worde of god in predicacyon
was despyled & not set by he wente in to
gascoyne / where he sawe a Jugelet mo-
ked his wordes. The sence toke hym and
with his owne teeth he tare hym / & confes-
sed that he had done iniurye to the persone
of god / & anone dyed myserably. Now it
happened on a tyme that he wellshed his hon-
des / and a bysshop made the water to be
kepte / of whiche water a blynde man had
his syght agayne. It happed that in that
place by the wyll of the kynge he wold ede
a monasterye of monkes. Than a bys-
hop that was of the nexte cyte toke it gre-
uously & was moche angry therwith / and
comanded his seruautes to caste hym out
or elles they sholde sler hym / & anone they
came to hym and sayd to hym in gyle and
in treason / that he sholde go with them &
they wolde shewe to hym a place apte and
good / & water ynough / for to edefye vpon
a monastery for monkes / & he that knewe
theyr malyce & theyr euyl purpose wente
with them vnto the toppe of an hye moun-
tayne where as they wolde haue slayne hy
And he despyred moche the martyrdom for
the loue of our lord / and for to come in to
his company. But anone sodenly descen-
ded from heuen suche a tempest of rayne &
of orage that it couered all the mountayne
soo moche that that one coude not se that
other: and suppoled to haue dyed sodenly
And they fell downe to the erth on theyr

knees praynge hym to pardon them / and
that they myght departe thens a lyne. for
whome he put hymselfe to prayer & anone
the storme was appeased & the wyndes sate
they wente vnto theyr place. And saynt
Amande thus escaped fro this peryll and
many other myracles he shewed & dyde in
honoure of our lord / & spoysshed in holy
vertues his lyfe and departed out of this
worlde in the tyme of Heraclius the em-
perour aboute the yere of our lord. vi. C. lvi.

There foloweth the lyfe of saynt Vedast.

Saynt Vedaste was ordeyned bys-
hop of arras by the honde of saynt
Remygge. And saynt Vedaste was of mo-
che grete holynes and ciennesse. for whan
he came to the gate of arras he founde the-
re two poore men of whome that one was
lame / & that other blynde. These two po-
re men demaunded of hym some almesse.
And saynt Vedast answered to them & sayd
I haue neyther golde ne syluer but this þ
I haue I gyue to you. Therinne he made
them both hole by the vertue of his prayer
It happed on a tyme he came in to a chur-
che destroyed & foude there a wolfe amonge
the bulshes. And he comanded him that
he sholde go his waye / & anone he obeyed
to hym & fledde / so that syth that tyme he
was not seen. At last whan he had conuer-
ted moche people by his worde & predyca-
cyon to the fayth of god. And also by good
ensamples shewed evidently to the people
in the fortyth yere of his bysshopryche. He
sawe a doune of fyre that came fro heuen
to his hous / and by that he vnderstode well
that he sholde synnyse & passe out of this
worlde / and so he dyde. for he dyed anone
after aboute the yere of our lord. v. C. l.
Whan his body sholde be translated saynt
Omer whiche was blynde for age was so
ry that he myght not se the body of saynt

The lyfe of saynt Valentyn

Uedaste and anone our lord enlumyned hym & rendred to hym his syght and sawe the body of saynt Uedaste. But anone after he was blynde agayne as he had ben tofore. let vs praye to hym. &c. ¶

¶ Here begynneth the lyfe of saynt Valentyn. And fyrst the interpretacyon of his name. ¶

Valentyne is as moche to say as cōteynynge valetur that is perseuerant in grete holynesse. Valentyn is sayd also as a balaunt knyght. For he was a ryght noble knyght of god & knyghte is sayd balaunt that fleeth not and smyteth and defended balauntly and ouercometh moche puyssauntly. And soo saynt Valentyn withdrew hym not from his martyrdom in sleynge he smote in destroyenge the ydolles he defended the fayth he ouercame in sufferynge. ¶

Saynt Valentyn frende of our lord & a preest of grete auctorite was at Rome. It happed that Claudius the emperour made him to come tofore him and sayd to hym in demaundyng what thyng is that whiche I haue herde of the Valentyn / why wylte þu not abyde in our ampte and worship the ydolles and renounce the hayne opinyon of thy creatur. Saynt Valentyn answered hym / yf thou haddest very knowlege of the grace of Ihesu cryst þu sholdest not saye this that thou sayest but sholdest renye thydolles / & worshyp very god. Than sayd saynt Valentyn to a pryncer whiche was of that counseyle of the emperour what wylte thou say of our goddes and of theyr holy lyfe. And saynt Valentyn answered. I saye none other thyng of them. But that they were men mortall and meschaunt and full of all ordure and euyll. Than sayd Claudius the emperour

yf Iesu cryst be god verely / wherfore sayst thou not the trouthe. And saynt Valentyn sayd. Certaynly Ihesu cryst is onely very god / & yf thou byleue in hym verely / thy soule shall be saued thy realme shall multiplye. And he shall gyue to the alwaye victorie of thyne enemyes. Than Claudius turned hym vnto all them that were there and sayd to them. Lordes romayns here ye hold wysely & resonably this man speket. Anone the prouost of þe cite sayd. the emperour is deceyued & betrayed / how may we leue that whiche we haue holden & accustomed to holde syth our ensaunce. With these wordes the emperour turned & chaunged his courage / & saynt Valentyn was deliuered in the keepynge of the prouost / whan saynt Valentyn was brought in an hous in prysyn. Than he prayed to god sayenge. Lord Ihesu cryst very god whiche arte very lyghte / enlumyned this hous in suche wyse that they þu dwell therein may knowe the to be very god. And the prouost sayd. I meruaylle me that þu sayest that thy god is very lyghte / & neuertheles yf he may make my doughter to here & leue whiche longe tyme hath be blynde I shall do all that thou comaundest me / & I shall byleue in thy god. Saynt Valentyn anone put hym in prayers / & by his prayers the doughter of the prouost receyued agayne her syght. And anone all they of the hous were conuerted. After the emperour byde do smyte of the heed of saint Valentyn the yere of our lord two. C. lxx. Than let vs praye to saynt Valentyn / that he gete vs pardon of our synnes. Amen. ¶

¶ Here foloweth the lyfe of saynt Juliane And fyrst thynterpretacyon of her name.

Juliane is as moche to saye as byrenynge playnly / for she bent herselfe ayenst the temptacyon of the deuyl / whiche

she wolde haue deceyued her & she helped
many other to helpe in the faith of our
lord Ihesu cryste. ~~~~~

Saynt Iuliane was given in maria
ge to the prouost of nycomede whi
che was named Clongius. And he was a
payne and therfore she wolde not assent
to the mariage ne assemble with him. but
yf he wolde fyrst take the sayth of cryste &
be baptysed / & whan her fader sawe this.
None he dyde do her to be naked & made
her to be beten sore. And after deliuered
her to the prouost. And after whan the pro
uost helde her / and sawe the grete beaute
in her. He sayd to her. My moost swete Ju
lyane why hast thou me brought in confus
yon that I am mocked bycause that thou
refusest to take me. She sayd yf I wylte
aboute my god. I shall assente and agree
to take the. And ocher wyse shalte thou ne
uer be my lord / to whome the prouost sayd
fayre lady that may I not do. for the mpe
roure sholde thou smyte of my heed. And
she sayd yf thou doubttest so moche the mpe
roure whiche is moztall / why sholde I not
doubte myne emperour Ihesu cryst / whi
che is immoztall do what thou wylte. for
thou mayst not deceyue me. Than the pro
uost dyd her to be bete moche cruelly with
rodde. And half a days to hange by the
heres of her heed / & molten leed to be caste
on her heed / & whan he sawe that all this
greued her not / he made her to be bounde
in chaynes / and to be sette in pysson. To
whome the deuyl came than in the lyknes
of an asigell / whiche sayd to her in this ma
ner. Iuliane I am the asigell of god whi
che hath sente me to the to warne and save
that I make sacrefyce to the ydolles for to
escape the tourmentes of euill deeth. Than
she began to wepe and made to god this
prayer. Lorde god suffre not me to be lost.
But of thy grace shewe to me what he is

that maketh to me this monypon the sa
me tyme came to her a boye whiche sayd
that she sholde sette hande on hym / and
that she constrayne hym to confesse what
he was. And anon she toke hym and des
maunded hym. And he sayd that he was
the deuyl and that his fader hadde sente
him theder for to deceyue her. She dema
ded hym / who is thy fader. And he an
swered hellebub / whiche sendeth vs for to doo
all euill. And maketh vs greuously to be
beten whan we come baynquysshed of the
crysten people / and therfore I am certayn
I shall haue moche harme bycause I may
not ouercome the. She sayd to him of what
crafte is thy fader hellebub. the deuyl sayd
he contraryeth all euill / & whan we come
in to helle. he sendeth vs for to tempte the
soules of the people. She demaunded hym
what tourmentes suffreth he that cometh
bainquysshed of a crysten creature. The
deuyl sayd we suffer than moche greuous
tourment. And bycause whan we be bayn
quysshed of a good man we dare not trust
in / and whan we be fought and can not be
founde. than comaundeth our mayster to
other deuylles that they torment vs whi
re swetter they fynde vs / and therfore we
must obeye to hym as to our fader. And
of what crafte arte thou. I take solace in
the shewynges of the people. I lone how
yde luxurie / batyle / and make debate &
warre / and she demaunded hym good thou
wyldest to do good werkes and goodde. The
deuyl answered / makinge to thynke
that I am wete the trowth / to my syghes
grete harme / & euill am I come hyther
for I had well supposed to haue deceyued
the and made the to make sacrefyses to the
ydolles and to renounce thy god whan we
come to a good crysten man. And we fynde
the hym redy to do wronge agayn the soules
to hym many thoughtes harme and euill
and also many euill desyres and turnynges

The lyfe of Saynt Iuliane.

thought by this that we sette tofore him & we sende errours in the thoughtes and we let hym not perseuer in his orysons / ne in no good werkes / yet yf we se any that wyl go to the chyrche or in other places for any good anone we ben in theyr wayes & caste in theyr hertes diuers thoughtes and occasyons by whiche they be desloutned for to do well / but who someuer may vnderstonde our temptacions and apperceyue them to the ende that he put awaye fro hym the euyll cogytacyons and thoughtes / & wyl make his prayers and doo his good werkes / & here the worde of god and the drypne serupce of hym. Of hym we be cast out And whan they receyue the body of Iesu cryste / we departe forthwith fro them / we set our entent to nothyng / but to deceyue good persones that lede an holy lyfe. And whan we se theym doo good werkes / we sende in them bytter and greuous thoughtes for to leue all and do our wyll. Saynt Iuliane sayd. O thou espyryte how arte thou soo hardy to tempte any crysten person. And the deuyll answered / how darst thou thus holde me / yf it were not that thou assest in Ihesu cryste ryght so truste I in my fader / whyche is a malefactour and I doo that pleaseh hym I haue payned me to do many euylles. And somtyme I come to myne entent and accomplyshe my desyre. But at this tyme I haue sayled I wolde I had not comen hyther. Alas how vnderstode my fader of this that sholde not happe. O hadame let me go and gyue me leue to go in to some other place For it is no nebe that I accuse the to my fader. At the last she let hym goo. On the morowe the prouost comaunded that saynt Iuliane sholde be brought tofore hym in Iugement. And whan he sawe her so well guarayshed and her bylage soo fayre and so shynynge / than sayd the prouost to her Iuliane who hath taughte the. and how

mayst thou baynquyshe the tourmentes. And she sayd herken to me & I shall saye to the. My lord Ihesu cryst hath taughte me to adoure the fader / the sone / and the holy ghost. For I haue overcomen & baynquysshed sathanas thy fader and all his other deuylles / for god hath sent his aungell for to comferte me & to helpe me messchaunte man / knowest thou not that the turmentes ben made redy for the euillas synge / where I shalte be turmented perpetually in derknes & obscurete. Anone the prouost made to be brought a whele of yren bytwene two pylers & four horses to drawe it forth / & soute knyghtes at one syde & soute to drawe the whele soo that all the body was to broken in suche wyse that the mary came out of the bones. And the whele was all bloody. Than came an aungell of god and brake the whele and heled the woundes of saynt Iuliane & heled perfyte. And for this myracle were conuerted all they that were present. And anone after for the sayth of Ihesu cryst were byheded men & women to the nombre of. C. &. xxx. persones. After comaunded the prouost that she sholde be put in a grete potte full of boyled leed. And whan she entred in to the sayd potte all the leed became colde soo that she felte none harme. And the prouost cursed his goddes / bycause they might not punyshe a mayde that so baynquysshed theym. And than he comaunded to symte of the heed. And whan she was ledde to be byheded the deuyll appered to the prouost in fygure of a yong man & said. Spare not good people & of her haue no metty. For she hath blamed your goddes & done moche harme / & me she hath beten this nyght passed. Therfore rendre to her that she hath deserued / with these wordes Saynt Iuliane looked behynde her for to wete who sayd suche wordes of her. And anone the deuyll sayd. Alas alas caryse that

I am I doubt me that yet she will take
and bynde me. and so he banished away
After this that he had admonished þe peo-
ple to loue & serue Ihesu cryste. she praed
them all to praye for her. And theruon her
heed was smyten of. The prouost entred
in to a shyppe with xxiii. men for to passe
an arme of the see. Thone came a grete wa-
ge and a tempest whiche drowned the pro-
uost and all his compaigne in the see. And
the see threwe theyr bodies to the ryuage.
And twylde bestes came thyder & ete them
¶ This this holy byrgyn saynt Juliane



suffered martyre
dom for our loz
de the. xiii. ha-
lendes of þe mo-
neth of Maie
che. ¶ Let vs
praye to her. þe
she pray for vs

¶ Of the chape-
rynge of saynt
Peter the apo-
stle. ◊ ◊ ◊

The chayer is sayd in thre maners/
that is the chayer ryal as it is sayd
in the boke of hysges Dauid syttinge in a
chayer. And there is a chayer of prestes as
regū primo. Help the preest syttinge vpon
a chayer. And the thyrde is the chayer for
a mayster: as it is sayd. Mathei. xxi. Vpō
the chayer of Moyses &c. Than saynt Pe-
ter sate in a chayer ryall. for he was pryn-
ce of the apostles. And he sate in the chayer
of prestes. for he was lord of all the pre-
stes. And in the chayer of the mayster. for
he was a grete doctour of cristen men. the
fyrst was of equyte. the seconde of quanty-
te. And the thyrde of trouth & of vertue.

Oly chyrche haloweth the feest of
saynt Peter the appostle. and this

daye was saynt Peter honourably enhañ-
sed in the cyte of antyoche. and set in the
chayer as a bysshop. Many causes there
be wherfore this feest is halowed and esta-
blyshed. Of whome the fyrste is as it is
sayd in a sermon of this feest. that whan
saynt Peter wente for to preche the worde
of god. & founded holy chyrche by his pre-
dycacon. Priceta and Aquila shewed vnto
to the cyte of antyoche that Peter the apo-
stle of god came thyder. wherfore the peo-
ple. and also the nobles of the cyte came &
penit hym. & knowleged themselves culpa-
ble of that they had holden of the predyca-
con of Simon magus whiche was an en-
chauntour. And they dyde to be broughte
tofoze hym all suche people as were vexed
with dyuers maladyes and syknesses. of
whome there were so many that they my-
ght not be nombred. Saynt Peter behelde
theyr repentaunce. and also that they byle-
ued fermely in the name of god. And aro-
ne lyfte. by his hondes vnto heuen & ma-
de his prayer to god saynge. O god fader
almighty I yelde to the thankynges in
this that thou hast worthely fulfilled the
promyses of thy blessyd sone. by whiche all
creatures may knowe that thou arte one
only god in heuen and in erth. And after
he ascended vp in to an hye place. And all
the multytude of syke men were brought
tofoze hym. and sayd to them in this ma-
ner. Ye that se me a mortall man as ye be
wene ne suppose not ye that ye by me ye
may be heled. but by hym that is descen-
ded from heuen to erth. whiche gyueth to
all them that byleue in hym full helthe of
body and of soule. this ought ye to byleue
to thende that all may knowe that ye that
thus byleue entyely wyth all yowr herte
in Ihesu cryst may be made hole and gylt-
ryshed by hym. And anon all they that
were seke sayd wān hye voyce. We byle-
ue Ihesu cryst is very god. Wodepyns

The chayerynge of saynt Peter

lyght appered there. And all the seke people were heled & guarysthed / of what some euer malady they had. And that same day the holy ghost shewed so gretely his grace that fro the leest vnto the moost all byles ued in our lord Ihesu cryst / & there were baptyfled in. viii. dayes more than ten thousande of men women and chyldren. And also Theophylus the lord and prouost of the cyte. To whome saynt Peter had reysed his sone / whiche had. xiii. yere be deed. Some saye that of his palays he made a chyrche in the whiche all the people set by a chayre for saynt Peter to sytte in more hyer for to preche the doctryne of Ihesu cryst and the better to be herde and seen. ¶ And of the exaltynge thus of saynt Peter in to this chayre / this feest taketh the name of the chayerynge of saynt Peter. And in this chyrche was saynt Peter. vii. yeres. And from thens he wente to Rome and gouerned the chyrche of Rome. xxi. yeres. ¶ That other reason why this feest was establisshed: was for the reuerence of the crowne or tonsure of his heed / whiche yet clerkes here & haue. For lyke as some saye / at this Journeye was fyrste founde the crowne of the clerkes / for whan Peter preched at the fyrst tyme in the cyte of antioche the paynens share hym vpon his heed aboue / lyke as a sole in dyspyfynge crysten lawe. And bycause that this was done to saynt Peter. for to do hym despyte & shame. It was syth establisshed that the clergye sholde haue theyr crownes shaued in sygne of grete honour & auctoryte. ¶ And it is to wete that in the crowne ben the thynges. fyrst the heed is dyscouered and bare aboue / & the here is also dyscouered & bare aboue / & the heres cutte awaye and the crowne is rounde. There ben the reasons why the heed is bare / of whiche saynt Denys assygneth the twayne / and saythe the rasure and cuttyng of / of the

here spgnesyth pure lyfe and clene without any arayenge without forch. For lyke as heres ben naturally for to aourne the heed / ryght soo dyslourne they the heed / whan they ben cutte of by mockespe or othertwyle. Also good maners whiche oughte to aourne the clene lyfe / deslourne the holy conuersacyon whan they ben lette & take away by habytes couetous & proude. Also the rasure or shauynge whiche is on the ouerest parte of the heed / spgnesyth & bytwene god & theyn ought be no thyng ne meane that sholde dysplease god. But theyr lone sholde be in god without any lettyng & empellment / and sholde adreffe in theym theyr thoughtes. ¶ The seconde thyng that is in the crowne is that the heres be shaued clene away / by that is synesfied that & clerkes ought to take awaye fro theyr hertes all bayne thoughtes / whiche myght let & empelle the seruyce dyuine / & also oughte to be withdrawen fro all tempoꝛall besynesse / saue onely for to haue theyr necessytes. ¶ The thyrde thyng that is in the crowne is that it is rounde / & this fygyre seme good by many reasons. The fyrst is that a rounde fygyre hath neyther begynnynge nor endynge. The seconde is in a rounde crowne ben no corners / and as saynt Bernarde sayth / where as ben corners / there is gladly fylthe / & that is to be vnderstonde: that the clerkes ought not to haue in theyr hertes no corners where the fylth of synnes myght assemble / but to haue a clene conspience. And also they ought to haue trouthe in theyr mouthes. For as saynt Iherom sayth / trouthe seketh no corners. The thyrde reason is / for lyke as the fygyre of a crowne is moost sayr amonge all other / so the conuersacyon of clerkes or prestes ought to be best aourned of good maners amonge al other laye people. The fourth reason is for lyke as a crowne hath but one waye rounde & no fygyre / lyke as

saynt Austyn sayth. There is none so symple a figure as that whiche hath but one waye. Also the cletkes ought to be symple in theyr conuersacion without fycyon & pryde. And it is to wete that holy chyrche haloweth of saynt Peters thye feestles in p pere for thye gyftes / that he hath powe to gyue to the people. The fyrst is the chape for he gyueth absolucyon of synnes. The seconde feest is called aduincula / that is the fyrste daye of August for he by his powe transumeth the payne perpetuall due for synnes moztall in to payne tempozall. The thyrde feest is of his martyrdom. for he hath powe to releace some paynes of penaunce enioyned for the synnes confessed and for these thye causes he is dygne & wor thy honourably to be serued and worshypped. Let vs than praye to him that he may impetie & gete to vs remysyon of all our synnes / and after this shorthe transytoye lyfe we may come to euertlastyng Joye & gloze in heuen. Amen. ~~~~

The lyfe of saynt Mathye the appostle. And fyrst the interpretacion of his name.

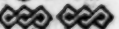
Mathias in hebrewe is as moche to saye as gyuen to our lord / or a gifte of our lord. Or elles humble or lytel for he was gyuen of our lord / whan he was chosen fro the woylde / and was sette & entred amonge the xlii. disciples. He was also gyuen of our lord whan he was chosen by lotte / & nombred amonge the apostles. He was lytell for he had allwaye very mekenes in hym & humylyte. There ben thye maner of humiltees as sayth safr Ambrose / that the fyrst of thassycyon by whiche a man is made humble. The seconde is cōsideracyon of hymselfe. And the thyrde is of the deuocion / whiche is of the knowlege of his maker. Saynt Mathye had p fyrst in suffryng martyrdom / the seconde was

in dyspyfynge hymselfe / & he had the thyrde in amercyfyng the magelle of our lord. for Mathye is sayd as doyng good for euill. for he beyng good was sette in the place of Judas the traytour. And his lyfe is redde in holy chyrche. And bede wyrteth it as many holy men wyrtelseth. ~~~~

Saynt Mathye the appostle was in the place of Judas the traytour / & therfore fyrst we shall reherce here the byrthe and begynnyng of Judas. It is redde in an hystoie though it be named a pocypha / that there was a man in Iherusalem named Ruben / & by an other named Symeon of the kynrede of Dauid. Or after saynt Iherom of the trybe of Manasse whiche had a wyfe named Ciborea / & on p nyght that Judas was conceived his mother had a meruayllous dreame / wherof she was sore aferde. for euer her semed that she had conceyued a chyld that shoulde destruye her people / and bycause of the losse of all theyr people / her husbonde blamed her moche and sayd to her. Thou sayest a thyng ouer euill / or the deuylles wyll deceyue the. She sayd certeynly yf so be that I shall haue a sone I trowe it shall be soo as I haue had a reuelacyon / & none illusp an / whan the chyld was borne / the father and moder was in grete doubte & thought what was best to do for they durst not sle the chyld for therout that they shoulde haue therein / neyther they wist not how they myght nouryshe the one that shoulde destruye theyr lygnage. Than they put hym in to a lytell fysshell or basket well pyched & set it in the see and abandoned hym to drowne wheder it wolde. And anone the flodes & waues of the see brought and made hym aryue in an ylonde named Scarioth / & of this name he was named Judas scarioth. Now it happed that the queene of this isle went to playe on the rynges of the see


and behelde this lytell vessel & chyld ther
in whiche was sayre / & than she syghed &
sayd. O lord god how sholde I be ealed yf
I had suche a chyld. Than at leest sholde
not my realme be without heyre / than cōs
maūded she the chyld sholde be take vp &
be nourtyshe / & she sayned herselfe to be
grete with chyld / & after publyshed that
she had borne a sayre sone / whan her hus
bonde herde saye herof. he had grete Joye
& all the people of the countre made grete
feest. The kynge & the quene dyde do nou
ryllhe & kept this chyld lyke as the sone of
a kynge / anone after it happed the quene
conceyued a sone. And whan it was borne
& growen Judas bete soze that chyld / for
he wende that he had ben his brother / and
ofte he was chastyced therfore. but alway
he made him to wepe so longe that the que
ne whiche knewe wel that Judas was not
her sone. And at last she sayd the trowth / &
tolde how that Judas was founde in the
see. And yet oʒ this was knowen. Judas
flew the chyld that he supposed to be his
broder and was sone to the kynge. And in
eschewynge the sentence of deth / he fledde
anone & came in to Jherusalem / & entred
in to the courte of Pylate whiche tho was
prouost. And he soo pleased hym that he
was grete wʰ hym / & had in grete cheertee
and noo thyng was done without hym.
Now it happed on a daye that Pylate
wente for to dysporte hym by a gardyn by
longynge to the fader of Judas / & was so
desyrous to ete of the fruyte of the apples
that he myght not forbete them. And pʰas
der of Judas knewe not Judas his sone.
for he had supposed that he had ben drow
ned in the see longe tofore / ne pʰsone knewe
not the fader. Whan Pylate had tolde to
Judas of his desyre. He sprange in to the
gardyn of his fader & gadred of the fruyte
for to bere to his mayster / but the fader of
Judas defended hym. And there began by

twene them moche stryfe & debate / fyrst
by wordes & after with syghtynge so mo
che that Judas smote his fader with a sto
ne vpon the heed that he slewe hym / & af
ter brought thapples vnto Pylate / & tolde
hym how he had slayne hym that oughte
the gardyn. Than sente Pylate to seale all
the goodes that the fader of Judas had / &
after gaue his wyfe to Judas in maryage
and thus Judas wedded his owne moder.
Now it happed on a daye that the lady
wepte & syghed moche strongly and sayd
alas how unhappy that I am. I haue lost
my sone & my husbonde. My sone was lay
de in the see / & I suppose that he be drow
ned & my husbonde is deyd sodeynly. And
yet it is moze greuous to me that Pylate
hath remaryed me ayenst my wyll. Than
demaūded Judas of this chyld / & she tol
de hym how he was set in the see. And Ju
das tolde to her how he had be foude in the
see / in suche wyse that he wyfte pʰ she was
his moder & that he had slayne his fader /
and wedded his moder wherfore than he
wente to Jhesu cryst / whiche dyde so ma
ny myracles & prayed hʰ of mercy & forgy
uenes of his synnes. Thus sette it is redde
in thystoʒe whiche is not autentyke. Our
lorde made Judas one of his apostles & re
teyned hym in his compagne and was soo
pʰeu with hym that he was made his pro
curatour / & bare the purse for all the othe
r & stak of that whiche was gyuen to cryst.
Than it happed that he was angry for the
oynement that Marye madeleyne pen
ted on the heed and fete of our lorde Jhesu
cryst & sayd that was worth. CCC. pens /
and sayd that so moche he had lost / & ther
fore solde he Jhesu cryste for. xxx. pens of
that money vsuall of whiche euery peny
was worth. x. pens / & he receyued. CCC.
pens / oʒ after that some say that he ought
to haue of all the gyftes that was gyuen
to Jhesu cryst the tenth peny. And so he

reconered thyrty pens of that he solde him
And neuertheles he brought them agayn
to the temple. & after he henge hymselfe in
dyspayre. And his body opened & cleft a
fowder / & his bowelles fell out. And soo it
apperteyned well that it sholde be soo. for
the mouth whiche god had kyssed oughte
not to be defoyled in to whyng / & also he
oughte not to dye on the erth / bycause all
erthely creatures ought to hate hym. But
in the ayre where deuylles and wyched spi
rytes be / bycause he had deserued to be in
theyr compaigne. Than whan the tyme ca
me bytwene the ascencion & wyntontyde
saynt Peter beheld that the nombze of the
apostles was minysshed / he arole bp in the
myddle of the dysciples & sayd. fapre bres
thren ye knowe how our lord Ihesu cryst
had chosen. xii. men for to bere wytnesse of
his resurreccyon / & Judas was gone the
euill waye. It behoueth to accomplishe
the nombze of. xii. of suche as hath be with
hym / & syth they chosen two of them that
were there / that one was named Ioseph
surnamed Justus / & that other was Ma
thye / & than they made theyr orysons and
sayd. Lord god whiche knowest the hertes
of all the persones / shewe to vs whome we
shall chose of these two here / & after they
cast lottes / & the lotte fell on Mathye / whi
che forthwith was enombzed wth the other
xi. & than were they. xii. But the holy saint
Denys sayth that the lotte was a raze & a
shynynge whiche came & shone vpon hym
& anone he began to preche & had his pre
dycacyon aboute Iherusalem / & was mos
che vertuous & dyde many miracles as is
wyten of hym / of whome the legende is
foudeat C^otre in Almayne. 

Saynt Mathye whiche was set in p
place of Judas / was boine in beth
leem of the trybe of Juda. He was sette to
scole / and in a lytell tyme he lerned all the

science of the lawe & of the prophetes. He
was aserde of fleshely lustes / & he passed
his yowthe in good maners. His courage
was enclined to all vertues. for he was
humble & debonayr / & allwaye redy to doo
mercy. And was not proude in prosperyte
ne freple in aduersyte / he dyde that whiche
he preched. He made the blynde to se / and
heled the seke men. He reysed the deed men
& dyde grete myracles in the name of Ihe
su cryst / & whan he was accused herof to
foze the byllshop of Iherusalem. He was
demaunded hym that he sholde answer
thereto. And he sayd it behoueth not moche
to answer her to bycause for to be a cryste
man it is noo thyng crymynell but it is a
glozyfyed lyfe. Thenne sayd that byllshop
that he wolde spare hym & grue hym respi
te to repente hym. And saynt Mathye an
swered. God forbe that I sholde repens
of the trouthe that I haue truly founden &
become an apostate. He was ferme in the
loue of god / & cleue of his body / & wyse in
spekyng to all the questyons of scripture
And whan he preched the worde of god /
many blyued in Ihesu cryst by his predy
cacyon. The Jewes toke hym & brought
hym to Justyce & had gotten two fals wy
tnesses apens hym & for to accuse hym / the
whiche cast on hym fyrst stones / & p^r other
after / & so was stoned. And he prayed that
the stones myght be buryed / that the fals
wytnesses had cast vpon hym. for to bere
wytnesse apens them that had stoned him
And synably he was slayne wth an axe
after the maner of the Romayns. And he
helde by his bondes / and comaunded his
espyrte to god. And after it is sayd that
his body was broughte to Rome. And fro
Rome it was translated vnto C^otre.

In other Legende sayth that his body
lyeth at Rome / and buryed vnder a ston
of pourphyrte / in the chyrche of saynt Ma
thye the maior. 

The lyfe of saynt Gregoꝛye.

The lyfe of saynt Gregoꝛye the pope & fyrst the interpretacyon of his name.



O Gregoꝛye is said of grex / whiche is to save a flocke: and of gere whiche is to save a pꝛechour. Then Gregoꝛye is for to save as a pꝛechoure to an assemble of flocke of people. **W**it is sayd as a noble doctour or pꝛechour. **W**it Gregoꝛye is to save in our owne langage as awakend / for he awoke to hymselfe to god and to the people. He awoke to hymselfe by keepynge of clennesse to god by good contemplacion And to the people by contynuall pꝛedycacyon. And by this is deservued the vysyon of god. And saynt Austyn sayth in the booke of order / that he seeth god / that well lyueth / well studyeth & well prayeth. And Doule thystoryograph of the Lombardes wyrteth his hystoꝛye & lyf of hym / the whiche Johñ the deken afterwarde moche diligently compyled & ordeyned. **¶**

Saynt Gregoꝛy was boꝛne of the parentele of senatours of rome: whos fader was named Gordiane / & his moder Sylvia / & whan he had soo moche lerned that he was a mayster in philosophy & also was ryche of patrymonye. He thoughte that he wolde leue all the rycheſſe that he had / and wolde entre in to relygion for to serue god / but in this þ he put his thought in respyte. He conceived an other purpose that was that hþ ſemed that he sholde better serue god in a secular habyte in doyng the offyce of the pꝛetoyre of the prouost of

Rome / for to gyue to eche man due lytenson / after the ryght of his cause / but he fell de in this offyce soo grete secular besynesse that it began to dysplease hym bycause by this grete besynesse he withdrew him ouer ferre fro god. In this meane whyle his fader & moder dyed. In suche wyse that he was ryche of patrymony / & pupylar that at begynnyng he founded & endowed with tentes. vi. abbayes in Cecyllie / & the vii. he founded wñ the walles of Rome / in the honour of saynt Andꝛewe the apostle / in the whiche he became a monke. And the remenaunt of his patrymony / he gaue for gods des sake. So that he that tofoꝛe wente clothed in clothes of golde & of sylke & adorned with pꝛecious stones in the cyte whan he was monke serued in a poꝛe habyte the monkes. There was at the begynnyng of his conuersacyon of so pꝛettyfe a lyfe / that it myght be sayd well that he was all pꝛettyfe. He had put out of his herte all secular thyng / so that that his conuersacyon and all other desyres were of heuen / for he had adressed all hys desyre for to come to the Joye euerlastyngly. **¶** On a tyme it hapened that saynt Gregoꝛye in his celle of the same abbaye / where as he was abbot wrote some thyng. And an afigell appered to hym in semblaunce of a maroner / whiche ſemed as he had escaped fro the tempest of the see. And prayed hym wepyng to haue pyte on hym. Than saynt Gregoꝛy commaunded that there sholde be gyuen to hym. vi. pens / & than he departed. The same daye the afigell came agayne in lyke wyse as he dyde tofoꝛe / & sayd that he had losse all his good / & prayed hym that he wolde yet helpe hym / on whome saynt Gregoꝛy had yet pyte / & dyde doo be gyuen to hym. vi. pens moꝛe. Yet at thyrde tyme he came & made grete crye & wepte / & prayed hym þ he wolde yet helpe hym towarde his grete losse / so that saynt Gregoꝛye commaunded hym

most that he sholde yet geue to this poore
man an almshous. And the priorist sayd that
there was no more syluer in all the abbaye
but a dyshe of syluer in whiche his mother
was wont to sende hym pottage. And saynt
Gregoꝛe commaunded anow that that
dyshe of syluer sholde be geuen to hym &
the aungell toke it with grete ioye. And a
lytell whyle after this aungell appered to
saynt Gregoꝛe and sayd to hym that god
had sente hym so to hym. It happed after
warde þas saynt Gregoꝛe passed thorough
the market of Rome / and sawe there two
saynt chyldren whyte & rody of bysage &
saynt yelowe here whiche were for to sell &
saynt Gregoꝛe demaunded fro whens they
were / & the marchaunt answered of eng-
londe. After saynt Gregoꝛe demaunded yf
they were crystened / and he answered nay
but that they were paynims. Tha synghed
saynt Gregoꝛe & sayd alas / what saynt peo-
ple hath the deuyl in his doctryne & in his
domynacyon. After he demaunded how
these people were called. He answered that
they were called englyshe men. Than he
sayd they may wel be so called / for they ha-
ue the bysage of aungelles / & for that saynt
Gregoꝛe wente to the pope / & by grete pra-
yers he impetred & had graunt that he was
sent in to englonde for to conuerte the peo-
ple of the same countree. But whan the ro-
mayns herde saye that Gregoꝛe was sent
in to englonde. Anone they went to the po-
pe & sayd to hym. Thou hast angered saynt
Peter / thou hast destroyed all rome & hur-
te all holy chyrche in this that thou hast let
Gregoꝛe go out of rome / of whiche woꝛde
the pope was angry and moche abashed.
& sente anone his messengers after saynt
Gregoꝛe. And comaunded hym to retorne
and come agayne to Rome. Whiche than
was gone in his Journey thre dayes. And
for his noble & good renowne / the pope
made hym cardynall deken. After for the

concupcyon of the wyte the pope Delagius
died & than saynt Gregoꝛe was electe of
all the people to be pope. But he refused it
and sayd that to that dygnyte he was not
worthy / and for the ryght grete mortalyte
or that he was sacred pope / he made to the
people a sermon and sayd. Ryght dere bre-
thren we ought well to haue doubte of the
scourge of god / or that we fele it and yet
we ought to fere it and to turne & forsake
our synnes / loo ye may beholde the people
dye or they beneue theyr synnes. Thynke
ye then in what poynt he cometh in the pre-
sence of the Juge / that hath had no tyme
to betwylle his synnes. The howles ben
hopde the chyldren dye in the presence of
fader & moder so depnly / so that they haue
lytell tyme to dye / wherfore every man as
mendeth his lyfe whyles he hath tyme for
to repent hym of his euyl dedes & synnes or
that the Juge call hym fro the mortall bo-
dy he sayth by the prophete. I wyll not the
deth of a synner / but I wyll that he retu-
ne & lyue. Moche soone the Juge hereth
the synner whan he conuerteth fro his syn-
nes & amendeth his lyfe / by suche manere
had monestred he to the people theyr helth.
And he ordeyned to make processyon in all
the chyrches moche solemnyly for to impe-
tre & gete mercy for this mortalyte whan
the processyon was done he wolde haue go-
ne pryuely out of Rome / for to eschewe the
offyce of the papalite / but a peny that the
gates were kepte / so that he myghte not
passe. At last he dyde do chaunge his habyte
And so moche dyde with the marchautes
that they broughte hym out of Rome in a
tolne upon a carte / & whan he was ferre
out of the tolne / he yssued out of the car-
te / & hydde hym in a dyche. And whan he
had ben there thre dayes / the people of Ro-
me soughte hym all aboute / & they sawe a
pyler / shynynge descende fro heuē strayte
vpon the dyche in whiche saynt Gregoꝛe

was. And a recluse a holy man sawe that
by that pyller aungelles descende fro heuens
to saynt Gregoꝛy & after went by agayne
Anone than saynt Gregoꝛy was taken of
the people. And after the ordynance of hos
by chyrche he was ordeyned and sacred po
pe ayenst his wyll. for he was moche des
bonayt/humble and mercyfull to ryche &
poore/and to grete and small/well may
he apperceyue that redeth his wyrtynnes
how ofte he complayned of this grete cha
ge that he was charged withall/to why
che he sayd he was not worthy thereto/and
also he myght not here that one shold pray
se hym/ne in letters ne in wordes. And al
waye he was in grete humylyte & accom
ped hymselfe moze meke & lowe after that
he was pope than tofoze in so moche that
he was the fyrste of the popes that wrote
Seruus seruorum dei. That is seruauit of
the seruauentes of god. He had grete cure &
was helpe to conuerte synners. He made &
compyled many sayre boke / of whyche
the chyrche is gretely enlumyned. He was
neuer ydle/how well that he was alwaye
se ke. He conuerted the englyshe people to
the crysten fayth by the holy men & good
clerkes / that he sente thyder. That is to
wete Augustyne / Aellytus / and Johan
for to preche the fayth. And by cause the
mortalte ceased not. He ordeyned a pros
cessyon in the whiche he dyde bere an Ima
ge of our lady whiche as is sayd saynt Lu
ke the euangelyste made / whyche was a
good paynter. He had grauen it/and payn
ted after the lykenesse of the glourious byr
gyn Marye. Anone the mortalte ceased/
and the ayre became pure cleue/and abou
te the Image was herde a voyce of aun
gelles that songen this anthem. Regina
celi letare &c. And saynt Gregoꝛy put ther
to. Ora pro nobis deum alleluya. At the
same tyme saynt Gregoꝛy sawe an aungell
byon a castell / that made cleue a swerde

all bloody/and put it in to the sheeth. And
therby saynt Gregoꝛy vnderstode that
the pestilence of this mortalte was pad
led. And after that it was called the called
aungell. Saynt Gregoꝛy dyde euery daye
soo grete almesse / that many in the coun
trete aboute were nourished by hym/wh
me he had by name wyten. And also the
monkes that dwelled in the mount synay
had of hym thext sustynance. Amongst
all other almesse that he dyde he gonern
ed the thousande virgyns to whome he
sente euery yere foure score poude of golde
and also he founde to them an abbaye in
Iherusalem and sente to them that therein
were suche thynges as they lacked. Euery
daye had he poore men to dyner. On a
tyme it happed that he toke the laour for
to gyue water to a pylgrym for to wash
his hondes by grete humillite/ & anone the
pylgrym danyllhed awaye/wherof saynt
Gregoꝛy had meruaylle/the nyght after
our lord appered in a dyspon and sayd to
hym. The other dayes thou hast receyued
me in my membris/ but yester daye I recey
uest me in my persone. An other day saynt
Gregoꝛy comaunded to his dyspenser that
he sholde bynge to dyner. xii. poore men.
And whan saynt Gregoꝛy & the poore men
were sette at mete/ he tolde at the table syt
tyng. xiii. poore pylgryms/ & demaunded of
his dyspenser why he had done aboute his
comaundement/ to bynge in moo than. xii.
persones/ & anone the dyspenser all abashed
wente and tolde the poore men and forde
but. xii. and sayd to saynt Gregoꝛy/ holy fa
der there be no mo but. xii. & so many shall
ye fynde & no moo. Than consydered saynt
Gregoꝛy the one of the pylgryms & late nerre
to hym ofte chaunged his visage. for ofte
he semed yonge & after olde/ & after dyned
saynt Gregoꝛy toke hym by the honde &
brought hym in to his chambze/ & prayed
hym that he wolde tell his name. And he

answered: wherefoꝛe demaunde ye my name
whiche is mercurious. neuertheles know
þ well that I am the same poore matoner
to whome þ gauiest thy bylle of spuer in
whiche thy moder was wroite to sende the
pottage. & knowe foꝛ certayne þ syth that
daye that þ dydest to me that almesse god
hath desygned the to be pope. & sayd moꝛe
ouer. I am the aungell of god. and he hath
sente me hyther to the to be thy defendour
& procurour of that whiche thou woldest
demaunde & impetꝛe of hym. & after this
the aungell hauppled awaye. And in that
tyme there was an heremyte an holy man
whiche had lefte & forsaken all the goodes
of the worlde foꝛ goddes sake & had recey-
ued no thyng but a catte with whiche he
played ofte. & helde it in his lappe depy-
ously. On a daye it happed that he prayed
god deuoutly that he wolde bouchelauf to
shewe to him to what saynt he sholde be in
lyke Joye in heuen bycause foꝛ his loue he
had lefte all the worlde & renounced. vpon
this god shewed hym in a byspon þ saynt
Gregoꝛy & he sholde haue lyke Joye in he-
uen. & whan he vnderstode this he syghed
foꝛe. & prayed ytell his pouerte whiche he
had longe suffred & boꝛne yf he shold haue
lyke meryste whiche hadolided so gretly in
seculer ryche. vpon this there came a
voyce to him whiche sayd that the posses-
sion of ryche maketh not a man ryche in
this worlde. But the odoure of couetyse.
Than he sayll thou. darest þ compare thy
pouerte to the ryche of saynt Gregoꝛy
whiche louest moꝛe thy catte with whome
thou ceapest not to stroke & plape than saynt
Gregoꝛy doth all his ryche. foꝛ he ceas-
leth neuer to gyue almesse foꝛ goddes sake
Than theremyte thanked almyghthy god
and prayed that he might haue his meryste
and rewarde with saynt Gregoꝛy in the
gloꝛy of paradys. On a daye it happed þ
saynt Gregoꝛy saunge masse in the chyrche

of saynt Marye maior. And whan he had
sayd. Pax vbi sit semper vobiscum. Anone
the aungell sayd. Et cū spiritu tuo. And fro
than forth on the pope ordeyned a stacyon
in that chyrche euery yere on Ester daye.
And whan than he sayd in his masse. Pax
vbi sit semper vobiscum. None shall an-
swere in remembraunce of this myracle.
In the tyme of Crapan the emperour reyg-
ned. & on a tyme as he wente towarde a ba-
taylor out of Rome it happed þ in his waye
as he sholde ryde a woman a wydowe cas
me to hym wepyng and sayd. I praye the
syr that þ auenge the deth of one my sone
whiche Innocently & without cause hath
ben slayne. The emperour answered yf I
come agayne fro the batayll hole & sounde
than I shall do Justyce foꝛ the deth of thy
sone. Than sayd the wydowe. Syr & yf þ
dye in the batayll who shall than auenge
his deth. And the emperour sayd. he that
shal come after me. & the wydowe sayd. is
it not better that thou do to me Justyce. &
haue the meryste therof of god. than an o-
ther haile it foꝛ the. Than had Crapan ppe-
te & descended fro his hoꝛs & dyde Justyce
in auengynge the deth of her sone. On a
tyme saynt Gregoꝛy wente by the market
of Rome. whiche is called the market of
Crapan. & than he remembꝛed of the Jus-
tyce & other good dedes of Crapan. & how
he had ben pꝛetous & debonaꝛy. & was mo-
che soꝛowfull that he had ben a paynem. &
he touned to the chyrche of saynt Peter
waylyng foꝛ thoyrou of the mescracion
of Craian. than answered a voyce fro god
sayenge. I haue now herde this prayer &
haue spared Crapan fro the payne perpe-
tuall. By this thus as some saye the payne
perpetuall due to Crapan as a mescracion
was some deale taken awaye. but foꝛ all
that was he not quyte fro the prison of hell
foꝛ the soule maye well be in helle. And
sele there noo payne by the mercy of god.

The lyfe of saynt Gregoꝛy.

And after it is sayd that the aungell in his answere sayd moze to this / bycause thou haste prayed for a paynem god graunteth the to chose of two thynges / that one whiche þu wylte / or thou shalt be two dayes in purgatoꝛy in payne / or elles all the dayes of thy lyfe thou shalt languishe in sykenes. Then answered saynt Gregoꝛy that he had leuer to haue sykenesse all his lyfe in this worlde than to fele by two dayes þu paynes of purgatoꝛy. And euer after he had continually the feuers or axes / or the goytre in his fete / & here of hymselfe maketh mencō in one his epyssle and saith I am so moche tourmented of the goytre in my fete & of other sykenesses that my lyfe is to me a grete payne euery daye / me seemeth that I ought to dye. And alwaye I abyde the deeth. Somtyme my payne is lytell & somtyme ryght grete / but it is not so lytell that it departeth fro me / ne so grete that it byngeth me to deeth. And thus it is that I that am alwaye redy for to dye am withdrawen fro deeth. ¶ It happed that a wydowe wōte to bynge euery sondaye hookes to synge masse with / sholde vpon a tyne be houseled & cōmuned. And whan saynt Gregoꝛy sholde geue to her the holy sacrament / in saynge. Corpus dñi nři &c. That is to saye / the body of our lord Ihesu cryst / hepe the in to euerlastyng lyfe. ¶ At none this woman began to synle tofoze saynt Gregoꝛy / and anon he withdrew his honde / & cōsumed the sacrament vpon shewer. And he demaunded her tofoze the people why she synled / & she sayd bycause that the brede that I haue made with my propre bondes / thou namest the body of our lord Ihesu cryst. ¶ At none saynt Gregoꝛy put hymselfe to prayer with the people for to praye to god that hereupon he wolde shewe his grace for to conferme our bylene. and whan they were rysen fro prayer saynt Gregoꝛy saue the holy sacrament

in figure of a spere of flesshe as grete as the tyrell synge of an honde. And anon after by the prayers of saynt Gregoꝛy / the flesshe of the sacrament turned in the semblaunce of brede / as it had ben tofoze. And therewith he houseled the woman whiche after was moze relygious and the people moze ferme in the fapth. Saynt Gregoꝛy made and ordeyned the songe of the offyce of holy chyrche / and established at Rome two scoles of songe. That one besyde the chyrche of saynt Peter. And that other by the chyrche of saynt Johan lattan. Where the place is yet where he laye and taught the scollers / and the rodde with which he menaced them / and the anthyphoner on whiche he lerned them is yet there / he put to the canon of the masse these wordes. &c. Diesq; nostros in tua pace disponamus / atq; ab eterna dāpnatione nos eripias / et in electoꝝū tuoꝝū iubeas grege numerari. ¶ At the laste whan saynt Gregoꝛy had ben pope. xxi. yere. vi. monethes and ten dayes / he beyng full of good werkes departed out of this world in the yere of our lord. vi. C. vi. yere in the tyme whan fora was emperour of Rome. Let vs praye to saynt Gregoꝛy that he geue vs grace that we may amende soo our selfe here in this lyfe that we may come to heuen. Amen.

Here foloweth the lyfe of saynt Longinus.

Longinus whiche was a pyssant knyght was with other knyghtes by the cōmaundement of Pilate on the syde of the crosse of our lord & perced the syde of our lord with a spere / & whan he sawe the myracles / how the sonne lost his light and grete earthquaunpge of the erthe was whan our lord suffred deeth and passyon. in the tree of the crosse. Then bylenced he in Ihesu cryst / some saye that whan he smote our lord with the spere in the syde / the

precious bloode analed by the shafte of the
spere vpon his hondes. And of auenture
with his hondes he touched his eyen / and
anone he that had be tofore blynde sawe a
none clerely / wherfore he refused al cheual
rye and abode with the apostles of whome
he was taught & cryskened & after he aban
douned to lede an holy lyfe / in doyng al
messes and in keepynge the lyfe of a mons
ke aboute. xxxviii. yere in cesaree and in ca
padoce. And by his wordes and his exam
ple many men conuerted he to the fayth of
criste. And whan this came to the know
lege of Octauyan the prouost he toke him
& wolde haue constrayned hym to do sacre
fyce to the ydolles / & saynt Longynus sayd
There may no man serue two lordes whi
che ben contrary to othe / thyn ydolles be
lordes of thy malyces / corruptours of all
good werkes and enemyes to chastyte / hu
milyte / and to bounte / and frendes to all
ordure of luxurpe / of glotonpe / of ydlenes
of pryde / and of auarycpe. And my lord is
lorde of sobrenesse that byrnyng the pros
ple vnto the euerlastyng lyfe. Than sayd
the prouost. It is nought that thou sayst.
Make sacrefyce to thydolles. And thy god
shall forgyue the by cause of the comaun
dement that is made to the. Longynus sayd
yf thou wylte become crysten god shal par
done the thy trespasses. Than the prouost
was angrye and made the teeth of saynte
Longynus to be drawen out of his mouth &
dyde to cutte his mouth open & yet for all
that Longynus lost not his speche but toke
an aye that he there founde / and helwed &
broke therewith thydolles & sayd now may
we se yf they be very goddes or not. And a
none the deuylles yssued out & entred in to
the body of the prouost & his felawes. And
they brayed lyke bestes / & fel downe to the
fete of saynt Longynus and sayd we knowe
well that thou arte seruaunt vnto the soue
rayne god / & saynt Longynus demaunded

of the deuylles why they dwelled in these
ydolles. And they answered / we haue for
den place in these ydolles for vs. for ouer
all where Ihesu crist is not named ne his
sygne is not shewed / there dwell we glada
ly. And by cause whan these paynems co
me to these ydolles for to about and make
sacrefyce in the name of vs. Than we co
me & dwell in these ydolles. Wherfore we
praye the man of god that thou sende vs
not in the abyssme of hell. And saynt Lon
gynus sayd to the people & there were what
saye ye wyl ye haue these deuylles for your
goddes & worshyp them. Or haue ye letet
that I hate them out of this worlde in the
name of Ihesu crist. And the people sayd
with an hpe voyce. Moche grete is the god
of crysten people / holy man we praye the &
thou suffre not the deuylles to dwell in the
cyte. Then comaunded saynt Longynus to
the deuylles & they sholde yssue out of this
people. In suche wyse that the people had
grete Joye / & blyued in our lord. A lytel
tyme after þeuyll prouost made saynt lon
gynus come tofore hym. And sayd to hym &
all the people were departed and by his en
chaitement had refused thydolles / yf the
kyng knewe it / he shold destroye & also
the cyte. Afrodissus answered / how wyse
& yet turment this good man whiche hath
saued vs & hath done so moche good to the
cyte. And the prouost sayd / he hath decey
ued vs by enchaunte. Afrodissus sayd his
god is grete / and hath none euyl in hym.
Than dyde the prouost cutte out & tonge
of Afrodissus / Wherfore saynt Longynus
syghed vnto god. And anone the prouost
became blynde and losse all his members
whan Afrodissus sawe that he sayd. Lord
god thou arte Iuste / & thy Jugement is
verytable. And the prouost sayd to Afrodi
sius. Say brother praye to saint Longynus
that he praye for me. for I haue done yll
to hym. And Afrodissus sayd. Haue I

The lyfe of saynt Maure.

not well tolde it to the do no more so to longius seest not þ me not speke without tongue. And the prouost sayd I haue not onely lost my epen but also my herte & my body is in grete payne. And saint Longius sayd yf thou wylte be hole & guarished put me apertly to deth / & I shall praye for the to our lord after that I shall be deed that he hele the. And anone than the prouost dyde do smyte of his heed. And after he came & fell on the body of saynt Longius & sayd al in wepyng. Syr I haue synned I know lege & confesse my fylth. And anone came agayne his syght / & he receyued helthe of his body. And buryed honourably þ body of Longius / & the prouost blyeued in Ihesu cryste / & abode in þ company of crysten men & thanked god & dyed in good estate. All this happed in Cesare of Capadoce to the honour of our lord god to whome be gyuen laude & glozpe in secula seculoy.

Here foloweth the lyfe of saynt Maure.

The yere that saynt Benet dyed. He sent saynt Maure & foure felawes with hym in to fradice that is to wete fulcynnen. Simplicien. Antoninpen / & Constantynen / at the prayer of Marcam the bysshop of Mauly for to foude an abbaye / whiche the sayd bysshop wold make of his owne good / & gaue to saint Maure a boke in whiche he had wyten the rewle of his honde. And as they passed the mountaynes of mongus surgus one of theyr seruantes fell fro his hors vpon a grete stone / and his lyfte fote was all to frullhed / but as sone as Maure had blessyd it & made his oryson / he was guarished and all hole. After this he came in to the chyrche of saynt Mauryce: and there was at entre a blynde man beggynge that had sytten there .xj. yere / & was named Lyeuen whyche for the longe vslage that he hadde ben

there he knewe all thospyce of the chyrche / by herynge that he had lerned thereby without more: he confured saynt Maure by the vertue of the martyrs that he wolde helpe hym / and anone he was guarished & had agayne his syght by his prayer. And than saynt Maure commaunded hym that he sholde serue all his lyfe in the chyrche as he had done. **O**n a nyght this holy man & his felawe herborowed in the hous of a wydowe whyche was named Cymere / the whiche had a sone that was soo seke that eche man sayd that he was deed. And this holy man heled hym / & whan he was hole he sayd vnto saynt Maure. Thou arte he that by the merytes & by the teres hast me delyuered fro þ Jugement where I was in condemned to the fyre of helle. Thus as they helde theyr waye on the good fryday in the abbay of whiche saynt Romayn was abbot And saynt Maure sayd to saynt Romayn. Saynt Benet shall departe out of this worlde to morne. On the morne after the hour of tierce / as saint Maure was in his prayers he sawe the waye by whiche saynt Benet moited in to heuen / and he was aourned wyth palles & grete founon of clerenes. And this visyon sawe two other monkes. Also whan saynt Maure and his felawe came to orlyfaice / they helde say that the bysshop Marcam of mauly was deed. And he that was in his place wold not receyue them. Than saynt Maure and his felawe wente in to a place that is called restys. And there fouided he fyrst an hous for to adoure god there in the honour of saynt Martyn / & comaunded that he sholde be buryed therin. A clerke that was there named Langilo fell down of an hye steyre vpon an hepe of stones and was all to frullhed but saynt Maure heled him anone / & after flocus whiche was one of the gretest frendes of the kynge had þy in so grete reuerence that he durst not appy

the but yf he had hym. Thre workmen þ
wrought in þ hous began to say sheweb
ly of saynt Maure and sayd that he couey
ted ouermuche þaþ glozy but anone they
became so mad that one of them lost forth
wyth his lyf. And the other two tare them
self wyth theyr teeth. The holy man anon
put his honde in theyr mouthes. And ma
de the feende to go out benethe. and after
he reysed the thyrde to lyf whiche had ben
deed & comaunded hym yf he wolde lyue
that he sholde nomore entre in to þ hous
and thys comaunded he for tesciende þ fa
uour of the worlde. Theodebers kynge of
fraunce came for to vylte hym and pray
ed to saynt maure and the bzyethern þ they
wolde praye for hym. And he gaue to the
of that hows the fee Ryalle of that bulcas
ge and all the rentes therto belongyng &
the towones. On the mozne saynt Maure
wente to see the pestre that the kynge had
gyuen and there he heled one hauryng the
passage whiche hadde ben seuen yere seke
The seconde yere that this hous was fou
ded came many noble men of the countre
whiche commaunded that theyr children
myght be clothed and receyued in to the re
lygyon. And there came so many that the
xxvi. yere of the foundacyon of thabbaye
there were an hondred & fourty bzyethern.
And saynt Maure commaunded þ they
sholde abyde in that nombze without mo
re or lesse And not to encrease ne minishe
that nombze. After this Clotarpe the kyn
ge came in to this abbay. and gaue therto
the chyef of blason & the towne longchape
ther to. And after this tyme saynt Maure
wolde nomore issue out of thabbay. but
he wente and abode in a syde of the chyes
che of saynt Martyn where he hadde mas
de an hous for hym and hadde with hym
two monkes for to serue hym. But he oyd
eyned tofore. that Beryules sholde be ab
bot after hym whan he had ben in þ hous

that two yere and an half. The demyll ap
pyered to hym on a tyme whiche was in
his oysones and sayd to hy þ there sholde
be grete destruccyon of his bzyethern. But
the aungell of our lord came after hym.
Whiche recomforted hym: and thenne he
came vnto the bzyethern and sayd to them
þ he & many of theyn therewithin sholde
passe out of this worlde. And it happened
þ within a monethe after there deyed. C.
and. xli. monkes of that abbay and of all
the nombze ther abode nomoo alyue but.
xxii. And thenne dyde Anthony & Con
stantyn that were comē with hym. A lytill
whyle after deyed saynt Maure of þ pay
ne of his syde the. xli. yere after he was co
men theder þ. xliii. kalendas of feuerer.
And he deed tofore the wter of saynt mar
tyn where he was couered with an heyr.
The other of his felawshyp retourned
to mouit callyn. And thus accomplisshed
this blyssed saynt his lyf. In the tyme of
Lowys theperour þ seconde. And þ body
of saynt maure was bozne fro thabbay in
Anglo named gaunefulle for fere of the
nozians to þ abbay of folles / where his
body is now: whiche abbay founded saynt
Bonolans dysciple to saynt Collonbryn
his feest is the systene daye of Januer.

Here begyneth þ lyf of saynt Patryke
and fyrst thynterpretacyon of his name

Patryke is as moche to saye
as knowleche for by þ wyl
of god he knewe many of the
sectres of heuen and of þ Joy
there. And also he sawe a par
tye of the paynes of helle.

Saynt Patryke was bozne in
byrtayne whiche is called En
glonde. and was lerned at ro
me: And there flouted in bers
ol.

Chelyf of saynt Pattryk

tues / and after departed out of the parties of Italye where he had longe dwelled & came home in to his countre in waylys named Bendiack And entred in to a fayr and Joyous coultre called the valeye roslyne. To whome the angell of god appered and sayd. O Pattryke this see ne byshoppyke god hathe not prouided too the but vnto one not yet born. But shall xxx. yere here after be bozen. And soo he left þ coultree & sayled ouer into Yrlonde And as Chester sayth in polycronycon the forthe boke the nyneatwenty chapytre that saint Patrike fader was named Caprun whiche was a preest & a dekens sone / whiche was called Fodum. And saynt Patrikes moder was named Conches matteys sister of fraunce In his baptisme he was named Iucate & saynt gerymayn called hy magonyous & Celestin the pope named hym Pattryke that is as moche to say as fader of þ citezens saynt Pattryke on a daye as he preched a sermon of the paciens and suffraunce of the passyon of oure lorde Ihesu cryst / to the kyng of the coultree. He lened vpon his croche or croos And it happed by aduerture that he sette the ende of his croche / of his staffe vpon the kynges foote and perced his foote w the pyke whiche was sharpe bynyth. The kyng had supposyd þ saynt Pattryke had done it wyttyngly for to meue hym þ sonner to paciēce & to þ sayth of god. but whan saynt Pattryke aperceyued it he was moche a ballhed & by his praye he helyd the kyng / and furthermoze he impetred / & gate grace of our lorde. þ no venemus beest might lyue in all the coultree / & yet vnto this daye is noo venymous beest in all Yrlonde ¶ After it happened on a tyme that amā of that coultre stole a sheep / whiche bylōged to his neyghbour / where vpon saynt Pattryke admonestyd the people þ who

someuer had taken it sholde deliuer it a gayne with iii. vii. dayes / whan al þ people were assembled within the chyrche and the man whiche had stolen it made no semblaunce to rendre ne deliuer agayne this sheepe. Thenne saynte Pattryke commaunded by the vertue of god that þ sheepe sholde blete and crye in the bely of hym that had eten it. And soo it happened / that in the presence of all the people the sheep cryed & bletyd in þ bely of hy that hadde stolen it. And the man that was culpable repented hym of his trespass & the other fro thens forthon kepte thesro stelyng of sheep fro any other mā ¶ Also saynt Pattryke wente for to doo worship and do reuerēce vnto al the croses deuoutly that he myght se. But on a tyme to fore the sepulchre of a paynym stode a fayre crosse / whiche he passed / and went forth by as he had not seen it. And he was demaunded of his felawes / why he sawe not that crosse And then he prayed vnto God for to knowe whos it was And he sayd that he herde a boyce vnder the erthe sayenge thou sawest it not. By cause I a ma paynym þ am buryed here & am vn worthy that þ sygne of the crosse sholde stande there wherfore he made the sygne of the crosse to betaken thens. On a tyme as saynt Pattryke preched in yrlonde þ sayth of Ihesu cryst. & did but lytyll prouffyte by his predycacyon. for he coude not conuerte the euill rude and wyld people / and he prayed to our lorde Ihesu cryst that he wolde shewe to them somme sygne openly ferdfull and gafful By whiche they myght be conuerted and be repentaunce of theyr synnes vnto god. ¶ Then by the commaundement of god saynt Pattryke made in therth a grete cercle with his staf / and anon therthe after the quantyte of þ cercle openyd. And ther appered a grete pytte and a depe / and

saynt Patryke by þe reuelacōn of god vnder-
 derode þe there was a place of purgato-
 ry. In to whiche whosomewer entre ther
 in he shall neuer haue other penaunce ne
 fele none other payne and there was she
 wed to hym / that many sholde entre whi-
 che neuer sholde retourne ne come agayn
 And they that sholde retourne sholde aby-
 de but fro one mozne to another and nos
 moze. And many entred that came not as
 gayn. As touchynge this ppyt of hole whi-
 che is named saynt Patrykes purgatory.
 Some holde oppynyon þe seconde Pas-
 tryke whiche was an abbot & no byllhop.
 that god shewed to hym this place of pur-
 gatory but certaynly suche a place ther is
 in yrlonde / where in many men haue ben
 And per dayly goon in and come agayne
 and some haue hadde there many merue-
 yllous byspones and haue seen gryfly &
 horryble paines of whom there ben bokes
 made as of Cundale and of many other
 ¶ Thenne this holy man saynt Patryke
 the byllhop lyued tyll he was. C. xii. yere.
 olde and was the first byllhop in yrlond /
 & deped in Aurelyus ambroses tyme that
 was kynge of brytany. In his tyme was
 þe abbot Columba otherwyle named col-
 byllus and saynt Bryde whom saynt Pa-
 tryke professed and beylled. And she ouer-
 lyued hym fourthy yere / all theyse thre ho-
 ly sayntes were buryed in Ulster in þe cite
 of Dunence as it were i a caue with thre
 chambres her bodyes were fouiden at fyr-
 ste comynge of kyng Johan batry þe secōd
 de some in to yrlonde vpon whos tombes
 thyle verses folowynge were wyrtē. Sic in-
 cet in duno qui tumulo tumulantur i bno
 Brigida: Patricius / atq; columba pius:
 whiche is to saye in englyshe. In Duno
 theyse thre ben buryed al in one sepulture
 Bryde / Patryke / & Columba the mylde
 Men saye that this holy byllhop saynt Pa-
 tryke dyd. iii. yere grete thynges. one is þe

he dyone with his stasse all the benemou-
 berkes out of yrlonde. The seconde that
 he had graunte of our lord god / that none
 cryll the man shall abyde þe comynge of any
 theryll. The thyrde wonder is redde of
 his purgatory / whiche is moze referred
 to the lasse saynt Patryke thabbot. And
 this holy abbot by cause he foude þe people
 of þe londe rebell he went out of yrlonde &
 came in to england to þe abbay of glascens
 berke where he deped on saynt Barthol-
 mewys daye. He floured about the yere of
 our lord. lvi. C. & l. And the holy byllhop
 deped the yere of our lord. lvi. C. & l. sco-
 & x. in þe hondred. and. xii. yere of his age
 To whom praye we that he praye for vs.

¶ Here foloweth the lyf of saynt Benet



Benet is
 sayde by
 cause he blyssed
 moche people o-
 elles by cause þe
 he had many be-
 nedictions in his
 lyf & foras mo-
 che as he deser-
 ued for to haue
 blesynges o-
 benedictions per-
 petuelli and þe ho-

ly doctour saynt Gregore wrote his lyfe.

Saynt Benet was borne of the pro-
 uince of Aurcia & was sent to Ro-
 me for to studeye. But in his infancke he
 left the scoles and went in to deserte and
 his noryce whiche tenderly loued þe went
 allwaye with hym tyll they came to a pla-
 ce named offyde And there the boyowed a
 vessel for to purge o- wynd þe whert. But
 the vessel fell to the erthe by neglygence /
 & was broken in two pyeces And when
 saynt Benet sawe þe his noryce wepte he
 had grete pite and mēte his prayers to al
 o. n.

The lyf of saynt Benet

myghty god / & after made it as hole as it had ben to fore. Then they of the cou tree toke it / & henge it on the fronthe of þ church in wytnesse of one so fayr a myracle. Thesle lefte saynt Benet his nous ryce and fledde secretly & came in to an hermytage where he was neuer knowe of no mā but of a mōke named Romayn whiche mynystrid to hys mete for to ete. And by cause that ther was no waye fro the monesterye of Romayn vnto þ pytte where saynt Benet was he knytte þ los of in a corde & so lete it down to hym. and by cause he sholde here whā Romayn sholde lete doune þ byede he bonde a bell on þ corde & by the sowne therof he receyued his byede: but the dyuell hauynge enuye of the charyte of þ one & of the refectiō of þ other cast a stone & brake þ belle but neuerthelesse Romayn le ft not to minys tre hym. It happed that there was a preest on an estern day the arayed his diner for him self & our lord appered to hym & sayd Thou oꝛdeyneest for thy self delycyous metes & my seruauante deyleth for hūgre in suche a pytt & named hys the place. Thenne the preest a role & bare his mete with hym & lought soo longe þ he foude saynt benet in grete payne whan he had founden hys he sayd to him. Aryse & take thy mete & refectiō. for it is Ester daye. He answered. I knowe þ it is the feest of paske by cause þ I se the. The preest said to hym: certaynly this daye is þ daye of ester: & saynt Benet wyll not by cause he had dwelled ther so longe & so ferre fro people. Then sayd they graces & made þ benedicciō & toke theyr refectiō. It happed after this þ a blacke byrde þ is called a merle: came on a tyme to saynt Benet & prycked w his bylle at his bylage / and greued & noyed him so moche þ he cowde haue noo rest for it / and cowde not put it from hys. But allone as he had made the

sygne of the crosse anone the byrd banyf shyd a waye. And after that came to hys a greate temptaciō of the fleshe: by the whiche the deuyl tēted in the weng hynt a woman & byent soye & was enflamed in his corage. But anone he came agayn to hymself: and after dyspoyled hymself al naked & went amonge the thornes & walowed amonge the nethles so that his body was toꝛne & payned by whiche he heeled the woundes of his herte. Then after that tyme he felt nomore temptaciō of his fleshe. It happed that the abbot of a monestery was deed & for the good renoune of this holy man saynt Benet al the monkes of that abbaye gaue theyr boys & elect saynt Benet for theyr abbot. But he accorded not thereto / ne agreed to the. for he sayd that his cōdiciōs & maners were not acorɔyng to theyres. Not wstondyng he was baynquyshed & so In staūtyly requyered that atte laste he consented. But whan he sawe they lyued not ne were not ruled acorɔyng to theyr relygion & rule. He repreued & cōrected them vigorously and whan they sawe þ they myght not do theyr wylls vnder hys. They gaue hys benym medled w wyne for to drynke. But saynt Benet made the sygne of the crosse ouer it & blesed it / & anone the vessel brake in peces whiche was of glasse. Whā saynt Benet than knewe that in that vessel was moꝛtall drynke / whiche myghte not abyde ne suffre the sygne of the crosse / he roos vp & sayd. God haue mercy on you saynt byethern. I sayd to you wel at begynnynge þ my condyciōs & maners apperteyneth not to poures. fro hēlforth gete you a nother fader. for I may noo lenger dwelle here. Thesle went he agayn to desert where god shewed for hys mani sygnes & miracles: & foude ther two abbayes. Now is happed þ in one of thys. ii. abbayes was

a monke & myght not endure lōge in pray
ers & whan the other of his felawes were
in prayer / he wolde go out of the chyrche.
Thesie the abbot of þ abbaye shewed this
to saynt Benet: & anone he went for to se
yf it were true: & whan he came he sawe þ
the deuyll in lyknelles of a lytell black chil
de drewe hym out of þ chyrche by his cow
le. Thesie sayd saynt benet to þ abbot & to
saynt Maure. Se ye not hym þ draweth
hym out: they sayd naye: thesie sayd he lat
vs praye to god & we maye se hym / whan
they had made theyr prayers / saynt Maure
sawe hym: but thabbot might not se hym.
The next daye saynt Benet toke a rod &
bette the monke / & thesie he abode in pray
er: lyke as the deuyll had be beten & durst
no more come & drewe hym awaye / and
frothan forthon he abode in prayer & con
tynued therein. ¶ Of the .xii. abbayes that
saynt Benet had founde thre of them stode
on hye roches / soo that they myght ha
ue no water but by grete laboure. Thesie
came the monkes to hym & prayed hym þ
he wolde set thys abbayes in some other
place by cause they had grete defawte of
water. Than wente saynt Benet aboute
the mountayn & made his orysons & pray
ers moche deuoutly: and whan he had lō
ge prayed: he sawe .iii. stones in a place for
a sygne / & on the morn whan the monkes
came for to pray he sayd to hym / go ye to
suche a place where ye shall fynde .iii. stones
and there dygge a lytell / and ye shall
fynde water. our lord can well prouyd for
your water / and they went and founde þ
mountayn dwetyng: where as þ thre stones
were. And there they dygged: & anone
they founde water so grete habūdālice þ
it suffysed to theym / and ranne downe fro
the toppe of the hylle vnto beneth in to þ
valeye. It happened on a tyme that a mā
hew bullhes & thornes about the monaste
rye: and his axe or instrument of yren that

he hew with sprange out of the helue and
fyll in to a depe water. Thennie the man
cried & sorowed for his tool: and saynt Be
net sawe that he was ouermuche angur
shed therfore / & toke the helue & threwe it
after in to the pytte. And anone the yren
came vp and begane to swymme tyl that
it entred in to the helue. In the abbaye of
saynt Benet was a childe named Placidus
whiche went to þ ryuer for to drawe wa
ter: & his foot sode so that he fyll in to þ
ryuer / whiche was moche depe / & anone þ
ryuer bare hym forthe more than a bowe
shot. & whan saynt Benet / whiche was
in his studye knewe it he called to saynte
Maure and sayd that there was a childe
whiche was a monke / that was about to
be drowned & bad hym go to helpe hym.
And anone saynt Maure began to reme
ypon the water lyke as it had ben on drye
grounde & his feet drey. And he toke vp þ
childe by the here & drewe hym to lōde / &
after whā he came to saynt benet he sayd
þ it was not by his mercyte: but þ vertue
of his obedience. ¶ There was a preeft na
med florentyne whiche had sūye to saynt
benet & he sente to hym a lose of hede en
uenemed: & whan saynt benet had this loof
he knewe by thynspyracyon / that it was
enuenemed / he gaue it to a rauen þ was
wonte to take his sedyng of saynt benets
honde / & cōmaunded hym to bere it to
suche a place that noo man sholde fynde it.
Thesie þ rauen māde semblaunt to obbaye
þ cōmaudemēt of saynt benet. But durst
not touche it for the ben þ & fled about it
howlyng & cryeng. Saynt benet sayd to
hym take this breed hardely & bere it away.
At last þ rauen bare it awaye in to
suche a place that there was neuer herde
of thys ges therof after: & came agayn the thirde
daye efter. & toke his cetercon of saynt be
netts honde as he was wonte to do tofor
e. Whan this preeft florentyne sawe þ he

The lyf of saynt Benet

coude not flee saynt Benet he enforced
 hy to flee spyrytuellly his soules of his dissy-
 ples he toke. vii. maydes al naked: & sent
 them in to his gardyne to daunce & to carol
 le for to meue the monkes to temptacyō
 whā saynt Benet sawe his malycie of flore-
 tyn he had fere of his dissyples and sent
 them out of his place whā florentyn sawe
 that saynt Benet & his monkes wēt out
 he demened grete Joye & made grete fes-
 est. And anone he soler tyll on him & slew
 hy sodenly / whan he saynt Maure sawe
 that florentyn was deed he ranne after
 saynt Benet & called him sayeng: come a
 gayne for florentyn that hath done so mo-
 che harme to you is deed / whā saynt Be-
 ne therde this he was sozry for his petillous
 deth of florentyn: & by cause saynt Maure
 was gladde for his deth of his enemy as
 him semed. he enioyned hy penaunce ther
 fore. After this he went to mount Cassyn
 where he had a nother grete aduersarye
 for in the place where that apolyne was
 adoured: he made an oratorie of saynt Jo-
 han baptyst / & conuerted al the countree
 aboute to crysten fayth / wherof his deuyl
 was soze tozmeted: he appered to saynt
 Benet all blacke / and ranne vpon hym
 with open mouthe and throte / & had his
 eyen all enflammed. And sayd to hy. Be-
 net benet. and saynt Benet answered not
 his deuyl sayd: Cursed & not blessyd / why
 haue I so moch persecuciō. ¶ It happed
 on a tyme that as his monkes sholde lyfte
 a stone for a werke of an edefyce they my-
 ghte not meue it. Then there assembled
 a grete multitude of people / & yet they al
 myght not lyfte it / & saynt Benet blessed
 it. And anone they repled his stone. Then
 aperceyued they that his deuyl was on it
 & caused it to be so heuy. And whan they
 had altyll made his walle hye the deuyl ap-
 pered to saynt Benet / and bad hym goo

se theym his edefyed Thenne saynt Benet
 sent to his monkes / & comaunded his they
 sholde kepe them wel. For the deuyl wēt
 to destroie them but of the messagere ca-
 me the deuyl had they wēt downe a parte
 of the walle and haue there with slayne
 a yonge monke. Thenne they brought his
 monke al to brused in a sack to saynt Be-
 net. And anone saynt Benet made open
 hy with the sygne of his crosse & blessed hy
 and repled him to lyf / & sent hy ayeue to
 the werke. A laye mā of honest lyf had a
 custome ones in the yere to come to saynt
 Benet all fastyng. And on a tyme as he ca-
 me ther was one his bare mete accompany-
 ed with hy / and despyred he wolde ete
 with hym / but he refused it. After he pray-
 ed hym the secōde tyme & yet he refused
 and sayd he wolde ete no mete tyll he ca-
 me to saynt Benet. At his thyrde tyme he
 fode a fayr souita & a moche delectable
 place & began soze to despyre hy to ete with
 hym. And at last he consented and ete and
 whā he came to saynt Benet / he sayd to
 hy. where hast thou eten. Whiche answer-
 ed I haue eten a lytill. O fayr brother
 his deuyl hath deceyued his but he could not
 dysceyue the fyrst ne the secōde tyme but
 the thyrde tyme. Thenne the good man
 kneled downe to the feet of saynt Benet
 and confessed hym of his trespasses
 ¶ Attila the kynge of gothos wolde ones
 proue if saynt Benet hadde the spyryte
 of prophete. And sent to him his seruānt
 and dyde do araye him with precious ro-
 bes and deliuered vnto hym a grete com-
 panye as he hadde ben the kynge him selfe
 whan saynt Benet sawe hy come / he sayd
 vnto hym. Sayr sone do of that thou we-
 rest it is not thyn. And the man fell downe
 anone vnto the grounde / by cause he
 mocked his holy man / and he deyed anone
 ¶ A knyght that was vexed with the deuyl

nyl was brought to saynt Benet for to be
 heled. And saynt benet put hym out. & af-
 ter sayd to the knyght. Goo and fro hens
 forth etc no more fleshe and goo noo mo-
 re to none ordre. For what day thou goost
 and takest orders the deuyl shall entre in
 to the. This knyght helde hym longe ty-
 me wythout takynge ony. tyll at laste he
 sawe yonger than he. & went to orders.
 And had forgete the wordes of saynt Be-
 net and toke orders. And anon the deuyl
 entred in his body & tourmented hym tyl
 he deyed. There was a man that sente to
 saynt Benet. ii. flagons of wyne / but he
 that bare theym hydde that one. And pre-
 sented y other wythout moze. Whan saynt
 Benet had receyued y presente. He than-
 ked hym moche & sayd to hym. Fayr bro-
 ther take good hede how thou shalt doo
 wyth that whyche thou hast hyd & dryn-
 ke not therof. For thou knowest not what
 is therein. Thenne he was ashamed. And
 so cofused went fro him & whan he came
 to the place where he had hydde the other
 flagon. He wolde wyte what was therein
 lyke as saynt Benet had tolde to hy. And
 bowed it a lytyll & anone a serpent yssued
 oute. It happened on a tyme that saynt
 Benet etc. And a yonge man that was
 sone to a grete lord helde to hym a candel
 and began to thynke in his herte. Who is
 this that I serue. I am sone vnto a grete
 man. it apperteyneth not y one so gentil
 a man as I am be seruaunt to hy. Whan
 saynt Benet sawe by experyence y pye
 that aroos in this monke & made hym to
 holde the candel. And after sayd to him
 what is that thou hast: blesse thy herte bro-
 der blesse it god for giue it the. Now thou
 shalt serue me no more. goo in to thy cloys-
 ter and rest the there. There was a ma-
 of y kyng of gothes / whiche was named
 zallas whiche toymented ouer cruelly the

crysten men by cause he was of the secte
 of tharrens in suche wyse y where he fo-
 de a clerke or a monke he slewe hym. The-
 ne it happed on a daye that he toymented
 a bylayne or a carle for the couetyse of his
 good / whan the carle sawe that he wolde
 take all / he gaue al that euer he had to say-
 te Benet. Thenne leste zellas to toyment
 hym a lytyll / but he bounde hym with the
 rayne of his bydel / and droot hym tofore
 hym & he rode after tyll he came to the ab-
 bey of saynt Benet. & bad hym y he sholde
 shewe too hym this Benet whan he came
 theder he sawe saynt Benet stode tofore y
 gate alone & studyed on a boke / then sayd
 the bylayne to y tyraunt. Lo there is Be-
 net y thou demaundest after. Whan zallas
 had loked on hym cruelly lyke he had be
 accustomed he had supposed to haue delt
 with hym lyke as he had done with other
 crysten men / & sayd to saynt Benet. Atyse
 bp anone & deliuer to me y goodes of this
 churle / whiche y hast by the. Whā saint be-
 net herde hym. he lyft bp a lytell his eyen
 & beheld y carle y was tofore hym. And a-
 none by grete metueylle his hondes were
 vnbounde. And whā y carle sawe hym selfe
 vnbounde / he stode tofore y tyraunt ap-
 pertely without dyede: & anone zallas fyl-
 le doune to the feet of saynt Benet. & res-
 comaunded hym to his prayers: & neuer
 for all this leste saynt benet to rede on his
 boke. But called his monkes & comaun-
 ded that his mete sholde be brought to hy
 And the monkes dyde soo / & lyth bare it a
 waye. Thenne admonestred saynt benet y
 tyraunte and sayd to hym that he sholde
 leue his cruelte & his woodnesse / & he des-
 parted and neuer after y daye he demaun-
 ded of bylayne ony good / ne of the man y
 saynt benet had vnbounden only by his
 syght. It happened ouer al champayne
 where as he dwelled / y so grete famyne

The lyf of saynt Benet

was in the countree þ moche people deyed in the countree for hongre. Then all þ byede of the abbaye saylled & there was with out but fyue loues for al the couent. Whā saynt Benet saue þ they were abaslyshed he begā debonayrly to chastyse & to warne thē þ they sholde haue theyr herites on heye to god. And sayd to thē wherfore ar ye in so grette misale for byede yf ye haue none this daye / ye shall haue to mozne. How it happened on the mozne they foude at theyr gate. ii. C muddes of mele / whyche were properly sent fro god for neuer mā wytt fro whens they came. Whā þ monkes saue that: they thanked god / and lerned that they ought not to doubte / ne of haboundaunce of pouerte.

¶ It happed on a tyme that saynt Benet sent his monkes to edesye an abbaye / & sayd that a certayne daye he wolde come se thē & shewe theyr what they sholde doo. Thenne the nyght to fore þ he had sayd to come / he appered to þ mayster & to his monkes & shewed to them all þ places þ they sholde bylde / but they byleued not this visio / & snpposed it had be but a dreame. Then whan they saue that he came not they retozned & sayd to him. Fayr fader we haue abiden that thou sholdest haue come to vs lyke as thou promistest vs. Then answered he / what is that ye saye remēbyre not ye that I appered to you þ nyght that I promysed to you & enleyened and tolde how ye sholde do. Go your way & do in suche wyse as I deuyled to you in the visio.

¶ There were two nonnes nye to hys monastery / whiche were of moche noble lygnage whiche were moche talkatyfe / & restrayned not wel theyr tongues / but tozmented ouer moch hþ that gouerned thē. And whā he had shewed this to saynt Benet / he sent thē word that they sholde better kepe scylence &

rule theyr tongues: or he wolde curse thē but they for all þ wolde not leue it. And so anone after they deyed & were buryed in the chyrche. And whā the deken cryed in the ende of the masse / that they þ were accursed shold go out of the chyrche the noutyshe that had nortysshed thē & that euery daye had offred for them be helde & saue that whan the deken songe so / they yssued out of theyr sepultures and wete out of the chyrche. And whā saynt Benet knewe herof he offred for them himselfe and assopled them.

¶ Thenne after whan the deken said so as afore they neuer yssued out after as theyr nortyshe had seē thē.

¶ There was amonke gone out for to see his fader and moder without lycence & blessinge of his abbote. And þ daye after he came theder he dyed / and whā he was buryed in the erthe the erthe cast hym by ayene & so it dyde twyes. Then came the fader & moder to saynt Benet & tolde hþ how the erthe threwe him & wolde not receyue hym. And prayed that he wolde blysse him. Then toke he the blisshed sacrament and made it to be layed on þ breste of the corps. And whan they had done so they berped hym: & therthe threwe hym no moze oute / but receyued it & helde it.

¶ There was a monke that coude not a byde in the monastery & prayed so moche vnto saynt Benet that he lete hym go / & was all angry. And anone as he was out of the abbaye / he founde a dragon w opē mouth. And whan he saw hþ he had fere þ he wolde haue deuoured hym and cryed lowde: come hider & help me / come he der for this dragō wyl deuoure me. then the monkes ranne thyder / but they saue no dragō and brought agayne the mōke tremblynge & syghyng. Then the monke promysed that he neuer wolde depart fro the abbaye.

¶ In a time there was in þ countree a grette samyne / and all þ euery

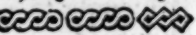
saynt benet myght gete & haue he gaue it
to poure people. In so moche that he had
no moze within þ abbay but a lytyll oyle.
And he comaunded to þ celerer to gyue it
to a poze man: þ celerer vnderstode hþ
well but he gaue it not: bi cause there was
no moze in the couente. And whan saynt
Benet knewe it he toke þ vessel & caste it
out of the wyndowe & was of glasse / & it
fylle on a stone & brake not. These heres
preued the celerer of inobedience & of a ly
tyll hope that he had in god / and he went
vnto his prayers / and anone a grette emp
ty tonne that was there was full of oyle.
In soo moche that it ranne ouer.


It happed a nother day that saynt benet
went to bylete his suster named scolastica
& as they sate at table: she prayd her bro
der that he wolde abyde there all nyghte
but he wolde in no wyle graunt her / and
sayd he myght not lye out of his cloyster
And whan she sawe he wolde not graunte
her to abyde she enclyned her heed & mas
de her prayers to our lord: & anone it be
ga to thoder & to lyghten & thair to wepe
derke / whiche tofore was sayre & clere &
grette rayne felle downe / so þ for no thyn
ge he myght departe / & lyke as she wept
wyth her eyen / ryght so forth wyth þ rays
ne & stozme came. And These she lyft vp
her heed. Thenne saynt Benet sayd to his
syster. Almyghty god forgyue you that ye
haue done: for ye haue let me þ I am not
departed hens / and she sayd sayre broder
god is moze curteys than ye be: for ye wol
de not accept my prayer but god hath her
de me / now go þ ye maye / and then saynt
Benet abode there all that nyght / spek þ g
of god betwene hym and hisyster wyth
out sleppynge tyll they were both eased.
On þ morn saynt benet wot to his abbay
And on the thyrde daye after he lyfte vp
his eyen to heuen and saw þ soule of his
syster mount vp in to heuen in lyknes of

a douue: & anne he dyd þ body of her too
be brought to his abbaye / and dyde it to
be buryed in his tombe whiche he had do
make for hymselfe. ¶ On a nyght as saynt
Benet was in his prayer at a wyndowe
he sa w þ soule of saynt germaine bisskop
of capes mount in to heuen. And lyke as
a lyght sodayn þ enlumyneth all the der
kenelles of the worlde soo the lyghte of þ
soule gaaf a grette lyght and after he kne
we that þ soule of saynt germaine passed
that same houre. After this whan time þ
saynt benet hymself shoulde departe out of
this worlde / he shewed it to his monkes
sixe dayes tofore / and dyde do make his
pyt. And after that a feuer toke hym str
gly: whiche helde hym euery daye & at the
lyxt daye he dyde hymselfe to be born to þ
chirche / & there receyued þ body of our lord
de Ihesu crist. And amoge chandes of his
discypples: his owne handes lyftynge vp to
heuen / in makynge his orison: he rendred
his soule vnto his creatoure. The same
hour was a reuelacon shewed to .ii. mon
kes / for they saw a waye to heuen al coue
red wyth palles & mantelles of golde: alle
full of torches brennyng: whiche enlumy
ned all the heuen: whiche came fro the cel
le of saynt Benet vnto heuen. And there
was a man in a sayr habite to whom thy
se monkes demaunded what waye was
that / & he answerd that it was the waye
by whiche saynt Benet moued vp to he
uen. These the body of saynt Benet was
buryed in the ozatoire þ he made of saynt
Johan where as was wont to be thauter
of appolyn þ pere of our lord. b. C. xliii.
To whome lete vs praye deuoutly that
he pray to our lord for vs: that we maye
haue grace after this lyf to come to euers
lastynge blyss in heuen Amen.

¶ Here endeth the lyfe of saynt Benet.

The lyf of saynt Cuthberte.

Here next foloweth the lyfe of saynt
Cuthberde of durham: 

Saynt Cuthberde was borne
in england / and whā he was
bit. yere olde oure lordes thes
wed for hym a fayr myracle
for to drawe hym to his loue
For on a tyme as he played at the balle
wth other childern. S^odaynly there stode
a monge them a fayr nge childe of the
age of thre yere / whiche was the fayrest
creature y^e euer they behelde. And anone
he sayd to cuthberde. Good broder vse no
suche bayne playes / nor sette not thy her
te on the / but for al y^e Cuthberd toke noo
hede on his wordes. And then this chyl
de fille downe & made grete heuines wep
te soze & wronge his hondes / & then cuth
berte & y^e other childern lepte theyr play
& cōforted h^{im} / & demaūded why he made
suche sorowe. Then the chylde sayd vnto
Cuthberd all my heuynesse is onely for y^e
bycause y^e blest suche bayne plays for our
lorde hath chosen y^e to be an heed of holy
chyrche & then sodely he banysshed away
& then he knewe verely that it was an
aūgell sent fro our lordes to h^{im}. & fro then
forthon he lefte al suche bayne playes / &
neuer bled them moze / & thenne he desy
red of his fader y^e he myght be set to sco
le & anone he dreyue hym to perfyght ly
uyng for he was euer in his prayers ny
ght & day / & most desyred of our lordes to
do that whiche myght please hym and el
cheue that sholde dysplease hym / and he
lyued so vertuously & holly y^e al the peo
ple had Joye in him. And within a while
after Aidanus the bysshop deyed / & as
Cuthberd kepte sheep in the felde / he lo
ked bpwarde & sawe aūgels bere y^e soule
of Aidanus the bysshop to heuen with
grete melodye. And after that saynt cuth
berde wolde no moze kepe shepe but wēt

anone to thabbaye of Gertiauis / & there
he was a monke. Of whom al the count
was right gladde and thanked our lordes
that had sent hym thyder. For he lyued
there ryght holly in fastyng and grete
penaunce doyng. And at the last he had
the gowt in his knees / whiche he had take
of colde in knelyng on the colde stones
whā he sayd his prayers in suche wyse y^e
his knee began to swell. And synedrys
of his legges were shronken y^e he myght
nother go nor stratch out his legges but
euer he toke it full paciently. And sayd
whā it pleaseth our lordes it shall passe a
waye / and with in a while after his bres
thern for to doo hym conforthe bare hym
in to the felde / and there they mette with
a knyght / whiche sayd. Lete me see and
handle this Cuthbertes legge / and then
whan he hadde felt hym with his hōdes
he bad them take y^e mylke of a cowe of
one coloure / and the lewis of smalle plan
tyn / and sayte whete floure & seth the
al to gyder / and make there of a playster
and laye it ther to / and it shal make hym
hole. And as sone as they hadde soo done
he was perfyghtly hole : & thenne he than
ked oure lordes of al mekely. And after he
knewe by reuelaciō that it was an aūgel
le sent by our lordes to hele him of his gre
te sykenesse and dysleafe. & the abbot of
that place sent hym to a celle of theirs to
be hosteler for to receyue ghestes : & do the
ym cōforte. & soone after our lordes thew
ed there afayre myracle for his seruaūt
saynt Cuthberd. For aūgells came to h^{im}
ofte tymes in lykenesse of other ghestes
whome he receyued & serued dilygently
wth mete & drynke and other necessaries
On a tyme there came ghestes co hym
whō he receyued and went in to the how
ses of offyce for to serue them / and whan
he came agayne they were gone & he wēt
after for to calle them & cowde not espye

theym ne knowe the steppes of theyr fete
howe welle that it was than as no we / &
whan he retourned he foude þe table layed
And theron the fayre whyte loues of bre
de all hote / which were of merueyllous
betwee & swetnesse. For all the place smel
led of the swete odoure of them. Thenne
he knewe well that the augeles of our loz
de had ben there & rendred thakynge to
our lozde that he had sente to hym his an
gelles for to comforte hym. And euery ny
ght whan his brethren were a bedde / he
wolde goo & stonde in the colde water all
naked vp to the chyn / tyll it were mydny
ghte. And than he wolde yssue out. And
whan he came to londe / he myght not sta
de for feblenelle & sayntnes / but ofte felle
doun to the grounde. And on a tyme as
he laye thus there came. ii. otters whiche
licked euery place of his body: & theise we
te ayen to the water that they came fro.
And thenne saynt Cuthberte ardoes al ho
le & went to his cel agayne & went to mas
tynes with his brethren but his brethren
knewe no thyng of his standynge thus
euery nyght in the see to the chyn. But at
last one of his brethren espyed it / & knewe
his doynge & tolde hym therof. But saynt
Cuthberte charged hym to kepe it secret
ly and telle no man therof durynge his lyf
And after this within a while þe byllhop
of durham deyed / & saynt Cuthberte was
electe and sacred byllhop i his stede after
hym. And euer after he lyued full holyly
vnto his deth. And by his prechynge and
ensample gyuyng he brought moche peo
ple to good lyuynge. And tofore his deth he
left his byllhoppesche and went in to the
holy londe / where he lyued an holy & soly
fari lyf vnto that he beyng ful of vertues
rendred his soule vnto almyghti god and
was buryed at durham / & after tresslated
& the body layd in a fayre & honourable
shryne / where as yet dayly our lozde shes

weth for his seruauant there many sayn &
grette myracles: wherfore late vs pray vn
to this holy saynt that he wyl pray for vs.

Here folowethe the feast of þe annuncia
cyon or salutacyon of the augeill gabryel.



The feast of this
daye is called þe
annunciacion of

For on this daye the
angell Gabryel shewed
to þe gloriuous byrgyne
marpe the comynge of þe
blyssed sone of god / that
is to wete howe he ought to come in to the
gloriuous byrgyne / and take in her natu
re & fleshe humayne for to saue þe worlde
It was well thyng resonable þe augeill
sholde come to þe gloriuous byrgyn marpe
For lyke as Eve by þe exortynge of the deuyl
gaue her cōsent to do þe synne of iobedyence
to our perdyng. Ryght so by the greetynge
of þe augeill gabryel: & by exortynge þe glo
riuous byrgyne marpe: gaue her cōsentynge
to his messlage by obedyence to our salua
cyon / wherfore lyke as the fyrst woman
was cause of our dampnacyn / So was
the blyssed byrgyne marpe begynnynge of
our redempcyon: whan that the angel ga
bryel was sent for to shewe thynacnaci
on of our sauour Ihesu cryst. He foude
her alone eclosed in her chambze / lyke as
saynt Bernarde sayth. In whiche þe may
dens and byrgyns ought to abyde in the
yrouses without rennyng abode open
ly. And they ought also to flee the wordes
of men. Of whiche theyr honour & good
renomme myght be lesed or hurte. And
the angell sayd to þe gloriuous byrgyn ma
rpe. I salewe the full of grace / the lozde
is with the. There is not founden in scrip
ture in no parte suche a salemynge. And
it was brought fro heuen vnto the glori

The Annunciacyon of our lady.

ous byrgyn marye whiche was the fyrst woman þeuer in the world offred to god fyrst her byrgynyte. & the angell sayd to her after. þ she sholde be blessyd a boue al othet women : for þ shalt escape þ males diction that al othet wo men haue in chil dyng in synne and in sozowe. And thou shalt be moder of god / and shalt a hyde a pure byrgyne and clene. And our blisshed lady was moch abalshed of this salutacion and thought in her self þ maner ther of. This was a good maner of a virgyne þso wpsely helde her styll / and spake not & shewynge example to byrgynes why che ought not lyghtly to speke / ne wout aduys ne manere / to answere. And whā þ aūgell knewe that for this salutacyon she was tpymerus and abalshed. Anone he repealed her sayeng. Marye be nothyn ge aferde for thou hast fōūden lothly gra ce at god. for thou arte cholen aboue all women for to receyue his blisshed sone & be moder to god / and moyen & aduocate for to sette peas by tūyene god / and mā for to destroye the deth and byng the lyf

¶ Thou þ arte virgyn sayth saynt An bryse / lerne of marye to be manerd & fere ful to al men lerne to be styll / and tesche we al dissolycions. Marye was aferd of the salutacion of the angell The whiche sayd Thou shalt conceyue & byrge forth a sone and thou shalt call his name Jhesus: and he shall be called the sone of god And marye sayd to the angell. In what maner maye this be that thou sayest. for I haue purposed in myn hert / þ I shall neuer knowe no man. And yet I knowe none / how thenne shall I haue a childe agayne þ cours of nature and maye a by de a byrgyne. ¶ Then the angell en fouz med her & began to saye how her byrgyn yte sholde be saued in the conceyuing of þ sone of god. And answerd to her in this maner. The holy goost shal come in to þ

which shal make þ to conceyue þ maner how thou shalt conceyue thou shalt knowe better than I shal canne saye

¶ For that shal be the werke of the holy goost whiche of thy blood and of thy fleshe shall fouzme purzely in the þ body of þ childe that thou shalt bere & othet wer ke to this cōsepcion shalt thou not do / & the vertu of god souerayne shal shadow the in suche wyse that thou shalt neuer fe le in the ony byrennyng ne coueteysle car nall. & shall purge thyn hert fro all desys res tempozall and yet shal the holy goost shadowe with thy mantell corpozel & the blessed sone of god shal be hydde in the / & of the. for to couere the ryght excellent clarte of his diuinite soo that by this vni brye or shadowe maye be knowe & seen his byrgynyte. Lyke as hugo of saynt byctor & saynt Bernard sayd. After þ aūgel sayd and for as moche as þ shalt cōceyue of þ holy goost and not of mā / þ childe þ shal be born of the shal be called þ sone of god yet of this cōsepcion whiche is a boue na ture.

¶ The angel sayd to her this exam ple. Loo elyzabeth thy cosyne whiche is barayn hath cōceyued a childe in her age for ther is nothynge impossyble to god whiche is all myght. Thenne sayd þ glos ryous byrgyne marye to þ angel the an swere for whiche he was comē lo þ honde mayd of god / he do to me that he hath or deynd after thy wordes. She hath guē to vs example to be humble whan pzo spe ryte of his rycheffe comyth to vs. for the fyrst worde that she spake or sayd whan she was made moder of god / and quene of heuē / þ was that she called her self an cyllē or hondmayd / and not lady. Moch people is vmblye in lo we estate & but few in hye estate þ is to wete in grete estates And therfore is humylyte more pzeysed in the þ bengrete in estate. Allone as she sayd lo here the hondmayd of god late

be done to me after thy wordes. Thomas in compedio. In that same tyme that she had thus gyuen her assente to the angel. She conceived in her Ihesu cryst whiche in h same hour was in her perfyght man and parfgyht god in one persone/ and as wyle as he was in heuen/ or whan he was xxx. yere olde. This blyssed annunciacion happened the. xxb. daye of the moneth of Marche. On whiche daye happed also as wel tofore as after thyle thynges that he re after be named. ¶ In that same daye. Adam h fyrst man was created & fyl i to oygynal synne by inobedience/ and was put out of paradys terrestre. After than gell she wed the concepcion of our lord to h glorouse vyrgyne marye. Also h same daye of the moneth kaym slewe Abel his broder/ also melchisedech made offryng to god of bryde & wyne in the presence of abraham. Also on h same day abraham of frede plaac his sone/ that same daye saynt Johan baptist was beheded/ and saynt peter was that same daye deliuered oute of pryson. And saynt James h moze h day beheded of herode. And our lord Ihesu cryst was on h day crucyfied/ wherfore that is a daye of grete reuerence/ of the salutacyon that changell brought to the glorouse vyrgyne/ We rede an example of a noble knyght/ whiche for samende his lylf gaue & rendred hym selfe in to an abbaye of cysteauls. And for as moche as he was no clerke/ there was assigned to h a mayster for to teche hym and to be with h brythern clerkes but he coude nothyng letne in long tyme that he was there sauf thy. se. ii. wordes. Ave Maria. whiche wordes he hadde so soze enprynted in his herte/ h alwaye he had them in his mouthe whersomener he was. Atte last he deyed & was buryed in the chyrche yerde of h brythern. It happende after that vpon the buryels grewe a ryght fayr flourdelis. And in eue

ry floure was wyrtyn in letters of golde. Ave maria. Of whiche myracle all h brythern were merucylled. And they byde open h sepulture/ & fonde h the rote of this flourdelis came out of h mouthe of h said knyght. And anone they vnderstode how lord wolde haue hym honourd for the grete delyte & deuocione that he had in sayenge thyle holy wordes. Ave maria. ¶ Another knyght there was that had a fayr place by syde h hye waye/ where moche people passed whom he robbed as moche as he myght & so he bled his lylf. But he had a good custome. For enery daye he salowed the glorious burgyne marie i sayeng. Ave maria. & for no labour he left not to grete our lady as sayd is. It happened that an holy man passed by his hous whos he robbed and dyspoiled. But that holy man prayd them that robbed h that they wolde bryng him to theyr mayster for he hadde to speke with hym in his hous of a secrete thyng for his prouffyt. And whan the robbers herde that/ they ladde hym tofore the knyght theyr lord. And anon the holy man prayed hym that he wolde do come & cal all his meyny tofore hym. And whan his meyny by the commaundement of the knyghte were assembled. The holy man sayd/ yet ben they not all here/ there is one yet to come. These one of them apercepued h the chambrelayn of the lord was not come. And anone the knyght made hym to come. And whan the holy man sawe hym come. He sayd I comute the by the vertue of Ihesu cryst our lord h thou saye to vs who thou art/ & for what cause thou art comen hether. Anone the chamberlain answered. Was now muste I saye & knowleche my self. I am no man but am a deuyll whiche am in the fourme of a ma and haue taken it. xiii. yere by whiche space I haue dwelled with this knyght. For my mayster hath me sent hether to thede

ciene the pette that faustyn had sente to hy. And receyving it sayd: þ blessing body of our lord Ihesu cryste be with me in to everlastynge lyf. Thenne by þ comaundement of the angell. Seconde went out of pyson & wente vnto his lodgyng. After this Martpane receyued sentence to haue his heed smyten of & so it was done. And than Seconde toke his body & buryed it. And whan Sappyrce herde herof he dyde do cal Seconde to hy & said. By this that I see þ do. I see welles thou art a crysten man. To whom Secode sayd. Verely I knowleche me to be a cryste man. Thesie Sappyrce sayd. Lo how despyr þ to deye an euyll deth. To whom Secode sayd. þ deth is moze due to þ than to me. & whan Secode wolde not sacrfyse to ydolles he comaunded to be spoylled all naked. And anon þ angell of god was reddy & hy clads de in better clothyng than he hadde tofore. Than Sappyrce comaunded hym to be hanged on an Instrument named eculee of whiche. ii. endes stonde in the ground & two bpwarde. Lyke saynt andrews crosse & theron he was hanged tyl his armes were out of ther ioyntes. But our lord restored hy anone to helthe. And than he was comaunded to go in to pyson. And whan he was there. thangel of our lord came to hy & sayd. Arise Seconde & folowe me and I shall lede the to thy maker. And he ledde hym fro thens vnto þ cyte of Astenre. and brought hym in pyson where calocerus was. & our blyssed sauour with hy. And whan Seconde sawe hym he fyll doune at his feet. & our sauoure sayd to hym. Be not aferde Seconde. for I am thy lord god þ shall kepe þ from all euyll. And thenne he blyssyng hym ascended to heuen. On the morn Sappyrce sente vnto the pyson. whiche they founde fast shyt. But they fonde not Seconde. Than Sappyrce went fro Tridone þ cyte vnto Al-

ce for to punishe Calpocere & whā he was come he sent for hym for to be presented tofoze hym. & they said to hym þ Seconde was with hym. And anone he comaunded that they sholde be brought tofoze hym to whom he sayde. by cause that my goddes knowe you to be despisers of the. they wil that ye both deye toggyder. & by cause they wolde not do sacrfyse to his gods. he dyde do melte pytche & rosyn and comaunded to be cast vpon ther heedes & in there mouthes. they dranke it w grete despyre. as it hadde þ most swetest water. & sayd with a clere voyce: O lord how thy wordes ben swete in our mouthes. Than Sappyrce gaue on the sentence that saynt Seconde sholde be beheded in þ cite of Astenre. and Calocerus sholde be sent to albygarpe & there to be punisshed. Whan thenne that Seconde was byheded thangelis toke his body and buryed it with moche wooshypp and prayfynge. He suffred his deth the thyrde kalendas of Apryll. Late vs praye hym that he praye for vs.

Here endeth the lyf of
saynt Seconde knyght

Here begynneth the lyf of saynt
marpe Egyptiaca.



Maria þ egyptien whiche was called a synner. ledde a lyuid þ most strape lyf & sharpe þ myght be. xlvi. yere in deser. And In that same tyme was a good holy & a religyous monke named zoymas & wente thurgh þ desert whiche lyeth by yonde the flomme Jordan. & moche despyred to fynde somme holy faders. And whan he came fer and depe in the deserte. he founde a creature whiche was all blacke. ouer all her body of the grete hete & brennyng of the sonne. whiche wēt

The lyf of saynt Mary the egypteyn.

in that deserte: and that was this marya
egyptiaca a forsayd. But allone as she
saw zoymas come / she fled & zoymas
after. and she tarped and sayd. Abbot zo-
ymas wherfore folowest þ me / haue pite
and mercy on me. for I dare not tourne
my face towarde the by cause I am a wo-
man & also naked: but caste thy mantell
vpon me / by whiche I maye thenne wyt-
thout shame loken & speke with the. & whā
zoymas herd hþ self named he was gret-
ly elmerueyelled & anon he cast to her his
mantell and humbly prayed her that she
wolde gyue hym her blessing / & she ans-
werd It apperteyned to the sayr fader to
gyue thy benediction / and nothyng to me
for þ hast dygnyet of preesthode / whā he
herde that she knewe his name & his offi-
ce / he had yet moze merueyle / & of that
she axid soo mekely his blessinge. After
shesayd blessyd be god þ saueours of oure
soules. Then she lyfte her hondes to he-
uen in makyng her prayer / & zoymas sa-
we in prayeng to god her body was lyfte
vp fro þ erthe wel heye afote / & a half / &
begā to thynke þ it had beh som euyl spy-
rite. Then zoymas couered her by þ ver-
tu of god þ she sholde telle to hþ her esta-
ty & her cōdicion. And she answered sayr
fader spare me therof / for yf I sholde res-
counte myn estate / ye sholde flee awaye
fro me / lyke as fro a venymus serpent &
thy holy ecres shold be made foule of my
wordes & the ayer sholde be ful of corrup-
cion / & whā she sawe þ zoymas wolde
not be satisfied so. then she said sayr fader
I was born in egypte: & whā I was in þ
age of .xii. yere I wēt in to alexandrye
& there I gaue my body openly to synne
by þ space of .xvii. yere. & abādōned it to
ischerye & refused no mā. After it happed
þ men of þ countre went for adoure and
wozshyp þ holy crosse in Iherusalē / & I
prayd to one of þ maroners / þ he wolde

suffre me to passe with þ other people the-
re / & whā he me demaunded paymente
for my passage I answered. sayr syres I
haue nothyng to paye you w but I abā-
dōne my body to do w all your piapys
for my passage & they toke me by þ cōdy-
cōn & whā I was come in to. Iherusalē
to þ entree of þ chyrche for to wozshyp þ
holy crosse w the other I was sodenly &
inuysibly put aback many tymes in luche
wyle þ I myght not entree in to chyrche
& then I retourned & thought in my self
that this came to me for þ grette synnes þ
I had commypled in tyme past & begā to
smyte my brest & wepte tenderly & sygh-
gretuoullly. I behelde ther thimage of our
lady And I fel doune & prayed her al we-
pyng þ she wolde impetere & gete me par-
don of my synnes of her swete sone & wol-
de suffre me to entre in the chyrche for to
wozshyp þ holy crosse prompyng to for-
sake the world. And fro thā forthon to ly-
ue chaast / whā I had thus prayed / & to
our blyssed lady thus sayrhtully prompy-
sed I wēt agayne to þ dores of þ chyrche
& with outom impedemēte I entered in to
þ chyrche. And whā I had deuoutly wo-
shypped & adoured the holy crosse. Anā
gaue to me. iii. pens of whiche I bought
thre loues of byeed: & after I herd a voy-
ce / yf thou wylte passe & go ouer the flom
Jordane thou shalt be sauf: & then I pas-
sed Jordan & came in to this desert. whe-
re I neuer sawe man by the space of .xvii.
yere. Thys thre loues þ I bare with me
by came harde by þ drought of þ tyme as
A stone of whiche I toke my sustynance
& suffyled to me. .xvii. yere. & after I ate
herbes my clothes ben roten lōge spyt &
thysle. .xvii. first yere I was moche repen-
by the byemnyng of the softe mochalpal-
ly & many delectacions that I haue had
in mete & drynke þ good wyne / and dy-
ng þ despres of my body / al thysle com-
m

in my thought. Then he bewaylled them on the erthe. And prayd for helpe to our blessed lady in whom I hadde set all my affyaunce. And I wepte moche tenderly. And anone I sawe compynge about me a grete lyght by the whiche I was al recoforded & loste all þ thoughtes whiche ofte & greuously tempted me. And I sayd I haue be deliuered of all temptacyons & am nourished of spyrtyuell mete of þ worde of our lord & thus haue I be al my lyf as I haue tolde to the & I praye þ by thyng carnacyon of Ihesu crist that thou pray for me synfull creature. Therie the olde fader 3ozymas fyll doune vnto grounde & thanked our lord god that he thus saued his seruante. And she sayd I praye the fayr fader þ þ wilt come agayne on þ next shere thusday & bynng with þ þ body of our lord for to honoure me. For I sayd I entered in to this deserte I was neuer howe led ne receyued the holy sacramente: & the I shall come to flon Jordan agaynst þ 3ozymas wente to his abbay & after þ yere passed on shere thusday he came agayn in to the place lyke as the holy womā had prayed hym. And whan he was comen to flome Jordan he sawe on þ ocher syde the holy woman whiche made the sygne of the crosse vpon the water: & went on it and came ouer to hym. Whan 3ozymas sawe this myracle anon he fyll doune to þ feet of the holy woman / for to doo to her honour and reuerēce but she forbad & defended hym & sayd: thus oughtest þ not to do for thou art a prest & berest the holy sacramēt whiche she receyued in ryght grete deuotion & sayd in wepyng. Lorde god please it to the to receyue me in peas / for myn eyen hath seen mi sauour: how wel þ she had alwaye wepte & shed teeris so habondantly þ is semed þ she had lost her syght. And after she sayd to 3ozymas. I praye þ that at þ ende of this yere þ wilt

come hyder agayn to me and pray for me synfull creature & anone after she made the sygne of þ crosse on the riuer & passed ouer the water with drye feet: as she to fore came: and 3ozymas went agayn to his abbay. But he repeted moche that he had not: demaunded þ name of þ woman and after the yere passed he came agayne to þ deserte lyke as he had promysed to this holy woman. And he founde her deed: and þ body ordynatly leyed as it sholde be buried 3ozymas began then tenderly to wepe & durst not approche ne touche þ body but sayd to hysself I wolde gladly burye this holy body yf I knewe þ I sholde not dysplease her: & whan he was in this thought he saw lyeng by her heed a letter þ sayd in this maner / 3ozymas burye ryght here þ body of the poore marie & rendre to þ ers the his ryght and praye to god for me. At whos comaundement the second dawe after I receyued hym. He called me fro this worlde. Then 3ozymas was moche glad þ he knewe the name of þ saynt. But he was gretely esmayd how he myght burye the body. For he had no thyng for to delue therthe wyth. And anone he sawe þ erthe doluen and a sepulture made by a lyon þ came thider. And then 3ozymas buried her and the lyon departed debonaryly & 3ozymas retourned to his abbay and recounted to his brethren the conuersation of this holy womā marie. And 3ozymas lyued an hondred yere in holy lyf & gaue laude to god of all his yestes & his goodnes þ he receyued spiers to mercy whiche with good herte towe to hym and promysed to them the Joye of heuen. Thenne lete vs praye to this holy marie the egypten that we maye be here so penitent þ we maye come thider.

Here foloweth þ lyf of saynt Ambrose. and fyrst thynterpretacyon of his name.

The lyf of saynt Ambrose.



Ambrose is sayde of a stone named abra: whiche is moche odorant and precious / and also it is moche precious in the chyrche & moche swete smellynge in dedes & in wordes. **O**f Ambrose may be sayd of ambre and lies whiche is as moche to saye as god. For Ambrose is as moche to saye as ambre of god. For Ambrose felt god in hys / & god was smelled & adoured by hys crucial where as he was. **O**f he was sayd of ambro in greke whiche is to saye as fader of lyght & of spoz / is altyll child: that is a fader of many sones by spyrytuel generacion: ere a ful of lyght in expolycion of holy scripture / & was lityll in his humble conuersacion. **O**f thus as is sayd in y glofarye. Ambrose is odour & sauour celestial he was odour of heuen by grete reuonme smellynge sauour by cōtemplacion w in hys An hony cōbe by swete expoliciō of scriptures: mete of aūgels by his gloryous lyf. And paulynus bisshop of bolusy an wrote his lyf to saynt Austyn. ❧

Saynt Ambrose was sone of Ambrose prouost of Rome of whome it happed as he laye in his cradell in y halle of the pretorpe ther cam a swarme of bees whiche fyl on his visage and his mouth & after they departed & flewe vp in y ayre so hye / & they myght not be seen whā this was don / & fader whiche was herof esmayed & sayd yf this childe lyue there shall be some grete thyng of hym

After whan he was altyll grown he behelde his moder / and his syster whiche was a sacred byrgyne kysse the prestes honde whan they offred / and he playeng with his syster put forth his honde for to kysse and sayd that so she behoued hyr to do to hym & she not vnderstondyng him refused it. After he was sette to scole at Rome / and became to be so good a clerk that he determyned y causes of y paleys. And therfore Valentyngyen y emperour deliuered hym vnto gouerne two prouynces named lygurye and emylie. then whan he came in to Melane it happed that the bysshop was dede / and the people were allēbled to proude for a nother but by twēne tharryens & y good cristen mē for y electiōnyll a grete sediciō & discorde. And Ambrose for to pease this sedyciō went thyder: & the boys of a child was herde sayeng Ambrose ought to be bysshop: & anone al y people acorded ther to hooly and began for to crye. Ambrose ambrose. But ambrose defēded as moche as he myght. And allwaye y people cryed. Ambrose. Then for to make y people sece he went out of the chyrche & wente vp on a scaffolde / and made the people to be beten agayne y visage and custome to let them that they sholde name him no more. But yet they left not for all that. But the people sayd thy synne be on vs. Thenne he beyng soze troublede went home. and suffred comen women to enter openly in to his hous to the ende that whan the people sawe that sholde reuoke theyr electiō on but for al y they cryed as they dyde to fore and sayd thy synnes be on vs whan saynt ambrose sawe y he myght not empeche the electiō he fled awaye but y people a wayted vpon him and toke him at the yllue of the gate and kept him so longe tyll they had graūt of y emperour / & whan the emperour knew herof he had

grette Joye by cause that þe King that he
had sente for the piousnes was thow to
be theyr byllhop. And also he was glad be
cause his worde was accomplisshed. For þe
emperour sayd to Ambrose when he sente
hym thyder / goo sayd he & abyde not thes
re as iuge: but as a byllhop. Saynt Ambro
se in the meane whyle þe they abode þe an
swere of theperour fled yet a waye: but he
was taken agayn and was baptysed. for
he was not tofore baptysed / howe well þe
he was cryste in wyll. And þe viii. daye af
ter he was consecrate & stilled byllhop of
melan / and foure yere after that he went
to rome: & there his syster the byrgyne kyl
sed his honde as of a picesst / & he simpling
sayd lo as I tolde þe now thou kyllest my
honde as of a picesst. It happened after
þe when saynt Ambrose went to a nother
cyte to thelecpon of a byllhop Justyn the
emperelle: & other of þe secte of tharrens
wolde not consente to þe good cryste men.
But wolde haue one of theyr secte: Then
one of the byrgyns of theemperelle moche
fayre toke saynt Ambrose & drewe hy by
his bestymetes / & wolde haue made hy to
be beten: bycause he wolde not holde þe par
tye of the women. Thesie saynt Ambrose
sayd to her yf I be not worthy to be a bys
shop yet thou oughtest not to laye honde
vpon me: ne none other byllshop thou hast
layde honde on me / þe oughtest moche res
doubte and drede the Iugemente of god
And therfore god confyrmid his sentece
on her. for the next daye she was born to
her graue and was deed. Thus she was
rewarded for the bylonye that she had do
ne. And all the other were ther by soze a
ferde. After this whā he was retorned to
melane he suffred many assautes & pers
secucyons of theemperelle Justyn. for she
moued by pestes & by honoure moche pe
ple agaynst saynt ambrose and many thes
te were that enforced them to sende hym

in exyle. And emonge all other there was
one moued in so grette madnesse & furour
agaynst him: þe he hyred hym a hous by þe
chyrche / by cause he wolde haue therin a
carte for to set saynt Ambrose therō / and
lede hym in to exyle: but that same fyl to
hym. for he hym self was sente in exyle in
the same carte / the same daye that he wol
de haue ladde a waye saynt Ambrose.

¶ To whō yet saynt Ambrose dyde good
for euyl / for he mynystred to hym his cos
tes & necessaries. Saynt Ambrose also
establisshed in the chyrche songe and offi
ces at melane many men bered: and belete
te with deuyllys whiche cryed with hye
voys þe saynt Ambrose tourmentid them
thus. But theemperelle Justyn & tharrens
sayd / that saynt Ambrose made them
to lape so for money that he gaue to them.

¶ Then it happed one of tharrens was
out of his mynde and sayd thus / be they
all tourmentid as I am that consente not
to saynt Ambrose. And therfor þe other ar
rens drowned hy in a depe piscine or pyt.

¶ There was another heretyke & an ar
ren a sharpe and so harde that he was in
conuertible bycause no man myght con
uerte hym to the fayth. One tyme he herd
de saynt ambrose preche & he saue at his
ere an aungell that tolde hym all þe pre
ched / and when he had apperceyued this
he began to susteyne the fayth to whiche
he had ben cōtrarye. After this it happed
that one enchaūtour called deuyls to him
and sente them to saynt ambrose for to en
noye & greue hym. But þe deuyls retour
ned and sayd that they myght not appro
che to his pate by cause there was a grette
fyre all full about his hous: & this enchaū
tour / after when he was tormentid of þe
prouost for certeyne trespasses he cryed &
sayd that he was tourmentid of saynt am
brose. ¶ There was a man that had a de
uyl within hym: & after wente to melas
p.ii.

The lyf of saynt Ambrose.

ne. And anone as he entred the cyte the deuyl left h^y. And assone as he w^et out of the cyte the deuyl entred in h^y agayne. Then he demaunded hym why he dyde so / & he answerd by cause he was aferde of ambrose. After it happed that a man beyng conduct and hyred of Justyne the peresse came to y^e beddes side of saynt Ambrose: and wolde haue put and ryuen his swerde through his body but anone his arme was dreyed by. Another was vexed w^{ith} a deuyl sayd y^e saynt Ambrose tormented hym: but saynt ambrose made h^y to be styll. For ambrose tormented none but y^e doth thenuys of the for y^e seest men. Allend fro whens thou art fallen and y^e is the whiche tormenteth the. For ambrose can not be so blowen and so swollen as y^e arte. Then was he styll and spake not. Whan saynt ambrose went in the to t^{owne} he saue aman laughe by cause he saue a nother falle. Then sayd ambrose to him thou that laughest / beware that thou fall not also: and after he felle: and thus was he taught that he shold not mocke his f^{el}lawe. ¶ On a tyme saynt ambrose went vnto the palays to prayer for a pore m^{an}. But y^e Juge made to close the gate: that he myght not entre in. Thenne saynt ambrose sayd: thou shalt come for to entre in to the chyrche. But thou shalt not entre. And yet shal the gates be open / and so it happed that after y^e Juge doubted his enmyes. and w^et to the chyrche but he myght not entre in. & yet y^e gates were open. ¶ Saint ambrose was of grete abstinence that he fasted euery daye sau^{ing} the son daye or a solempne feest. He was of soo grete largesse that he gaue al to pore people and reterued nothyng for him self. He was of soo grete compassion y^e whan ony confessed to hym his synne: he wepte so hertly that he wolde make the synner to wepe. He was of so grete doubt / that

whan it was tolde to hym of the deth of ony bysshop / he wolde wepe soo soze that vnneth he myght be cōforted. And whā it was demaunded him why he wepte for the deth of good m^{en}. for he ought better to make Joye by cause they w^et to heuē. Then he answerde. I wepe not by cause they go tofoze me but by cause that vnneth / and with grete payne may ony be foude for to do well suche offyces he was of so grete stedfastnes & so establisshed in his purpose that he wolde not leue for drede ne for grete that myght be done to him to repzeue the emperoure ne y^e other grete men / whā they dyde thynges that they ought not to doo ne he wolde flater no m^{an}. ¶ There was brought tofoze him ones a man whiche was greuouly mys made. Then sayd saynt Ambrose y^e body must be deliuered to the deuyl / & the fleshe go to the deth by whiche the spryte may be saued. Vnneth was the worde oute of his mouth / but the deuyl begā to torment hym. ¶ After it is sayd on a tyme he wente to Rome / and whan he was on a tyme by the waye herberowed w^{ith} a ryche man / saynt Ambrose begā to demaunded him of his estate / that ryche man answerde: Syr my estate is happy ynough & glorious. For I haue rychesse ynough seruautes / verlettis childern: neuwes colins frendes / & kinnylme whiche serue me & al my werkes and besynelles comē to my wylle. I haue neuer thyng y^e maye angre ne trouble me. Thenne sayd saynt Ambrose to them that were w^{ith} h^y. flee we hens for our lord god is not here. Haste you sayr childern haste you and lete vs abide no lenger here lest y^e vengaunce of god take vs / & that we ben not wtapped in the synnes of this people: they departed & fiede anone: but they were not gone fer but that therthe opened & swalowed all the hous of this ryche man: & there abode not

that ener he had. **T**henne sayd saynt Ambrose beholde sayre children how grete pite & how grete mercy god doth to them þat haue aduersyte in this worlde and howe wroth he is to them that haue the welthe & rychesses of this worlde of whiche thinge appereth yet þat þat of folle. whiche endureth in to this daye: in wytnesse of this aduerture. **W**han saynt Ambrose behelde that auarice whiche is rote of all euylles grewe moze & moze in moche people & specially in grete men & in theym that were in moche grete estate whiche solde all for money & with þat ministers of þat chyrche he sawe simonie reygne: he began to praye to god that he wolde take hym a waye fro þat myseryes of this worlde and he impetred that whiche he desired. **T**henne he called his felishyppe & sayd to them in Joyenge that he sholde abyde with them vnto þat surreccyon of our lord. And a lytell tofore that he laye seke as he expounded to his notari þat. xliii. psalme. **S**odeynly in þat presence & syght of his notary a fyre in the maner of a sheld couerde his heed and entered in to his mouth. **T**henne became his face as whyte as ony snowe / & anone after it came agayne to his fyrst forme and that daye he lefte his wrytyng and endyting. **T**henne beganne his maladye to greue hym. And þerle of ytalie whiche was thenne at melayne called the gentyl men of the countree & sayd to theym that yf so grete and good a man sholde go fro them it sholde be grete pyte & grete parell to all ytalie & sayd to them that they all sholde goo wyth hym to this holy man & praye hym that he wolde gete graunte of our lord of space & lenger lyf. **W**han saynt Ambrose had herde theyr request he answered sayre sonnes I haue not soo lyue amonge you that I am ashamed to lyue yf it pleis god ne I haue no fere ne drede of deth for we haue a good lord in this tyme as

sembled his foure dekens. And began to treate who sholde be a good byshop after hym and they named secretly amonge the ymself that vntieth they theymself herde it: **S**ymplycyen. **S**aynt ambrose was fer fro them: they wende that he myght not haue herde them: & he cryed on hye thys he is olde and he is gode. **W**han they herd hym they were moche abashed and departed & syth after his deth they chose þat same simplycyen for the good wytnesse þat saynt ambrose had bozne to hye. **A** byshop whiche was named Honorius & abode þat deth of saynt ambrose slepte and herde a boys that thys called hym and sayd. **A**ryse thou vp for he shall goo his waye anone. **T**henne he arose anone hastily & wente to melane and gaue to hym þat holy sacrament the precious body of our lord. **A**nd anone saynt ambrose layde his armes in fourme of a crosse and made his prayers and so departed and gaue vp his goost amonge the wordes of his prayers about the yer of our lord the houndred lxxx. the biggle of ester. And whan his body in the nyghte was born in to þat chyrche many children that were baptysed sawe hym as they sayd sytting in a chayr honourably. And other shewed hye with theyr fyngers to theyr fader and other. And some sayd that they sawe a sterre vpon his body. **T**here was a preest that satte at mete with other whiche sayd not well of hym but mysseyd. But anone god so chastysed hym that he was bozne fro þat table and deyed anone after. **I**n the cyte of cartage were thre byshops togyder at dyner. And one of theym spake euyl by detractyon of saynt ambrose. And there was a man that tolde what was befallen for suche langage to his forsayd preest and he mocked & Japed somoche that he felte a stroke mortal that same day he deyed and was buryed. **I**t is sooden wryten

The lyf of saynt Ambrose.

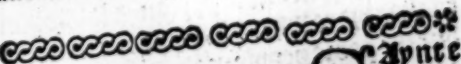
in a cronycle that thempour valentine was wrothe bycause that in þe cite of thel salonyke þe people had stoned to dethe his iuges that were sent thyder in his name. And for to auenge the same thempour dyde do slec fyue thousande persones grete and lytell good and euyl. And al well theym that had not trespassed: as them þe had deserued it. and whan after this occi syon he came to melane and wolde entre in to the churche. Saynt ambrose came a penyit hym and defended hym the entre: & sayd to hym that after so grete wodnes þe oughtest not to do so grete presumpcyon but parauenture thy power suffreth not þe to knowlege thy trespass. It apperteyneth that reason surmount power: thou arte emperour. but that is for to punyssh the euyl people. how art thou so hardy to entre so boldely in to þe house of our lord. Whom thou hast horribly angred: how darest thou with thy fete touche his paymēt how darest thou stratche thy hondes whiche ben al bloody: & of whome the blode of innocētes renne and droppe of / by what presumpcyon darest thou putte forth thy mouth to receyue the precyous body / & blood of our lord of whiche mouth thou hast done the comaundement of þe deuyl. Goo hens go hens & put not synne vpon synne / take the bonde that our lord hath bounden the with / for it is gyuen to þe in waye of medycyne. whan the emperoure herde these wordes he was obedyent & began to wayle & wepe / and retoyned in to his palays / & abode there longe weping. Thenne ruffyn the mayster of his knyghtes demaūded wherfore he so sorowed / & wepte and he answered ruffyn thou knowest not my sorowes for / I se that seruantes and povere beggers may entre in to þe churche / but I may not entre. for Ambrose hath excomyned me. and he sayng this at every worde he syghed. Then sayd ruf

fyn to hym yf thou wylte I shal make hym anone asloyle the. He answered þe mayste not. for Ambrose doubteth not þe force ne power of the emperour to thende þe he holde firmly the lawe of god. & whan Rufyn sayd more & more that he sholde make hym entlyne to asloyle hym. ¶ Thenne he sente hym to Ambrose / & thempour folowed sone after moche humbly: whan saynt Ambrose sawe ruffyn come he said to hym / thou hast nomore shame thenne an hounde for to doo suche occy syon / and now comest boldely to me. Whan ruffyn hadde prayed longe for to asloyle thempour whiche came folowynge hym. saint Ambrose sayd to hym certeynly. I defende to hym þe entre in to the churche. & yf he wyl be a tyraunt I wyl moche gladly receyue the dethe. ¶ Thenne retoyned Rufyn to the emperour and recoūted to him how he had doon. And the emperour said certaynly I shal go to hym that I may receyue of him bylonpe ynoughe. for it is well ryght / whan he was come to him he demaūded of hym absolucyon moche deuoutely. Saint ambrose demaūded of hym what grete penaunce haste thou done for thy wyckednesse. Thempour alledged to hym þe Dauid had synned / & after had mercy. Saynt ambrose sayd thou þe haste folowed hym that syned / folowe also hym repentaunte. Thenne sayd thempour it apperteyneth to the to gyue & enioyne penaunce & I shal doo it. Thenne he bad hym do opene penaunce & come in tofore al the people. And thempour receyued it gladly and refuysd it not / whan the emperour was recoūnsyled to the churche he stode in the chauncell. Thenne sayd to hym saynt ambrose / what sechest þe here. He answered I am here for to receyue þe sacred mysteryes. and ambrose said this place apperteyneth to no man but to prestes. Go out for ye ought to be without þe chauns

call. And abyde there with other. These
obeyed thempour humbly & wente out
And after whan thempour came to Co
stantynople & he stode without with the
laye people / the bysshop came & sayd to hy
that he sholde come in to þ chauncel with
þ clerkes: he answered that he wolde not
for he had lerned of saynt ambrose what
difference there was betwene an emper
our and a prest. I haue found a man of
trouthe my mayster ambrose / and suche
a man ought to be a bysshop.

The lyf of saynt Cyburce and Was
leryan been conteyned in the lyf of Cerys
lye byrgyn and martyr.

The lyf of saynt Alpheg bysshop
and martyr.



Saynt e
Alpheg
þ holy bysshop
& martyr was
bozn in englob
in the shyre of
gloucestre: and
he came of a no
ble kynne: and
was his fader
heyr / but he
forsoke all for
goddess loue: &
bycame a monke at derheste .v. myle fro
gloucestre / but after ward good kyng Ed
warde gaue that hous of derheste to the
hous of saynt denys in fraunce / and whā
sant alpheg had ben monke there long ty
me lyuyng a full holy lyf thenne he wens
te fro thens to the abbey of bathe to be the
re in moze cōtemplacyon & reste of soule
And he bylded there that saynt abbey: and
establyshed therein blacke monkes & en

dowed it: and was hymself therein þ fyrst
abbot. and founder / & he ledde there a full
holy lyf / and moche wel he gnyded þ mon
kes in holy and vertuous lyuynge And þ
tyme was saynt dunstone bysshop of can
terburge & sant ethelwolde bysshop of wy
chester but within shorte tyme after sant
ethelwolde deyed. and then sant andrew
apperyd to saynt dunston in a nyght & had
hym aryse anon: & make alpheg abbot of
bathe bysshop of wychester: And soo yt
was done with grete solēpnite. Lyke as
our lord by his holi apostle saynt andrew
had commaunded / & he was bysshop the
re. xxxii. yere in ful holy lyuynge. And after
that he was made archebysshop of cauter
burge after saynt dunstone. And therto he
was cholen by the pope / and by all þ clers
gye of Englonde in the yere of our lord a
M. &. vi. yere: and. vi. yere he was bysshop
of caunterburge. And in þ. vii. yere came
a wycked tyraūt out of denmarke in to
this londe of Englonde: whos name was
Edrythe with a grete multitude of danes
And they brente & robbed in euery place
where they came. And slewe many lordes
of the londe and many of the comyn peas
ple. And that tyme was etheldrede kyng
of englonde: and saynt Edward þ martyr
was his broder. And saynt Edward þ
fessour his sone the whiche lyeth at west
minster. And in this tyme þ danes did mo
che harme in this londe / the cheyf prync
e of them hyght kyrkyl and his broder Et
driche was leder of thoost they did ful gre
te persecuciō. For there was none þ mygh
te resyst ne withstonde the for kyng ethel
dred was a meke man: and toke none hel
pe to helpe his people And Edrythe with
the danes wente to caunterburge & there
he did moche wyckednesse to the people &
brent and destroyed all that he myght fin
de. But at the lasse he was slayn by men
of caunterburge / & whan the prynces
p.iii.

The life of saint Alphey

hyl wyll that he was slayne he was mo
 re angry & in grete hast he came to can
 terbury and besyged the towne & ano
 ne he gate it and brente and destroyed al
 þe myght and this holy bysshop saynt
 Alphey came to þe pryncce of the danes &
 prayed hym to take his body & spare the
 pooze people of the towne but for al that
 he slewe monkes preestes and al that he
 myght fynde & he tythed the monkes he
 slewe .ix. monkes and saued the tenth &
 yet he thought there were ouer many on
 lyue. And began to tythe them agayne &
 then saint alphey repruyd them for their
 cursyd doynges. And thenne anone they
 roke saynt Alphey the holy man a bounde
 his handes behynde hym. And they ledde
 hym with them fro thens into the towne
 of grenewyche besyde London & there
 they put hym in pryson half a yere & mo
 re & the fryday in the next weke the deuyl
 appered to this holy man in the pryson in
 lykenesse of an aungell & sayd vnto hym
 that it was our lordes wyll that he sholde
 go out of pryson and folowe hym & this
 holy man byleued hym and wente out &
 folowed the wycked aungell by nyghte.
 And he brought this holy man in to a der
 ke valey and there he waded ouer wateri
 and dyches myres & hedges & euer this
 holy man folowed hym as he myghte for
 werynes tyl at laste he had brought him
 in to a fowle myze that was sette aboute
 with grete waters and there þe deuyl left
 hym and banysshed awaye. And thenne
 this holy man wyllte well that he was des
 reuyed by his enemye the fendes and then
 he cryed god mercy & prayed him of helpe
 And thenne our lord sent to hym his
 holy aungell and ayded hym out of þe my
 ze and water and sayd it was the wyll of
 god þe sholde retozne agayne to pryson
 that he came fro. For to morowe shalte þe
 suffre martyrdom for oure lordes sake &

as he wente agayne towarde the pryson
 at grenewyche erty by þe morowe his
 pars þe had sought hym al the nyght: men
 him and anone they cast him downe to þe
 grounde and there they wouided hym ful
 vyteously. And then they broughte hym
 agayne to pryson and they made therein a
 grete smolderynge of smoke for to dysse
 hym & then saint dunstone appered to hym
 and badde hym be of good comforte for
 our lord hath ordeyned for þe a glorious
 crowne & as they spake togyder his bon
 des brake & all his woundes were made
 hole agayne thurgh the mercy of our lord
 de ihesu: & whan his kepar sawe this they
 dyedde full soze. And anone this miracle
 was knowen to þe people. And they went
 thenne faste to se hym & the iuges doubt
 ted the grete people that came thider &
 they roke hym out of pryson & ladde him
 to that place where he sholde be martyred
 but the pooze people made grete lamenta
 cyon for hym. But anone the wycked tor
 mentours stoned hym to dethe lyke as þe
 Jewes dyde saint stephen. And whan he
 was almost deed / one there was þe was
 his godson whiche with an axe smote hym
 on the heed that he felle to the grounde
 and thenne rendred by his spyrte vnto
 our lord ihesu cryst. And then these wis
 ked tyrantes threwe the holy body in to
 a depe water & good men sholde not fyn
 de it. But by the purueaunce of our lord
 within shorte tyme after he was founde
 of the trewe crysten men and they repre
 ued gretely these wycked tyrantes and
 they began thenne to scozne the holy body
 and one of them toke an olde rotten stake
 of tree and pyghte it in the erthe & sayde
 yf this stake bere floures by to morowe
 we wyll repente vs and byleue that he is
 an holy man or elles we wyll neuer byle
 ue it and on the morne they founde þe sta
 ke grene and bare leuys and whan they

The lyf of saynt George.

Folio. C. xvii.

saue this grete myracle they beleued in
god: & kylled the feet of this holy saynt: &
repented them ful soze of theyr wyckedde
dedes: and cryed ful mekely god mercy &
this holy saynt Alphey. And after he was
brought to london with grete wo:shyp: &
buried in the chyrche of Saynt Paule/
with grete reuerence. And there his bo-
dy laie buried many yere. And afters
warde it was taken vp and translated to
caunterburpe and his bones there lryed
in a wo:shypful fyerte o: shryne / where
our lozde sheweth onely many fayr mira-
cles: for his holy martyr saynt Alphey &
the tormentours that repented them not
deyd anone after in grete mysterie in dy-
uerse wyse for to be punished as it pie-
sed our lozde. Then lete vs praye to this
blessyd martyr and archbishop saynt
Alphey: that he be moynen vnto our lozde
Ihesu cryste & we may come to his euers
lastyng blyse in heuen Amen.

¶ Of saint George martyr. And first the
interpretacyon of his name.



George is sayd of geos: whiche
is as moche to saye as erthe &
orge: & is cryeng: so george is
to saye: as cryeng cherche: that
is his fleshe: and saynt austyn
sayth in libro de trinitate that good erthe
is in þe height of þe mountayns in the tem-
porauice of the valeys: and in the play-
ne of the felde. The fyrst is good for her-
bys beyng grene the ii. to bynes & thurde
to whete and corne. Thus þe blessed geor-
ge was hygh in despying lowe thynges
and therfore he had berdure in hym self.
He was atteperate by dyscrecion & ther-
fore he had wyn of gladnesse: & within he
was playne of humylyte: & therby put he
forth whete of good werke: & george mai-
be sayd of gera: that is holy and of grom
that is a wrasteler: that is an holy was-
teler. For he wrastled with the dragon: &
it is sayd of george that is a pylgrim: and
geyr: that is o: detrenched out: & vs þe
a counceyllour. He was a pylgrim in the
syght of þe worlde and he was cuete and
detrenched by the crowne of martyrdom
& he was a good counceyllour in prechyn-
ge. And his legende is nombred enoȝe o
ther scrpytures apocryfat in the counceyll
of Arcente by cause his martyrdom hath
no certayn relacyon. For in the kalender
of bede it is sayd that he suffered martyr-
dom in parsydye in the cyte of diapolim: &
in other places it is redde that he restyth
in the cyte of dispolyn: whiche tofore was
calleide: whiche is by þe cyte of Joppem
o: Japh. And in another place it is sayd
that he suffred deeth vnder dyoclesyan &
maxymyan: whiche that tyme were em-
perours. And in another place vnder dy-
oclesyan. Emperour of Rome beyng w-
sente. lxx. kynges of his empyre. And it is
sayd here that he suffred deeth vnder dacy-
en the prouost. Thanne dyoclesyan and
maxymyen beyng emperours.

The helpe of saynt George.



Saynt George was a knight & borne in capadoce. On a tyme he came in to þe prouynce of Lybye to a cyte þis sayd Sylene. & by this cyte was a stagne or a podelyke a se: wher in was a dragon & enuynmed all þe countree. & on a tyme the people were assembled for to see hym: & whan they sawe hym they fledde & whan he came nyghe þe cyte / he uenymed the people wth his breeth: & therfore þe people of þe cyte gaue to hym euery daye two sheep for to fede hym: bycause he sholde do no harme to the people. & whan the sheep sayled: there was taken a man & a sheep: then was an ordynauce made in þe towne þe there sholde be taken þe chyldren & ponge people of them of þe towne by lot. And eueryche as it fell / were he gentyll or poze sholde be deliuerde. Whan the lot fell on hym or her. So it happed that many of them of the towne were then deliuerde. In so moche that the lot fell vpon the kynges doughter. Wherof the kyng was soz / & sayd to þe people. For þe loue of the goddes take golde & syluer & all that I haue: & let me haue my doughter. they sayd how s^{yr} ye haue made & ordeyned þe lawe: & our chyldren ben now we deed: and now ye wolde do þe contrary: your doughter shall be gyuen: or elles we shall breue you & your houses. Whan þe kyng sawe he myght no more do he began to wepe & sayd to his doughter. Now shal I neuer see thy espousayls. Then retozned he too the people & demaunded. viii. dayes respyte and they graunted it to hym. & whan þe eyght daye were passed: they came to hym & said: thou seest that the cyte peryssheth. Theñe dyde the kyng do araye his doughter lyke as she sholde be wedded: & enbraced her & kyssed her & gaue her his benedyccon: & after led her to the place wher the dragon was. Whan she was there

saynt George passed by: & whan he sawe the lady he demaunded þe lady what she made there: & she sayd. So ye your waye saye ponge man þe ye peryssheth not also. Then sayd he: tell to me what haue ye: & why ye wepe: and doubte ye of nothyng whan she sawe that he wolde knowe: she sayd to hym how she was deliuerde to þe dragon. Then sayd saynt George: saye doughter doubte ye nothyng herof: for I shall helpe the in the name of Ihesu crist. She sayd for goddes sake good knyght go your waye: and abyde not with me: for ye may not deliuer me. Thus as they spake togyder þe dragon appered & came reynynge to them: & saynt George was vpon his hors & drewe out his swerde: & garnysshed hym with the sygne of þe crofse and rode hardely agaynst the dragon whiche came towarde hym & smote him with his spere & hurte hym soze & threwe hym to the grounde: and after said to the mayde: deliuer to me your gyrdell: & binde it aboute the necke of the dragon: and he not aferde. Whan she had done so: the dragon folowed her as it had be a meke beest and debonayre. Then she ledde him in to the cyte: & the people fledde by multaynes and valeyes a sayd: alas alas we shall be al deed. Thenne saynt George sayd to them: ne doubte ye no thyng: wth out more byleue ye in god Ihesu cryste: and do ye to be baptysed: and I shal slee the dragon. Then the kyng was baptysed and all his people: and saynt George slewe the dragon & smote of his heed: & commaunded that he sholde be throwen in the felde: and they toke foure cartes wth oxen that drewe hym out of the cyte. Then were there well. x. thousande men baptysed without women and chyldren: and the kyng dyde do make a chirche there of our lady and of saynt George. In the whiche yet fourdeth a solitayn of Iyngg

water / whiche heled the seke people & dys-
ken therof. ¶ After this the kynge offred
to saynt George as moche money as my-
ghte be: nonibzed / but he refused all. And
commaunded that it sholde be gyuen to
poore people for gods sake And enioyned
the kynge four thynges / that is that the
kynge sholde haue charge of the chyrches
And that he sholde honour the preestes / &
here theyr seruyce dyligently. And that he
sholde haue pite on the poore people. And
after kysled the kynge and departed.

¶ Now it happed that in þ tyme of dyo-
clesen and maxymen whiche were Em-
perours was so grete persecucyons of cri-
sten men / & within a moneth were mar-
tyred wel. xii. thousand: and therfore they
had soo grete dyede that some renyed a-
nd forsoke god and dyde sacryfyle to the ydo-
lys. Whan saynt George sawe this he lef-
te thabbyte of a knyght and solde all that
he had / and gaue it to the poore: and toke
thabbyte of a crysten man & wente in to
the myddell of the paynymys.

And began to crye all the gods of þ pay-
nymys & gentyles ben deuylys. Whi god ma-
de the heuens and is very god. Then sayd
the prouost to hym of what presumption
cometh this to þ that thou sayst that our
goddess ben deuylys / & saye to us what þ
art / and what is thy name. He answered &
sayd I am named george / I am a gentyl
man a knyght of capadoce: and haue lefte
all for to serue god of heuen. Thenne the
prouoste enforced hymself to deaue hym
fro the fayth by sayr wordes / & whan he
myght not bynge hym thereto / he dyde do
reple hym on a gybet / and so moche bete
hym with grete staues & broches of yron /
that his body was all to broken in pteces
and after he dyde do take bondes of yron
and Joynd the to his sides & his bowel-
les whiche then appered he dyde do fro
te with sault: & soo sente hym in to prysoun

but our lord appered to hym & same ny-
ght with grete lycht & cosorted hym mo-
che sweetly. And by this grete cosolacyon
he toke to hym so good herte: that he doub-
ted no toymnt that they myght make hym
suffre. Thenne whan dacyen the prouost
sawe that he myght not surmounte him /
he called his enchauntour & sayd to hym.
I se that thysle crysten people doubte not
our tourmentes. Thenchauntour bonde hym
self vpon his heed to be smyten of / & if he
not ouerrame not his craftes. Thenne he
dyde take stronge venym & medled it w
wyne and made inuocacyon of þ names
of his falle goddes & gaue it to saynt geor-
ge to dyspke. Saynt george toke it & ma-
de the sygne of the crosse on it / and anone
dranke it without greuyng hym ony thy-
ng. Thenne the enchauntour made it mo-
re stronger than it was tofore of venym &
gaue it hym to dyspke. And it greued hym
no thyng / whan the enchauntour sawe þ
he kneled doune at þ feet of saynt george
and prayd hym / that he wolde make hym
crysten. And whan dacyen knele that he
was become crysten / he made to smyte of
his heed. And after on the morn he made
saynt George to be set betwene ii wheles
whiche were full of swerdes sharpe and
cuttyng on bothe sydes. But anone þ whi-
les were broken: & saynt George escaped
withoute hurte. And then commaunded
Dacyen that he sholde put hym in a cal-
dren ful of molten leed. And whan saynt
George entred therein by the vertu of our
lord he seemed that he was in a bayne
well at ease.

¶ Thenne dacyen seying this began to as-
wage his yre / and to flate hym by sayre
wordes / and sayd to hym. George þ paci-
ence of our goddes is our grete vnto þ
whiche hast blasphemyd thepm / & done
to them grete despyte. ¶ Thenne saye &
crghtswete sone: I praye þ that thou sei

The lyf of saynt George.

tourne to oure laue / and make sacrefyse
 vnto the ydollys and leue thy folke / and
 I shall enhaunce þ vnto ryght grete ho-
 nour and worthyp. Then began George
 to smyle / and sayd vnto hym wherfore
 saydest thou not vnto methus at the be-
 gynnyng / I am redy to do as thou sayst
Thenne was Dacien gladde / and ma-
 de to crye ouer al the towne that all þ peo-
 ple sholde assemble to see George make
 sacrefyse whiche so moche hadde strued
 there ayenst. Thenne was the cyte ara-
 ped and feest through out al the towne &
 al came to the temple for to se hym. Whā
 saynt George was on his knees / and thy
 suppoled that he wolde haue worshiped
 þ ydolis / he prayed our lord god of heuē
 that he wolde destroye the temple & they
 dolle in the honour of his name for to ma-
 ke the people to be couerted. & anone the
 fyre deslende fro heuen and byente þ tem-
 ple and the ydolis and theyr prestes. and
 lither the erthe opened and swallowed al
 the cendres and allshes / that were lefte
Then dacien made hym to be brought
 to fore hym and sayd to him what ben þ
 euyl dedes that thou hast doon / and also
 grete vntrowth. Then sayd to him saynt
 George. Asyre hyluc it not / but come
 with me & se how I shal sacrefyse. Then
 sayd Dacien vnto hym. I see well thy
 frawde and thy barath thou wilt make
 the erthe to swallowe me / lyke as þ hast
 the temple and my goddes. Theſe sayd
 laſt George D capteſe telle me how may
 thy goddes helpe the / whā they may not
 help them self. Then was Dacien so an-
 gry that he sayd to his wyfe. I shal deye
 ſe / angre yf I maye not ſurmoūte & ouer
 come this man. Thenne sayd ſhe to him
 euyll & cruell tyraūt ne ſeeſt thou not the
 grete vertue of þ cryſtē people: I ſayd to
 þ wel that þ ſholdest not do to them ony
 harme / for theyr god fyghteth for them

And kno w thou wel that I will become
 cryſten. Then was Dacien moche abas-
 ſhed and ſayd to her wilt thou be cryſten
 then he toke her by the here and dyde do
 bete her crewely. Then demaūded ſhe of
 ſaynt George what maye I be come by
 cauſe I am not cryſtened. Thenne an-
 werd þ bleſſed George doubtē þ nothynge
 ſayr donghter for thou ſhalt be baptysed
 in thy blood. Thenne began ſhe to wor-
 ſhyppē our lord Iheſu cryſt & ſo ſhe dyd
 and went to heuen. On the moine Daci-
 en gaue his ſentence that ſaynt George
 ſholde be drawen thorough al the cyte & af-
 ter his heed ſholde be ſnuten of. then ma-
 de he his prayer to our lord that al they þ
 deſyred ony bone myght gete of our lord
 de god in his name: and the a boys came
 whiche ſayd that it whiche he had deſye-
 red was graūted & after he hadde made
 his cryſo his heed was ſmitē of aboute þ
 pere of our lord. u. C. lxxxvii. whan dacyē
 wēt home warde fro the place where he
 was by heded to warde fro the palays ſy-
 re fyl downe fro heuen on hy / & byent hy
 & al his ſeruaūtes George of Turonence
 telleth that there were ſome that bare cer-
 tayne relyques of ſaynt George & came in
 to acertain oratorye in an hoſpital. And
 on þ moynynge whan they ſhold departe
 they could not meue the doze tyl they had
 leſt theyr parte of the reliquys It is alſo
 founden in þ hylſtoye of athyoche þ whā
 þ cryſten men wēt ouer þ ſee to cōquyre
 Iheruſalē that one / a ryght ſayr ponge
 man apppyered to a preſt of the hoſte &
 counſelled hym that he ſholde bere with
 hym altyll of the relyques of ſaynt geor-
 ge. for he was conduytor of the batayle
 and ſo he dyde ſo moch that he had ſome
 & whan it ſo was that they had alleged
 Iheruſalem and durſt not mount ne go
 by on the walles for the quarels & defen-
 ſe of þ ſarazens they ſawe appertely ſayr

george whyche had whyte armes wth a red crosse that wente vp tofore theym on the walle and they folowed him: so was Iherusalem taken by his helpe & bytwene Iherusalem & porte Iaphe by a towne called Ramps in the chapell of saynt george whyche is now desolate & vncouerd: & the run dwelle crysten grekes. And in the sayd chapell lyeth the body of saynt George but not the heed and there lyen his fader and moder and his vnkle not in the chapell. but vnder the walle of the chapell & þe keepers wyll not suffre pylgrymes to come therin: but yf they paye two duckectis And therfore come but fewe therin but of fre without the chapell at an aulter and there is seuen yere and seuen lentis of pardon and the body of saynt George lyeth in the mydle of the quere or choze of the sayd chapell. And in his tombe is an hole that a man may put in his honde. And when a sarayn beyng mad was brought thyder. And yf he put his heed in the hole he shall anon be made parfyte hole & haue his wyt agayne. This blyssed & holy martyr saynt George is patrone of this reame of Englod: & þe crye of me of warre In þe worlthyp of whome is founded þe noble ordre of a garter: & also þe noble college in þe castell of Wyndesore by kynges of england. In whyche college is the herite of saynt george: whyche Sygysmond þe emperour of almayn brought: and gaf it for a grete and precyous relyque to kynge herry the fyfte. And also the sayd sygysmond was bzoder of the sayd garter. And also there is a pyece of his heed: whiche college is nobly endowed to thonour & worlthyppe of almyghty god and his blyssed martyr saynt George. Then late vs praye vnto hym that he be speyal protectour & defendour of this royaume.

Here begynneth the lyf of saynt Marke

the euangelyst & fyrst thynntepretacon of his name.



Marke is as moche to saye as hye of comaundement certayn declyned & bytter: he was hye of comaundement by reason of persfessione in his lyf. For he kept not only þe comaundementis comyn: but also the hye as ben cancelled. He was certayn in doctrine of þe gospel. Lyke as he hadde receyued of saynt Peter his mayster he was declyned by reason of parfyte & grete humilite. For by cause of grete mekenes he cutte of his thombe to þe ende þe he sholde not be chose to be a preest. He was bytter by reason of ryght sharpe & bytter payne. For he was drawe through þe cyte: & emonge the tourmetes he gaf by his spyrte: or marke is sayd of a grete mayleot or betell whiche with one stroke maketh playne yron and engendreth melodye & cōfermeth it for saynt marke by hys only doctrine quensched þe vntedfastnesse of the hertikes: He engendred the grete melodye of the prayng of god & confermed the chyrche.



Marke the euangelyst was of the kynred of the leuytes & was a preest & when he was crystened he was godson of saynt peter thapostle. Atherfore he wet wyth hym to come. Saynt peter preched there the gospel the good people of Rome prayed saynt marke that he wolde put the gospel in wyrtynge lyke as saynt Peter admonesteth them and had

The lyf of saynt Marke.

de preched. **T**henne he at theyr request wrote & shewed it to his mayster saynt peter to examayne. & whā saynt peter had examyned & sawe that it cōtayned þ̄ verity trouthe he cōmaūded þ̄ it sholde be redde at tome. And then saynt peter seying Marke constaunt in the fayth / he sente hym in to aquile for to preche the fayth of Ihesu cryst where he preched the worde of god & dyd many myracles and conuerted innumptable multitude of people to þ̄ fayth of cryst. And wrote al to them þ̄ gospell lyke as he dyde to them of Rome whiche is vnto this daye kept in þ̄ chyrche of aquilece and with grete deuocion kepte. ¶ After this it happed that saynt Marke ladde with hym to Rome a bourey of that same cyte whome he hadde conuerted to the fayth named armogares and brought him to saynt Peter and prayed h̄ that he wolde sacre hym bysshop of a quyle and so he dyde. **T**henne this armogares whan he was bysshop / he gouerned moche holply the chyrche. And at þ̄ last þ̄ paynems martyred hym. ¶ **T**henne saynt Peter sent saynt Marke in to alexādre where as he preched firste the worde of god. And allone as he was entred a grete multitude of people assembled for to come apenst hym. ¶ There he was of so grete perfeccō that by his predicacō & by good examples the people mouēd in to holy conuersion. And in so grete deuosiō that at his instaūce they ledde theyr lyf lyke monkes. He was of so grete humyltye þ̄ he dydde cutte of his thombe / by cause he wolde be no prest for he Jūged h̄ self not worthy therto but þ̄ ordinaunce of god & of saynt Peter came apenst his wyll. For saynt Peter made / a sacred h̄ bysshop of alexandrye. And anone as he came in to alexandrye his shoen were broken & tozre: whā he sawe that he sayde. Wierply I see that my

Jorney is spede: ne the deuyll may not lette me syth that god hath assayed me of my synnes. **T**hen went saynt Marke to a shomaker for to amende his shoes. & as he sholde werke he pricked & soze hurted his lyfte honde with his alle. And whan he felte him hurte he cryed on hye on god whan saynt Marke herd that: he sayd to him. Now knowe I well þ̄ god hath made my Journey prosperous. **T**hen he toke a lytell claye and spytyll and medled the to gyder / and layed it on the wounde & anone he was hole whan the shomaker sawe this myracle he brought him in to his hous and demaunded hym what he was and fro whens he came. **T**hen sayd saynt Marke that he was the seruaūt of Ihesu cryst he & sayd I wolde sayne see hym. **T**hen sayd saynt Marke / I shall shewe him to the then began he to preche to hym the fayth of Ihesu cryste & after baptysed him and all his merny whan þ̄ men of the towne herde saye that there was a man comen fro galylee that despyled & defended the sacrefyses of the ydolis they begā a wayt how they myght de lyuer hym to deth. whan saynt Marke espyed that he made his shomaker whiche was named Auyen bysshop of alexandes and he him self went to pentepolyn where as he was. ii. yere & after came agayne to alexandre and found thenne there the towne full of crysten men. & the bysshop of the ydolis a wayted for to take hym. ¶ **N**ow it happed on ester daye whā saynt Marke song masse / they assembled al & put a corde about his necke and after drew h̄ thorough al the cyte / and the blood ranne vpon the stones / & his flesshe was tozre ppece mele that it laye on the pavement al be bledde. ¶ After this they put hym in pryson / where an aungell came & comforted hym and after came our lord for to byspte and conforte hym sayen

Par tibi marce euangelista meus Deas
be to þ markē myn euangelyste. Be not in
doubte. For I am with the. and shal deli-
uer the. And on the morn they put the cor-
de aboute his necke: and drew hym lyke
as they had done tofore: and cryed drawe
the bubale & whā they had drawē. he thās
ked god & sayd in to thy hōdes lord. I cō-
mende my spyryte. and he thus sayeng de-
yed. Then the paynems wolde haue bzē
te his body. But the eyer began sodeynly
to chaunge & to haile lyghtene & thonder
in suche wyse that euery man enforced hē
to flee. and lefte there the holy body alone.
Thenne came the crysten men and bare it
away. & buryed it in þ chyrche with gres-
te Joye honour & reuerence: this was in
the yere of oure lord. lxxii. In the tyme þ
Nero was emperour. And it happed in þ
yere of grace. m. C. lxxvi. in the tyme of Les-
on the emperoure that the vencyēs tran-
slated the body of saynt marke fro alexan-
dre to vensle in this maner. There were
two marchaūtes of vensle dyde so moche
what by prayer and by theyr pestes to. u.
preestes that kepte the body of saynt mar-
ke: that they lustred it to be bozne secretly
and priuely vnto theyr shyppes & as they
toke it out of þ tōbe: There was so swete
an odour ethyugh out all þ cyte of all Alex-
andze that all the people þ were there met
ueylled: ne knewe not fro whens it came
then the marchaūtes brought it to þ shyp
And after hastened þ marconners & lete
the other shyppes haue knowleche therof
then there was one man in another shyp-
pe þ iaped & sayd. Wene ye to carpe away
þ body of saynt marke. nay ye lede with
you an eggyppen. Then anone after this
worde the shyp wherein þ holy body was
toyned lyghtly after hym: & so rudely boy-
ded the shyppe of hym that had sayd that
worde that he brake one of þ sydes of the
shyppe: & wolde neuer leue it in peas: tll

they had cōfessed þ þ body of saynt Mar-
ke was in that shyp: that done the helde
hyr sylle thus as they sayled fast they to-
ke no hede: & the eyr began to wepe derke
& thycke that they wist not where they we-
re. These apppered saynt Marke vnto a
monke to whome þ body of saynt marke
was deliuerd to kepe: & bad hym anone
to stryke theyr sayles for they were nygh
londe. & he dyde so. and anone they founde
de londe in an yle: & by all þ ryaues whe-
re as they passed. It was sayd to they þ
they were well happy that they led so no-
ble a tresoure as þ body of saynt marke &
prayd them þ they wolde let the woyshep
it. Yet there was a marconner þ myghte
not byleue þ it was þ body of saynt Mar-
ke. but the deuylle entred in to hym. And
tourmented hym so longe that he coude
not be deliuerde tll he was brought to þ
holy body. and assone as he cōfessed that
it was þ body of saynt marke. he was de-
liuerd of the wyched spyryte. and euer af-
ter he had grete deuocōn to saynt marke
It happed after that þ body of saint mar-
ke was closed in a pilier of marbre & ryght
fewe people knewe therof by cause it shol-
be de secretly kept. Then it happed þ they
that knewe therof deped & there was no
ne that knewe where this grete tresour
myght by: wherfore clerkes & the laye
people were gretly discomforted & wepte
for soow & doubted moche þ it had be sto-
le awaye. Then made they solēne proces-
siones & letanyes: & þ people begā to fast
& be in prayers: & all sodeynly þ stones ope-
ned & shewed to all þ people þ place & the
de where þ holy body rested. Then redied
they thanknges to god. of this þ he had
releued them of theyr soow & angur. The
And ordeyned that on þ daye they sholde
feest alwaye for this deuout reuelacyon.
¶ A yonge man on a tyme had a sacre in
his breste & woymes etc. it whiche were

The lyf of saynt Marke.

me of rotynge / & as he was thus tormē
tid he prayed with good hert to saynt mar
ke & requyred hym of helpe & ayde & after
he slepte. And that same tyme appered
to hy saynt Marke in foyme of apylgryme
rucked & made redy for to go hasti ouer
see whā he demaūded him what he was
he answered ꝑ he was saynt Marke whi
che wente hastly for to locoure a shyppe /
whiche is in parel. Theſe he ſtratched &
leped his honde on him. And anone as he
awoke / he founde him ſelfe al hole anone
after this shyppe came vnto the porte of
venyſe and the maroners tolde the peryl
le where they had ben in / and how saynt
Marke had holpe theſe for that one
myracle : and for that other ꝑ people ren
dred thankyngeſ to our lord. The mar
chauntes of venyſe went on a tyme by ꝑ
ſee in ꝑ shyppe of ſarazyns toward alex
andre. And they ſawe the in parylle they
hewe the cordes of the shyppe : and anone
the shyppe begā to bzeke by the force of ꝑ
ſee. And all the ſarazynes that were ther
in fyl in the ſee and dyed that one after
other. Thenne one of the ſarazynes ma
de his auowe to saynt Marke & promys
ſed hym that yf he deliuerd him fro this
parylle he wolde be baptysed. Anone a
man all shynnyng appered to hy whiche
toke hym out of the water and rempyed
him agayne in to the shyppe And anone
ꝑ tempeſt ceaſed whā he was comē in to
alexaundre he remembryd nothyng ſaynt
Marke whiche deliuerde him fro paryll
he went not to byſyte hym / ne he dydde
hym not for to be baptysed ¶ Thenne ap
pyered to him saynt Marke and ſayd to
hym that he remembred euyll ꝑ bountee
that he dyde to hym whā he deliuerd hy
fro the perylle of the ſee / and anon the ſa
razyn came agayn to his conſciens / and
he went to venyſe & was there baptysed
and named marke & beleued paſſeytly in

god / and ended his lyfe in good werkes
¶ There was amā gone by in the ſheple
of ſaynt Marke at venyſe / & as he entred
for to do a werke / & was troubled in ſuche
wyſe that he fyl & was lyke to haue be al
to broken his memberys / neuertheles in
his fallyng he cryed ſaynt Marke & anon
he reſted vpon abraynche ꝑ ſprange out
whereof he toke none hede. After one
raughte & lete doune a corde / by whiche
he auayled doune & was ſaued. ¶ There
was agentylmā of prouynce whiche had
a ſeruaūt that wolde ſayne go apylgrys
mage to ſaynt Marke. But he coude gete
no lycence of his lord. At laſt he douted
not to angre his lord / but went thyder
moche deuoutly : & whā his lord knewe it
he bare it moche greuouſly / & as ſone as
he was comē agayn / his lord comāūded
ꝑ his eyen ſholde be put out : & that oder
ſeruauntes ꝑ were redy to do the lordes
wyll : made redi ſharp brochettes of yro
& enforced them w all theyr power and
myght not do it. Thenne comāūded the
lord to helpe of his thyſes with axes : but
anone the yron was as ſoft as moltē leed
thenne comāūded he to bzeke his tethe
w yron hamers / but the yro therof was
ſo ſofte that they coude do him no harme
Theſe the lord ſawe the vertue of god
ſo openly : by ꝑ myracle of ſaynt Marke
he demaūded pardon & went to Veneſe
vnto ſaynt Marke with his ſernaunte.
¶ There was a knyghte on a tyme ſoo
hurte in abaytyle ꝑ his honde hyngge on
ꝑ arme in ſuche wyſe that his frendes &
ſurgyens counſeylled hym to cutte it of.
he that was accuſtomed to be hole was
ſhamed to be mayned / and made it to be
bonde in his place / & after that he called
moche deuoutly to ſaynt Marke & anone
his hōde was as hole as it had ben toſe
re / and in ꝑ wytenes of this miracle a ſy
gne of the cuttingge abode ſtylle. A nother

tyme there was a knyght armed: whiche ranne vpon a byrde: and his hors and he fylle in a depe water: & whan he sawe he myght not escape he cryed on saynt marke & anone he caught a spere by whiche he was saued. And for this cause he came anon in pilgrymage to venise & tolde this myracle. ¶ There was a man take by enuye of them that hated hym & was put in prison: and whan he had ben there .xl. dayes & was moche greued: he cryed on saynt marke. And whan saynt marke had appeyred: thyrse he supposed that it had be a falspe: at the last he felte his prons broken as it had ben a rotten threde / & passed by þe kepars of the pryson openly by daye he seyng thym all but none of thym sawe hym. And after came to þe chyrche of saynt marke / and thanked god deuoutly.

¶ It happed in poyle was grete famyne & the londe was bareyn that nothyng myght growe thereon. These was it shewed by reuelacion to an holt man / that it was by cause that they halowed not þe feest of saynt marke / & whan they knewe this anon they halowed þe feest of saynt marke And anon began to growe grete plente of goodes throughe out all the countree.

¶ It happed at pappe in the couent of þe freres prechers in þe yere of our lord. M. h. C. xli. that a frere a moche relpous mā was seke vnto the deth named Julianus whiche sente for his pryour for to demaunde hym in what state he was in: & he tolde hym þe he was in peryll of deth. And that it approached fast: & anon his face was all byrght & Joyeful / & with gladnes / he began to saye. saye hiedern my soule shal de parte anon. Make rome and place for my soule Joyeth in my body for the good trybynges that I haue herde / & lyfte vp his eyen in to heuen and sayd lord god take awaye my soule out of this pryso. & after he sayd alas who shal deliuer me fro this

corrupte & mortall body. Amonge thys wordes he fylle in a lyght slepe / and sawe saynt marke come to hym: and stondyng bi his beddes syde: and he herde a boys saying to hym: O marke what makeste þe here he answered þe he was come to vspyte this frere by cause he sholde depe. ¶ The he demaunded hym wherfore he came more thenne another saynt / he answered / by cause he had a specyall deuocyon to me and by cause he hath ofte deuoutly vspytet my chyrche. And therfore I am come to vspyte hym in the honour of his deth. ¶ Thenne entred in to þe place grete plente of people al whyte: to whom saynt marke demaunded wherfore they were comen / & they sayd & answered þe they were comen for to presente the soule of this broder to fore god: & whan the frere was waked he sent for the pryour & tolde to hym aduysedly all this vspyon: & after anone in the presence of the pryour he deyed in grete Joye / & all this þe pryour recounted to hys þe wrote this boke named legenda aurea.


¶ Here begynneth the lyfe of saynt Marcellyn the pope.

Sayne Marcellyn was pope of Rome by þe space of .xx. yere & foure monthes In his time regned Dioclesyan & maximi an emperours of Rome. The whiche comaunded þe he sholde be taken & brought in to þe temple for to do sacrifice to the ydollys. And whan he wolde not assente þe ministres of the emperours menaced hym þe they wolde make hys deye by diuerse tourmetes. And whan he herde þe he had so grete drede þe he putte in theyr sacrifice .ii. greynes of encense onely: wherof þe paynymys had grete ioye. And þe crysten men had tryght grete sorow / & repyehended hym grete that he hadde suche a thyng done agaynst þe crysten sayth and

The lyfe of of saynt Uytall

anone he repented hym & put hymselfe to the iugement of þe bysshops/ but the bysshops answered god forbode that it neuer fall þe pope of the crysten people which is souerayn/ be Jugged ony man but he be Jugged of hymself. And thenne anone he deposed hymself/ & after the crysten men chose hym agayne to be pope as he was to fore. And whan this came to the knowlege of thempetours then they dyde do take hym/ & bycause þe he wolde in no wyse do sacrefyse to thyddolles/ they made to smite of his heed/ & then the persecucion & wodenenes was so grete of the paynymys agest the cristen people þe within a month after were put to dethe for the name of Jhesu cryst/ & for to susteyne the crysten faythe. well a. xlii. M. cristen people. Marcellyn in the hour þe he sholde be byheded said to fore al the people þe he was not worthy to be buryed amonge crysten people/ & therfore he comaunded vpon payne of cursing that none sholde burye his body. And so the body of hym abode aboue the erthe xxxv. dayes without buryeng. After last peter thapostle appered to Marcell whiche was pope after Marcellyn/ & sayd to hym in this manere. Marcell saye fader why buryest thou not me/ & he answered syr be ye not longe syth buryed/ & saynt peter sayd I holde me not buryed as longe as I see Marcellyn not buryed/ & the pope answered how syr knowe not ye how he acursyd all them þe buryed hym/ & saint peter sayd is it not wyrtten that he þe meketh hymself lowe shall be enhaüted this sholdest thou haue thought/ go thenne & burye hym at my fete. And anone þe pope dyde his comaundement/ & buryed the body of saint Marcell þe hastely/ whiche was matted the yere of our lord. ii. C. & lxxx. yere. Then praye we to hym that he pray for vs.

Of saynt Uytayll martyr and fyrst

thynterpretacion of his name. 

Uytaylle is as moche to say as suche one lyuþge/ for he lyued wout forth lyke as he was in his herte within. M. vptall is as moche to saye as lyf. M. vptall is to saye fleyng with wynges. M. fleyng hymself with wynges of vertue/ he was as one of the beestes þe echpel sawe hauynge in hymselfe foure wynges þe wyng of hope/ by whiche he flewe in to heuen. þe wyng of loue by whiche he flewe to god. The wyng of dyde by whiche he flewe to helle/ & the wyng of knowlege by whiche he flewe to hymselfe/ & it is supposed that his passyon is founden in the boke of Geruase & Brothase.

Saynt Uytal was a knight & a consul & of valeria his wife he gate saynt geruase & saynt Brothase/ he went to raupne with Paulyne that was iuge of þe countree/ and whan he came thyder and sawe þe this Paulyne made a physicien named brianu to suffre many tormentes bicause he wolde not renye his fayth/ & at þe last whan they wolde byhede him he was so afrayed that he wolde haue renyed god. Thenne sayd saynt vptall to hym/ ha brysyan do not so/ thou were wonte to hele o ther/ & now þe wylte put thyselfe to perurable dethe. Thou were come to the bytorpe/ now thou arte in perylle to lese thy crowne whiche was redy for þe/ whan this physycyen herde these wordes/ he was all recoforted & repented of his euyl purpose & suffred gladly martirdom/ and saynt vptall dyde do burye hym moche honourably ne neuer after wolde saint vptal go in the companye of þe iuge Pauline. then he had so grete indignacon of that he had defended brysyan to make sacrefyse/ And of this that he dayned not to come to him And bicause he shewed him a cristen man

he dyd hym to be hanged by thar mes of a gybette. Then sayd to hym bytall / thou art ouer moche a fool. yf thou wene to discerue me whiche alwaye deliuerd þ other. **T**henne sayd paulyne: byynge hym for to do sacryfyce: and yf he do it not / make a depe pytte vnto the water: and put his heed ther vnder. And so they dyde & there buried hym quicke in þ yere of our lordes lvi. And the preeste of thyddolles þ had giuen this counseyle was anone taken of þ deuyl and cryed. vii. days contynuelly & sayd Saynt bytall thou byennest me & the. vii. dape the deuyl threwe hym in þ riuer and there deyed shanifull. And þ wyfe of saynt bytall whan she came to melā she foude there of her people sacrefyenge thyddolles that prayed her to ete w the of theyr sacrefices: To whome she answerd I am a crysten woman: & it is not lawe full to me to ete of your sacrefyses. Then they herynge that bete her soo longe / and so soze that they left her for deed / and her men that were with hyr broughte her to melan half lyuyng. / And there þ thyrd dape she deyed holy. And þ body of saynt bytall no w lyeth at coleyn in the chyche of our lady.

Here foloweth the lyf of saynt Peter of melane: and fyrst thyns terpretacyon of his name.

Peter is as moche to saye: as knowyng o: vnholysng. Or peter is sayd of petros: that is rostant and ferme: and by that ben vnderstande. iii. preeyleges þ were in saynt peter: he was a moche noble preechour / and therfore he is sayd knowynge for he had perspyght knowlege of scryp ture / and knewe in his pedycaon what was behofful to eueryche. secodly he was pure and a byrgyn. And therfore he was sayd vnholysng for he vnholde & dyde of

his wyll fro his fete / & dyspoyled all mo: a tall loue / in somoche that he was a byrgyn and not oonly of body / but also of mynde. Thyrddly he was a marter gloypous of our lordes: and therein he was constaunt & ferme to thende þ he sholde suffre stedfast ly marderdom for the defence of þ sayth.

Saynt peter þ newe marter of thos der off freer preechours was born in the cite of Alerone in lombardye. his fader and moder of the secte of tharpens. When he descended of thysse people / ypho as the rose that cometh of the thorne: and as the lyght that cometh of the smoke. at thage of. vii. yere whan he lerned at þ scole his Credo. One his eme whiche was an heretike demaunded of his lesson / & the chyld sayd to hym Credo / tpi creatorum celi et terre: His vncle sayd to hym þ he sholde nomore say so for god hath not made temporall thinges / the chyld affermed þ he oughte to saye none other wyse but so as he had lerned. And that other began to shewe hyr by auctoryte his purpose but the chyld whiche was ful of the holy goost answerd so well & wysly þ his vncle departed all confused: & all achauffed sayd to the fader þ he sholde take a waie his sone fro scole: for he redoubted whan he shal be grete þ he sholde retourne apyst theyr lawe and sayth & þ he sholde cofost de them / & so it happed & so he prophesyed lyke as caphas dyde / but god apenit whom no man may do wolde not suffer it for the gret proufite þ he attayned of hym. Thenne after whan he came to more age: he sawe that it was not sure for to dwelle with the scorpions. he had in despyte fader & moder and left the worlde. whyles he was a clere byrgyn: he entred in to thorde of þ freer preechours: there where as he lyued mocho holyll þ space of. xxx. yere. Or there about full of all vertues. &

q. ii.

The lyf of saynt Peter of melan.

spectyall in defendyng the fayth / for los-
 ue of whiche he bycote / he dyde moche ab-
 sty-nence for to bynge his flesshe lowe / he
 fasted / he entended to wake by nyghte in
 studynge & in prayer whan he sholde ha-
 ue slepte & rested / & by day he entended to
 þe profyte of þe soules / in prechynge / in con-
 fellynge & in counsellynge / in disputynge
 agaynst heretykes & arrians. And in þe
 had a specyall grace of Jhesu cryst / for he
 was ryghte soze founded in humylyte / he
 was meruayllously pyteous & debonaire
 full of compassyon / of grete pacynce / of
 grete charyte / and of stedfastnesse. So ry-
 pe and so well ordeyned in saye manere /
 that euery man myghte beholde as in a
 myrrour in his countenaunce and in hys
 conuersacyon. He was wyse and dyscrete
 and so enprinted in his herte that all hys
 wordes were ferme and stable. These he
 prayed many tymes to our lord / & he wol-
 de not lete hym deye but by suffraunce of
 martyrdom for hym and for his fayth / &
 thus as he prayed god accomplisshed in the
 ende. He dyde many myracles in his lyfe.
 for in the cite of melane. On a time whan
 he examyned a bysshop of the arrians þe
 the crysten men had take / & many bysshop
 religious & grete plente of people of þe cite
 were there assembled & was then ryghte
 hote. ¶ This arrian sayd to saynt peter
 tofore them all. O thou peter peruerse yf
 thou arte so holy as this people holdeth þe
 fore / wherfore suffrest thou this folyshe pe-
 ple dey for herte / & prayest not god that he
 wolde shadowe them. Thenne saynt Peter
 answerde and sayd: yf þe wilt promy-
 se that thou shalt holde the very fayth / &
 thou wilt leue thyn heresye I shall praye
 therfore to oure lord. Then all they that
 were on the partye of the arrians cried þe
 he sholde promyse him. for they supposed
 that he sholde not gete it specyally bycau-
 se the ayer was so clere / & no cloude was

seen. And the crysten men doubted þe
 yt fayth might therby come to confusyon
 but þe bysshop the herityke wolde not bin-
 de therto. Saynt peter had good fayth &
 trust in god / & made his prayer openly / &
 he wolde conuey ouer them a cloude: and
 he made the sygne of the crosse / & anone þe
 cloude came & ouerspyed them lyke a paul-
 lyon that there were assembled / & abode
 as longe as the sermon endured / & it stratch-
 ed no ferder but there. ¶ There was a
 lame man whiche had ben so lame. v. yere
 and myght not go / but was drawen in a
 whelebarowe and brought to saynt peter
 at melan / and as saynt peter had blessyd
 him with the sygne of the crosse / anone he
 was hool and arose. Yet other myracles
 god shewed for him by his lyfe. ¶ It hap-
 pened that the sone of a gentylman had
 suche an horrible disease in his throte þe
 myght neyther speke ne drawe his brette
 But saynt Peter made on hym the sygne
 of the crosse / and layed his cope vpon the
 place where the soze was / and anone he
 was all hool. The same gentylman had
 afterwarde a greuous maladye & suppos-
 ed to haue deyed & made to bynge to þe
 the said cope / whiche with grete deuocōn
 layed it on his brest / & anone he cast out
 a woyme w two hedes that was rougher
 and after he was brought in good helthe
 and anone all hool. ¶ It happed that a
 yonge man was dombe and myghte not
 speke a worde / wherfore he came to saint
 peter / and he put his synget in his mouth
 and his speche came to hym agayne.
 ¶ Now it happed that tyme that an here-
 sye began moche in lombardye / & that the-
 re were moche people þe were fallen in that
 errour / & þe pope sent diuers inquestours
 thider of thorder of the freer prechours / &
 bycause that at melā there were many in
 nombze of grete powte & engyne / he sent
 thyder saynt peter as a man wyse & stant

A religyous whiche doubted nothyng / & by his vertue he repued them: and by his wyrt he vnderstode theyr malyce. & whan he had enterprysed thospyce of in quyscon thenne began he as a lyon to seke þ here tykes ouer all / and leste them not in peas but in all places tyme & all the maners þ he might be ouercame & cōfounded them whan the heretykes sawe þ they myghte not withstonde the holy goost that spake in hþ / they began to treate how they myght byynge hym to deeth. ¶ Thenne it hap- ped on a tyme as he wēt fro cūmes to melane for to seke þ heretykes: he sayd openly in a predycacyon / that the money was delpyerd for to flee hym / and whan he ap- proched nyghte the cyte / a man of þ here- tykes / whiche was hyrd therto raise on hym and smote hym with his fauchon in the hede / and gaue & made to hym many cruell woundes. And he þ murmured not / ne grutchyd not: suffred paciently þ cruel- te of the tyraunte. And abandouned and gaue hþ selfe ouer to suffre marterdom / & sayd his Credo: and In manus tuas Cō- mēdyng his spyryte vnto the hondes of our lord. And so the tyraunte leste hym in the place for deed. And thus tolde þ ty- raunt þ fēwe hym. And frere domynik whiche was his felaue was slayne with hym. And after whan the tiraunt sawe þ he remeued yet his lyppes: the curled and cruell tyraunt came agayn and smote hþ with his knyfe to þ herte. And anone his spyryte mounted in to heuen.

¶ Thenne was it well knowen þ he was a very prophet. for the prophete of his deeth that he had pronounced was accom- plished. After he had the crowne of byrs- ginite. for as his confessours wytnesse: þ in all his lyf he had neuer done dedeli syn- ne. After he had the crowne of a doctour / by cause he hadde ben a gode faste ferme prechour and doctour of holy chyrche / as

ter he had þ crowne of marterdome as it appered whan he was slayne. The renom- me hereof came in to the cyte of melan / & the freres the clerge and the peple came wyth proceslyon wyth so grete companye of people: that the press was so grete that they myghte not entre in to þ towne / and therfore they left the body in þ abbaye of saynt Symplicien: and there it abode all that nyght / and soo he sayd the daye tofo- re to hys felaue. The passyon of saynt pe- ter enspewed moche lyke þ passyon of our lord in many maneres. for lyke as our lor- de suffred for the trouthe of the faythe that he preched / soo saynt peter suffred for the trouthe of the fayth that he defended / and lyke as crist suffred of the Jewes / so saint peter suffred of the peple of hys owne coun- tree and of þ heretykes: Crist suffred in the tyme of Ester: so dyde saynt peter. the su crist was solde for thyrty pens / & saint peter was solde for xl. pounce. Ihesu crist shewed his dethe to his discyples: & saynt peter shewed it i playne predycacyon. Ihesu crist sayd atte his deeth: lord god in to thy honde I commēde my spyryte ryghte so saynt peter dyde saye the same.

¶ There was a nonie in almayne of the abbaye of combat: whiche had a greuous gowte in her knee: whiche had holden her a yere longe and more. And there was no mayster ne physycien þ myght make her hole. She had grete deuocion to saynt peter but she myght not go thyder: by cause of her obedyence / and by cause her maladye was so greuous. Thenne demaunded she holwe many days iourney was frothens to melan. And she founde that there were xlii. iourneys. Thenne suppoled she to make thysle iourneyes by her hert & good thoughtes / & she sayd for euery iourney an hōdred pater noster. And alwaye as she wente forth by her mynde in her iour- neyes she felte herselfe more eased: & whā

The lyfe of saynt peter of melane.

she came to the last Iourneys in her minde / she foude herself all guarpyshed. The she sayd that daye all þæt saulter / & after re-
 toined al the iourneys / lyke as she had go-
 ne by her thoughtes in her herte / & after
 that daye she felte neuer þæt goode. There
 was a man that had a bylanous mala-
 dye byneth in suche wyse that he boyded
 blode. vi. dayes cōtynuelly / he cryed to sa-
 ynt peter deuoutly / & as he had ended his
 prayer he felte hymselfe all hole. and after
 he fell a slepe / & he sawe in his slepe a fre-
 er precher whiche had a face grete & brow-
 ne. And hym semyd þæt he had be felaue to
 saynt peter / and verely he was of þæt same
 fourme. This freer gaue to hym a bope of
 oymement / & sayd to hym haue good hope
 in saynt peter / whiche late hath shedde
 his blode for the sayth / for he hath helyd þæt
 of the blood that ranne fro the / & whan
 he awoke he purposed to bysyte the sepul-
 cre of saint peter. There was a cōtelle
 of the castell Cassyn / whiche had specypall
 deuocyon to saynt peter / & fasted alwaye
 his bygyll. Now it happed that she offred
 a candell to thaulter of saynt peter / & ano-
 ne the preest for his couetise quenched the
 candell / but anone after the candell was
 lyght apen by hymselfe / and he quenched
 it apen ones or twyes / & alwaye allone as
 he was gone it lyghted anone agayn. the
 helefte that and put out another candell
 whiche a knight had offred in thonour of
 saynt peter: whiche knyght fasted also his
 euen. And the preest assayed two times yf
 he myght put it out / but he myght not. /
 Thenne sayd the knyght vnto the preest.
 what deuyll seest thou not well the myra-
 cle that saynt peter wyl not that they ben
 quenched. Then was the preest abashed
 & al the clerkes that were there with hym
 in so moche that they fledde out of þæt chur-
 che and tolde the myracle ouerall. There
 was a mā called Roba whiche had lost

his goðne & al the moneye that he hadde
 whan he came to his house & sawe hymselfe
 in so grete pouerte he called the deuyls / &
 gaue hymselfe to them. Then came to him
 thre deuylles whiche cast downe roba on
 the solyer / and after toke him by the neck
 and it semed that they wolde haue estran-
 gled hym / in suche wyse þæt he vnneth my-
 ghte speke. Whan they þæt were in the hous
 byneth herde hym crye / they wente to þæt
 but the deuyls said to them that they shol-
 de refozne / and they had supposed that ro-
 ba had sayd so / and retoined / & after ano-
 ne he began to crye agayn / then appercey-
 ued they well þæt they were deuyls and fet
 the preest whiche conured in the name of
 saint peter the deuyls that they sholde go
 theyr waye. Thenne two of them wente
 awaye / and the thyrde abode / and his fre-
 des brought him on the mozne to the chir-
 che of the freeres. Then there came a frere
 named guyllam of berseil / and this frere
 guyllam demaunded what was his name
 And the fende answerde I am called bas-
 thesebast. Then the frere commaunded þæt
 he sholde go out / & anone the fende called
 hym by his name as he had knowen hym
 & sayd / guyllam I shall not go out for the
 for he is oures / & hath gyuen hysselfe to vs
 Then he cōiured hys in the name of saynt
 peter the martyr / & then anone he wente
 his waye / and the man was all hool: and
 toke penaunce for his trespase / & was af-
 ter a good man. Saynt peter whyles he
 lyued it happed þæt he dysputed with an he-
 retyke / but this heretyke was sharpe ey-
 gre & so ful of wordes þæt saint peter might
 haue of hym none audyence / whan he sawe
 that he departed fro the disputacōn &
 wente & prayed our lord that he wold gi-
 ue to hym place and tyme to susteyne the
 sayth and that the other myght be styl &
 speke not / & whan he came agayne he fou-
 de this heretyke in suche caas þæt he might

not speke. Thenne þ other heretykes fled
all confused / and the good crysten men
thanked our lord. The day that saynt pe
ter was martred anone that was of þ cy
te of florence sawe in a vpyon our lady þ
sted vp in to heuen & with her two per
sones one on the ryght syde & that other
on the lyft syde in þ habyte of scerres whi
che weren by her & whan she demaunded
who it was 3 boys sayd to her þ it was
the soule of saynt peter: and was fouden
certeynly that same daye he suffred deeth.
and therfore this nonne whiche was gre
uouly seek prayed to saynt Peter for to
recouer her helthe: & he gate it for her en
tyerly. ¶ There was a scole þ wente fro
malogyne vnto monpellyer / & in lepyng
he was broken þ he myght not go thenne
he remembryd of a woman that was he
lyd of a cancre by a lytell of the erthe of
þ sepulture of saynt peter. And anone he
had trust in god and cryed to saynt peter
in suche manere as she had done: & anone
he was hole. ¶ In the cite of composelle
there was a man þ had grete legges swol
len lyke a barelle: & his wombe lyke a wo
man with childe / & his face foule & horry
ble so þ he semed a mostre to loken on. And
it happed that he wente with a staffe beg
gyng his breed / & in a place where he des
maunded on a tyme almesse of a good wo
man she saw hym so swollen þ she sayd þ
it were better for hym to haue a pyt to be
buried in: than any other thynge for he was
no better than deed. Yet neuertheles sayd
she 3 counseylls þ: that þ go in to þ chur
che of þ freer prechours: & pray saynt peter
that he make þ hole: & haue in hym very
sayth: & 3 hope he shall make the all hole.
This seek man went on the mozne to the
chyrche: but he foud it shytted and closed.
Thesie he slepte at doze / and he saw in his
slepe þ a man in thabhyte of a freer brou
ght hym in to the chyrche / & couered hym

with his cope. And whā he awoke he foud
de hymselfe in the chyrche: & was perkyt
hole. Wherof moche people meruellid by
cause they had seen so shorte tyme tofore
hþ lyke as he shold haue deyed forthwith
There ben many moo myracles whych
were ouer grete a labour to wyte all. For
they wolde occuppe a grete boke. Thesie
lete vs praye to this holy martyr saynt
peter that he praye for vs.

¶ Here foloweth of last phelipp thapostle
& fyrst thyn terpretacō of his name.

Phelipp is as moche to saye as the
mouth of a lampe: or the mouth of
bondes: or it is sayd of phylos / þ is as mo
che to saye as loue: & of ypus / þ is to saye
loue of souereyn / so phelipp is as moche to saye
as loue of souereyn thynghes. Then it is sayd
mouth of a lampe for his clere prechynge
& mouth of the handes for his besy werke
& loue of thynghes souereyn his celstyall
loue and contemplacyon.

Saynt phelip whan he had preched
in syche by the space of. xx. yere he
was taken of the paynems: whiche wold
constrayne hym to make sacrifice to ydol
les whiche was called mars theyr god: &
anone vnder thidol yssued out a right gre
te dragō: whiche forthw felle þ byshop
sone / & appoynted þ fyre for to make þ sa
crefyce: & the. ii. prouostes also / whoos ser
uauntes helde saynt phelip in yren bōdes
And þ dragon corrupted þ people w his
brethe: þ they all were seek. And last phel
lip sayd byleue ye me / breke this idol & set
in his place þ crosse of 3hesu cryst & after
worship ye it: & they þ be here deed shal re
uyue & all þ seke people shal be made hole
& they that were seke cryed to last phelipp
& sayd yf þ do somoche that we maye be
guaryshed & hole we shal gladly do it: &
anone saynt phelipp commaunded þ dragō

The lyf of saynt phylipp.

that he sholde go in to deserte without gre
uyng or doyng any harme to any perso
ne / & anon he departed without aperpye
after / & forth wth saynt phelipp helyd al the
that were seke & repesed þ^r thre þ^r were deed
& were al baptyfed / & preched to them the
space of a yere the sayth of Ihesu cryst / &
whan he had ordeyned preestes & dekenes
after he departed & came into þ^r cite of iher
apolym in asye where he destroyed þ^r hes
relye of iheronyques / whiche sayd & pre
ched þ^r Ihesu cryst had not take very fles
the humayn / but þ^r semblaunce of þ^r body hu
mayn. In this cyte were his.ii. daughters
by whom our lord had conuerted moche
people to the crysten sayth. Saynt phelip
tofore his dethe made to come tofore him
all the byschops. vii. dayes tofore his dethe
& also all þ^r preestes / & sayd to them / thele
vii. dayes hath our lord gguen to me res
pyte for to warne you to do wel / & he was
of thage of .lxxxviii. And after this þ^r pay
nems roke & helde hym / & fastned him to
the crosse / lyke to his mayster / & so he yel
ded by his soule & deyed / & his body was
wozshippfully buried there / & his.ii. dought
ters deyed longe after hym / & were also
buried þ^r one on the ryght syde / & þ^r other
on the lefte syde of þ^r body of theyr fader.
Plodoze wyrteth in the boke of þ^r lyf & des
the of sayntes / & saith that phelipp preched
to the frenshmen / & to men þ^r were in der
kenes / he enlyghted them in the sayth. af
ter he was taken in the cite of iherapolym
of þ^r paynems / & of them stoned & crucefi
ed / of whom the martyloge of holy chir
che speket not / but of another phelipp / þ^r
was one of the. vii. dekenes / saynt iherom
sayth in the martyloge that he was bury
ed in þ^r cite of cesair wher god shewed ma
ny saynt myracles for hym / besyde whome
iii. of his daughters ben buried & the.iii.
doughter lyeth at ephesym. The fyrst phe
lyp deferenceth fro this philip / for he was

a possle / & this was a deken / thapposiere
steth at iherapolym & the deken at cesays
he had two doughters / & this foure. The
hytoreya ecclesiastica sayth þ^r phelipp thap
posle had.iii. doughters / pphetesses / but
it is herin moze to bylcue saynt iherom /
Then let vs praye to þ^r holy apostle saint
phelipp þ^r he praye for vs to our lord þ^r we
may come to his blyse. Amen.

The lyf of saynt James the lasse.



James
is almo
che to save / as
supplantoure
or supplanting
a feest or mas
kinge redy. or
James is said
of is and of co
bar / whiche is
as moch to sai
as þ^r burde. or
weight of god

or James may be sayd of Jacul of a dart
& cope smytynge þ^r is to save smyten wth a
darte / or smyten wth glayues / he was sayd
a supplantour of þ^r worlde / for he despised
it in supplantynge þ^r feest for he supplan
ted the deuyll / & he is sayd makynge redy
for alwaye he made redy his body to doo
well for as gregorye of nyrene said / we ha
ue in vs. iii. euyl passyons / whiche cometh
of euyl nozysshynge / or of ryght fals con
uersacion or of euyl custome of þ^r body / or
of the byce of ignoraunce & they be cured by
good conuersacion / & for to haue studyes
of good exercytacion of doctrine / so then
the blessed James is escried. for in his bo
dy he was redy to all good / he is sayd the
burthen or weyght of good or goodly ma
ners that he bled by exercytacion of bet
tues. He was smyten wth glayues by many
terdome.

The lyf of saynt James the lesse. Folio. C.rrv.

James the apostle is sayd þ̄ lasse: howe well þ̄ he was older of age than saynt iames þ̄ moze by cause lyke as is in retyggon. He þ̄ entered first is called ayne & grete. & he þ̄ cometh after shal be called lasse though he be older. & so was this saynt iames callyd þ̄ lasse: he was called also þ̄ broð of our lord by cause he resembled moche to our lord in bodi: in visage: & of maner: he was called iames þ̄ Just for his right grete holynesse: for saynt Jherom recordeth þ̄ he was so holy: þ̄ the people stroue how they myght touche þ̄ hēme of his robe or mantle: he was also called iames þ̄ sone of Alphey: this iames was euer holi after he is lured out of his moders wombe. He neuer drake wyne. made ne sydre: ne neuer ete fleshe: ne neuer rasour touched his heed he neuer bayned: he kneled so ofte in prayes þ̄ his knees were as harde as þ̄ horne of a camel: he sang in iherusalem þ̄ fyrst masse þ̄ euer was songe therin: & he was fyrst byshop of iherusalem: ioseph recordeth þ̄ he had auowed at þ̄ deth of our lord þ̄ he wold neuer ete tyl our lord were risē fro deth to lyf. Thenne on ester day our lord appered to h̄ & sayd: leye þ̄ table saynt broder & ete: for þ̄ sone of þ̄ virgin is risē fro deth to lyf. Then toke he þ̄ bread & made the benediccōn & gaue it to h̄. The seuēth yere after þ̄ apostles assembled in iherusalem on ester daye: there saynt iames demaūding what god had done to thes̄ tofore þ̄ people: þ̄ they shold tel: & whā saynt iames had preched. vii. dayes in þ̄ temple w̄ the other apostles: cayphas & some other wolde haue ben baptised: & then etred in a mā sodaynly in to þ̄ tēple & sayd cryeng. O ye syres what wyl ye do: why suffre ye thus to be deceyued of this enchaūtours be ye ware & kepe you þ̄ they dysceyue you not. He moued so moche þ̄ people þ̄ they wold haue stoned th̄ apostles. Then this felas

we went vp to þ̄ lectro where as saynt James preched & drew h̄ downe bak ward & frotheshe forth: euer saynt iames halted & this was done þ̄ seuēth yere after þ̄ ascō of our lord: & he was byshop there by the space of. xxx. yere. And in his thirti yere whan the Jewes sawe þ̄ they myght not sler saynt poull by cause he had appelled to the emperour to come and was sere forth to come they: toined al theyr persescucōn agaynst saynt iames: & sayd to h̄ þ̄ people be deceyued: for they supposed þ̄ poure ihesus were messias. The for as moche as thou art moche byleued: we praye the that þ̄ assemble þ̄ people & that þ̄ stonde vp on hye: & she we to them þ̄ it is not he. For þ̄ art so iuste that we all shal byleue in þ̄. Then saynt James went vpon the frote of þ̄ temple on ester day & al the people were assembled bynethe. Theñe sayd the Jewes to hym w̄ an hye voyce. Ryght iuste & trewe man we knowe wel that thou shalt not lye: shewe to vs of ihesus þ̄ was hanged on the crosse that whiche þ̄ knowest for all þ̄ worlde is dysceyued. The answerd he w̄ an hye voyce: wherfore are ye me of the sone of the byrgyn. I telle you that he is now in heuen & syttech on the ryght syde of god the fader. & shal come deme the lyuīg & the deed whā the cryste men herde hym they were moche gladd but the pharisees & the maysters of the lawe repented them that they had made hym to save & here this wyrtēnelle tofore þ̄ people. And toke cōsepyll togyder. for to caste hym down: for to make þ̄ people aserde: by cause they shold not byleue h̄ and they cryed. O þ̄ iust man hath erred at this time: & after they threwe h̄ doue and the people began to stone h̄. But he was on his knees & sayd. Saynt lord god pardone them: for they wote not whan they do. Then escryed one of the sones of the preest named iacob. syres leue ye this

The lyf of saynt James the lesse.

Iust man in peas. but there was a man in that compaigne toke a fullers staffe & smote hym on the heed / that his brayne felle all abrode / & thus by martyrdome he fynished his lyf / & was there buryed nygh vn to þe temple / & the people wolde haue slaine these malefactours: bycause they had slayne him. but they fledde / this was done in the tyme of Nero. þe yere of our lord. I. xii. Josephus sayd that for the grete synne of the dethe of saynt James was Iherusalem afterwarde destroyed. For tofore þe destruction came god shewed meruayllous sygnes. For there was a sterre right clere & shynynge / whiche had the fourme of a swerde that henge ouer Iherusalem / but this token ne the tokens hereafter folowynge / came not only for the dethe of saint James / but for þe dethe of oure lord Ihesu crist pryncypally / for he sayd ther shal not in þe left a stone vpon a stone / but bycause our lord wolde not þe dethe of synners but þe he wolde they sholde do penaunce / & repente them. He abode. xl. yere & called them vnto penaunce by his apostles / and moost by saynt James broder of our lord / whiche continually preched to them / for in this forty yere were many sygnes & prodiges shewed to them. as Josephus reherceth of whiche the sterre lyke þe swerde was one whiche was sene ouer the cyte an hooles yere duryng and brennyng with grete bryght flammes. ¶

The nexte yere after in a fest of ester / there was a clerenesse and lyght abowte the temple in the nyght / it was lyke vnto clere daye. In that same tyme there was a colbe brought forth to be sacrefied whiche anone calued or brought forth a lambe ayenst kynde. After this a lytell tyme aboute goynge downe of þe sone there was sene in thayer cartes and waynes & grete compaigne of men of armes that enuyronned the cyte sodaynly In a fest of

whitsontyde whiche is called pentecost þe prestes wente in to the temple by nyghte for to do thei mysteryes. And they herde a boys saunge. Let vs goo hens from this place. And four yere after tofore þe destruction came / a man whose name was Ihesus þe sone of ananye began to crye so daynly. The voyce of thozpent. The boys of thoccident: the boys of. iiii. windes vpon Iherusalem / woo on the husbondes / woo on the wyues / and woo vpon all the people. The sayd man was taken / smeten & beten / tourmented / and brought tofore þe Iuge. And he neuer wepte ne cryed mercy / but euer he perseuered and cryed howlynge the same wordes addynge therto / Woo to Iherusalem. All this sayth Josephus / and yet for all these tokens was nynges & prodiges: þe Jewes were neuer aferde. Then. xl. yere after þe passyng of our lord ihesu crist came tytus & vaspasian / ayenst Iherusalem & destroyed it / the cause & by whome it was destroyed is recorde in an hystoie thowge it be not antecyphed for pylate whiche doubted þe furour & angre of theemperour tybere bycause he had wroghfully iuged & cōdemned ihesu crist thynocent sent one of his scruautes to excuse hym / & þe scruautes name was albane / in this tyme vaspasian was gouernour of galace for theperour / & the messenger of pylate whiche wolde haue gone torome was cōstrayned by a cōtrat wynde to aryue in galace & was brought to vaspasian / for the custome of the countree was þe who was taken on the see / & brought so in agaynst his wyll sholde be at þe wyll of þe lord / body & goodes / & whan vaspasian sawe hym he demaunded hym what he was / & fro whens he came / he sayd þe he was of Iherusalem. Then said vaspasian A lord god in þe cōtrey were wonte to be good maystres & moche good surgies my frende said he canst þe ony thyng of surge

eye. This sayd he by cause he hadde in his nose a botche full of woymes fro his yowthe & neuer myghte than be fouden that myght hele hym of it / the messager of pylate answerd & sayd þe he coude no thyng therof. Vaspasian sayd yf þe hele me not I shall see the: the messager sayd he þe enlumyned þe blynde & chased deuyls out of me and reyled deed men to lyf in our countre knoweth well þe I can not hele the / but he can well hele the yf he wyll. Then demaunded vaspasian what he was: he sayd to hym that it was Ihesus of nazareth who they of Iherusalem had slayne wrongfully for enuy. And yf thou wyll beleue in hym he shall hele þe. theñe sayd vaspasianus. I beleue well þe he that reyled deed men maye well hele & make me all hole / & sayeng thise wordes the waspes fyll from his nose / with the botche within whiche they were & forthwith he was made perfygthli hole wherof he hadde moche greate ioye. And sayd I am certayn that he þe hath thus made me hole was þe very sone of god. I shall demaunde lycence of þe emperour Tibere & I shall go destroye þe cursed traytours that haue slayn this man. And then he lete Albane þe messager of pylate go where he wolde. After this vaspasian wente to Rome & gate lycence of the emperour for to dystroye this people & the cite of Iherusalem: & assembled his hooste in the tyme of Nero the emperour: & came sodaynly. þe Jewes then beyng the mooste parte in Iherusalem on ester daye: & byleged þe towne for on that daye all the Jewes of þe countre were comen to þe feest: so that they were sodaynly enclosed. Now was it so that tofore that vaspasian came þe gode men of the cyte were warned by the holy goost that they sholde go out of the cyte: & they wente to a place called pellam / by cause þe vengeance sholde not falle on them: but on þe wycked people of þe Jewes. The

re was another cyte of þe Iurpe named naparā. In whiche Iosephus was duke / whiche vaspasian was fyrst assayled: but Iosephus with suche men as he had reyled them manly / but at the last whan Iosephus sawe the destruccō of it & myght no longer kepe it. He toke with hym. cii. Jewes & hid hym in a caue or an hous vnder theerthe: where they were foure dayes without mete & drinke in grete angurthe & affliction. Then the Jewes beyng theyre without consente of Iosephus had lyuer deye: than be subgette or put them self in seruitude to vaspasian. And wolde see them self / and offre their bblode in sacrifice to god. And by cause Iosephus was the most worthp and noble of them / they wolde see hym fyrst: by whos bloode god myght best be pleased or ellys as it is said in the cronycle þeche of them sholde see other rather than they sholde come in to the bondes of the romayns. Thenne Iosephus a prudent man & not wyllyng to deye constituted and ordeyned hymself iuge of the deth & sacrifice. And who that first sholde be slayne / he ordeyned þe bytvene two and two sholde be drawen lotte & so the lotte gyue / now one was slayne now another: tyll at the last all were deed sauf Iosephus and one other. Then Iosephus beyng a stronge man and a lyght caught the swerde to hym & axed his felawe whe thet he had leuer lyue or deye / or comaunders ded hym shortly without delaye to telle hym & he soze dredyng sayd I forlake not to lyue yf I may by the grace gete & kepe in yf. Thenne Iosephus spake to a seruant of vaspasian and dyde so moche that he gate his lyf of vaspasian. And thenne he was brought to vaspasian / & vaspasian sayd to hym. Thou sholdest haue deyd yf thou haddest not gotten grace by þe prayer and request of this man / And Iosephus answered yf ony thing be done amys. It

The Inuencion of the holy crosse.

maye tozme to better/and vaspalyan said
who that is bounden what may he doo.

Josephus answered somwhat may I do
yf thou wylte gyue me audience. Vaspali
an sayd I wyl well yf thou saye: & yf thou
say any good thou shalt be peasibly herde
And Josephus sayd yf emperour of rome
is deed: & yf senate hath made yf emperour
And vaspasian answered yf thou be a pro
phete why hast thou not prophced to the
people of this cyte yf they shal be taken by
my hande. & Josephus sayd. I haue wel
xl. dayes warned them. & in yf meane why
le came the messagers fro Rome & affer
med that vaspasian was made emperour
& ladde him to Rome. All this recounteth
Eusebius in his cronycle. Josephus sayd
tofoze to vaspalyan as well of the deth of
the emperour. as of his eleccion to be empe
rour and vaspalyan lefte his sone Titus
at the syege of Iherusalem ¶ It is redde
also in the same hystoꝛy though it be apo
crypha that whan Tytus herde that hys
fader was enhaunced in to the empyꝛe he
was so gladde and had so moche ioye that
all his synewes were shronken/and was
so feble that he was tormented with the
palsye/and Josephus herynge therof dy
lygently enquyre d the cause of yf syknes
the time therof & the manere. the cause ne
the syknesse was not knowen. but the ty
me was whan he herde of the eleccyon of
his fader to the empyꝛe. Josephus a wylle
and a prudent man consydered the tyme
of yf comynge of the syknes / & colected
yf it came of ouer moche ioye & habouidyn
gladnesse & remembrynge yf contraries
ben cured by theyr contraries for yf why
che cometh of loue is cured by hate of cry
mes. & began tenquyre yf there were any
man that the prynce hated moche/and it
was that he had a seruaute whome he hel
de in pryson/ & hated hym so moche that
in no wyse he myght loke on hym ne here

hym named/Then he sayd tytus yf thou
desyre to be hole: whoo yf euer come in my
felawshipp/must be here sure & sauf. The
ne Josephus made yf dyner to be redy/ &
sette hym self agaynst hym & the scruaun
te that Tytus moost hated sette on hys
ryght syde/whome allone as Tytus had
beholden he began to chauffe & to be mer
ueyllous angry for angurshhe.

¶ Then he whyche was Infirmydate &
colde for Joye strached out hys synewes/
and was made all hole by the byrennyng
hete of angre. Alle thys forsayd of Joses
phus I remytte it to yf cedars Iugement
wher he wyllyeue it or not but Ty
tus was at the syege two yere tofoz the cy
te and so longe that the famyne oppresyd
so soze that the faders fro the chyldren/ &
the chyldren fro the faders & husbondes
fro the wyues & yf wyues fro yf husbondes
plucked the mete out of other mouthes.

¶ And yonge men that had ben ryghte
stronge fell downe deed in yf stretes & wa
yes. They yf sholde burpe yf deed fell down
of tymes deed vpon them that were deed
And bycause they were not bozne awaye
they myght not luffre yf stenche of yf deed
bodys. Therfoze they ordeyned that the
comyns of the towne sholde caste theym
ouer the walles in to the dytches/ bycause
they might not endure yf stenche to burpe
them/ & whan Titus whiche wente abou
te the cyte sawe the dyches so ful of carry
ens whiche corrupted al the countre with
the stenche/ he helde vp his handes to heuē
wepyng & sayd lorde god nowse I wel yf
this is not by me. but by yf whiche heryn
takest vengauce. for thenne they of the
towne within had so grete defaute yf they
ete theyr shoes & lachettis. There was a
gentylwoman in the towne whiche had
a chyldre to whome she gaue sowke/ & for
hongre that she had she strangled and she
we this chyldre/ & roasted that one half and

kept that other for to ete. It happed that the gouernours of the towne whiche wente to chyrche: smellyd the sauoure of this crosse: & brake vp the doze: & thretened to flee the woman yf she gaue to them not of her mete. Thenne she she wed to theym & other dele of her chyldre that she had kept. & sayd yf ye wyll I shall gladly gyue you parte. Thenne had they so grete horroure therof that they myght not speke. Theſie ſayd ſhe this was my ſone / the ſymne is myn & cometh on me: ete on hardli: for: I haue eten parte tofoze for ye loued hy not ſo well as I dyde that was his modet: & yf pytmeue you that ye leue to ete of hy I that haue eten & one halfe: knowe ye for certayn that I ſhall well ete & other half. They thenne beyng abhorred of this in humanite went theyr waye. After this thenne whan baſpaſian had be emperour ii. yere. tytus toke Iheruſale & deſtroyed all & y temple alſo. And lyke as & Jewes had ſolde our lord for. xxx. pens / ſo gaue he. xxx. Jewes for one peny. And lyke as ioſephus recozdeh: he ſolde ſo. iiii. ſcore / & x. vii. thouſand. And. xi. hondred thouſad were perſſhed by famyne & by ſwerde.

¶ It is red that whan Cytus entred the ruſalem he ſawe a thycke wal / whiche he dyd do peryſſhe and byrke. And whan an hole was made therein: they ſawe there a fayr olde mā / hole and venerable of chere whom they demaūded lōge: what he was ¶ At the laſte he answered and ſayd he was Joſeph abaramathya a cyte of Juſdee: & that & Jewes had mured hy therein by cauſe he had buryed cryſt: & ſayng moſe that fro & tyme vntil this now / I haue be fed with heuenty breed & drynke & cōs ſozted w̄ diuine lyght. Fewertheleſſe in the goſpel of nychodemus it is ſayd / that whan & Jewes had ſette hym vp / cryſte in his reſurreccōn toke hym thens & ledde hym in to aramathye. It may well be af

ter whan he ceſſed not to preche of cryſte & & Jewes ſo mured hy vp. After this whā baſpaſian was deed Titus his ſone was made emperour after him / & was ſo debo nary ſo lyberall & of ſo grete bounte that there had none be lyke hy. for as Jerome ſayth: & dape that he had not gyue a peſte ne had done no good at euſ he ſayd to his frendes. O my frendes o my frendes this dape haue I loſte: after this. Longe tyme it happed & ſome Jewes wolde reedeſpe Iheruſalem: & on y fyrſt moznyng & they wente to werke / they ſoude crolles on y waye / & thenne they fled. And after they came agayne & began to reedeſpe agayne And then they founde bloody crolles / and thenne they fled awaye agayne. And the thyrde tyme they came agayne. And out of the erthe yſſued a fyre and byente and waſted theym al.

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¶ Thus endeth y lyl of ſaynt James the laſle with the hyſtorpe of Joſephus and the deſtruccion of Iheruſalem

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¶ Of thynuencion of the holy crolle and fyrſt of this worde Inuencion.

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¶ The inuencion of the holy crolle is ſayd by cauſe that this dape & hoſ ly crolle was ſouiden: for tofoze it was ſō den of leth in paradyſe terreſtre: Lyke as it ſhall be ſayd here after: and alſo it was founden of ſalamon in the mounte of ly bane and of the quene of ſaba / in the temple of Salamon. And of the Jewes in the water of pylcayne. And on this dape it was founden of Delayne in the mount of Caluarye.

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The Inuencion of the holy crosse.



The holy crosse was founden two
C. yere after the resurrection of
our lord. It is redde in þe gospell of
Pythodemus / þe whan
Adam wered seek / seith his son
wente to the pate of Paradyse terrestre /
for to gete the oyle of mercy for to enoyne
te withal his faders body. Then appered
to hym saynt Myghell thaungell & sayde
to hym. Trauayl not the in dayn for this
oyle / for thou mayst not haue it tyll fyue
M. & v. C. yere ben passed / how be it that
fro Adam vnto þe passion of our lord we
re but. v. M. and. xxxiii. yere. In another
place it is redde þe aungell brought hys
a bryanche & comaunded hym to plante
it in þe moiste of lybanie / yet fynde we in
another place þe he gaue to hym of þe tree þe
Adam etc of / & sayd to hym þe whan þe
re fruyte he sholde be guarysthed & al ho
le / whan seith came agayn he fonde his fa
der deed & planted his tree vpon his gras

ue & it endured there to þe time of salamo
& bycause he sawe þe it was sayd he did do
hewe it downe & set it in his hous named
saltus. & whan þe quene of sabba came to
bylyte salamon. she worshipped this tre
bycause she said þe saupour of al þe worlde
sholde be hanged thereon by who þe realme
of þe Jewes shal be defaced & seace salamo
for this cause made it to be take by & do
uen depe in þe grounde. now it happed after
þe they of Iherusalem dyde do make a grette
pyt for a pylaine where as þe ministres of
the temple shold washe their bestes þe they
sholde sacrefy. & there fonde this tree &
this pylaine had suche vertue þe the aungels
descended & mouyd þe water: & the first leke
man þe descended is to the water after þe
meynge / was made hoole of what some
uer lekenesse he was seke of / & whan þe
me approached of þe passyng of our lord this
tree aroos out of þe water & floted aboue
the water / & of this pyece of timbre made
the Jewes þe crosse of our lord. Then af
ter this hystorie þe crosse by whiche we be
saued / came of þe tree by whiche we were
dampned / & the water of that pylaine had
not this vertue onely of þe aungel / but of þe
tree in this tree wherof þe crosse was ma
de there was a tree þe went ouertharte on
whiche þe armes of our lord were nayled
& another pyece aboue whiche was þe ta
ble wherin þe cytle was wyrtyn / & another
pyece wherin the sokette or morters was
made that þe body of the crosse stode in. so
that there were foure maner of trees þe is
of palme / of cypres / of cedre / & of olyue. so
eche of these foure pyeces was of one of
these trees. This blessyd crosse was put in
the erthe & hyd by þe space of an. C. yere &
more. But the moder of theperour which
was named Helayne fonde it in this ma
ner. for Constantyn came in a grette mul
titude of barbarians pyghe vnto the riu
er of þe dunoe whiche wolde haue gone ouer

ryache moeuyd not: Iulyan the perour sayd to hym / other þ shalt sacrefyce to our goddes / or þ shalt say at the leest thou art not crysten / & whan he sawe he wolde do neuer neyther he dyde to make a depe pit full of serpentis and venemous bestes / and cast hym therin / and whan he entered anone the serpentis were all ded. Then Iulyan putte hym in a caldron full of boylunge oyle: & whan he sholde entre in to it / he blessyd it & sayd. faye lordes tourne this bayne to baptym of martyrdom.

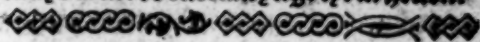
Thenne was Iulyan moche angry & commaunded that he sholde be ryuen throught his herte with a swerde / and in this manere he synnysshed his lyf.

The vertu of the crosse is declared to us by many myracles. For it happed on a tyme that one enchauntour had dysceyued a notarye: and broughte hym in to a place where he had assenbled a grete company of deuylles / and promysed to hym that he wolde make hym to haue moche rychesses. And whan he came there he sawe one person blacke syttyng on a grete chayr: and all about hym all full of horryble people & blacke whiche had speres and swerdes.

Thenne demaunded this grete deuyll of þe enchauntour who was that clerke: then the enchauntour sayd to hym. Syr he is oures. Thenne sayd the deuyll to hym. If þ wilt worshyp me and be my seruant / & renye Ihesu cryst: thou shalt sytte on my ryght syde. The clerke anone blessyd hym with the sygne of the crosse: and sayd þ he was þe seruant of Ihesu cryste his sauour. And anone as he had made the crosse: þe grete multitude of deuyls banysshed awaye.

It happed that this notary after this on a tyme entred with his lordes in to the chirche of saynt sophye / & kneled downe on his knees tofore thymage of þe crucifix: þe whiche crucifye as it semed lokyd moche openly & sharply vpon hym. Thenne

his lordes made hym to go aparte on a nother syde: & alway þe crucifye toyned his eyen towarde hym. Then he made hym go on the lefte syde: & yet þe crucifye lokyd on him. Thenne was the lordes moche amercueyled and charged hym & commaunded hym that he sholde telle hym wherof he had so deserued that the crucifye so behyde and lokyd on hym. Then sayd the notarye that he coude not remembre hym of no good thyng that he had done: saue that on a tyme he wolde not renye ne forsake the crucifye tofore the deuyll. These lette us so blyss us with the sygne of the blessyd crosse that we may thereby be kept fro the power of our goostly and dedely enemye the deuyll. And by the myrtyres of þe glorious passyon that our sauour Ihesu cryst suffred on the crosse after this lyf we maye come to euerlastyng lyf in heuen.



Here foloweth the storye of saynt Iohan porte latyne.



Whan þe holy Iohan þe apostle & euangelyst preched in a cyte of grece: named epheusim. He was taken of the Iuge whiche commaunded hym that he sholde make sacrefyce to the fals ydolles. And whan he wolde not do it / he put hym in pryson. And after he sente a letter to Rome to the emperour whiche sayd that he helde an enchauntour in pryson: whiche hadde dyspyled theyr goddes and worshipped hym that was crucyfyed. These

commaunded domicyen that he sholde be brought to rome/and whan he was there they dyde do shawe of all the heres of hys heed in derysion/ & after they brought hyr tofoze the pate called porre latyne/ & put hym in a tonne ful of brenninge oyle/ but he neuer felte payne ne harme/ and with out suffryng ony harme he yssued out. In y place crysten men dyde do make a fayre chyrche / and this daye made a solempne fecest/ as it were the daye of his martyrs dome. and whan the emperour sawe that he ceaced not of prechynge for the comaundement y he had made/ he sente hym in exyle in to an yle named pathmos. It ought not to be displeued the eniperour dyde these persecucions vnto crysten people bicause they displeued in god for they refused none/ but it was a dyspleasure to them y they worshypped god without auctoryte of y senatours/ another reason there was / & that was that the seruyce of theyr other goddes was mynyllhed therby. The thirde reason was that he preched to dyspylle the worshyp the honour/ & the hauour of y worlde. And y was y thyng principal that the romayns loued/ but Ihesu cryst wolde nothyng/ by cause they helde that it was done by pupylsaunce humayn/ another cause there was as mayster Ioha be leth sayth/ why y the emperour & y senate purserwed cryst & his apostles. And y was that them semyd y god was ouerproude and enuyous/ bycause he dayned not too haue a felowe. Another cause alledged of rofysus & sayth y the senate hadde dyspyte of this that pilate had wryten y myracles of Ihesu cryst to the eniperour onely & not to y senatours/ wherfoze they wolde not accorde y he sholde be admitted to be worshypped amonge the goddes. wherfoze they berre the emperoure dyde do sler some of the senatours and some he sent in to exyle. The moder of saynt Iohan heryng y her

lone was prysone meuryd wth moderly compassion came to rome And whan she came she founde that he was sent in exyle. She went thesle in to y capayne to a cite named borulana & there deyed. & yelded her soule to cryste/ whos bodi was beried in a caue where it longe rested. But after by saint James her other lone it was she wed whiche then was taken by & foude swete smelling/ & many myracles she wed in her translacion in the sayd cyte. Then let vs praye to saynt Iohan that he pray for vs.

Here begynneth y lyf of saint Gordian



Gordyan y was bycayr to Iulian the emperoure costreyned a crysten man named Januaty for to doo sacryfyce/ but by the grace of god he was conuerted by the prechynge of y same Januaty vnto the crysten fayth with his wyfe & .lii. men. And whan this came to the knowledge of theperour/ he comaunded y Januaty sholde be put & sente in exyle/ & yf soo were that Gordyan wolde not do sacryfyce to the goddes he sholde be byheded/ & so his heed was smyten of/ & the body caste vnto the houndes/ whiche laye soo by the space of .iiij. dayes vntouched/ and at last his seruantes toke and stalle it awayne/ & with the body of the blessyd epyrnache/ whome the sayd Iulyan had slayne a lytel tofoze they buryed it. Not ferre fro the cite of rome aboute a myle. And thus was done aboute y yere of our lord. iiii. C. & .lx.

Here foloweth the lyues of Hercules/ & Achylleus. And fyrst thyninterpretacion of theyr names.

Hercules is as moche to saye as cosse of the lyght. Or Hercules is sayd of nereth that is a lanterne/ and vs that is hastynge. Or Hercules is sayd of ne / &

reus/whiche is to saye as no thyng gilty
he was then counceyll of lyght in prechin
ge of virginite/a laterne in honeste couer
sacpon:hasty in feruour of loue to gete hes
uen/and neuer gilty in his consence.

Achylleus is sayd of achy:that is to saye
my broder: & lesa þ is helthe:as who sayth
the helth of byetherne. The passyon of thy
se twese ben wreten of entiches: victorin
& maro seruantes of cryste dylygently.

Creus & achilleus were ghel
ded & chamberlains of one do
micel nece of domicyan/ The
emperour whom saynt peter
þ apostle baptysed/ & this do
mycell had to husbonde a man þ was cal
led Arelan/ & was sone of one of þ coun
ceyllours of theemperour/ & whan she wal
curpously clad/ & arayed in roobes of pur
pre & precious stones. Thyle .ii. glozuous
sayntes preched to her þ sayth of cryste/ &
þ vertue of virgynite. They preyed it mo
che in sheweng þ it was nygh vnto god &
neyghbour syster vnto angellys/ colyn to
sayntes & of nature bozne with creature
humayne. And þ woman þ is marped is
subget to man: & is beten with staues and
fystes in such wyse þ they be deliuered
of theyr chylterne or theyr tyme dysfor
med and lame. ¶ And where in her youth
she myght vncth suffre techynges and ad
monesthynges of her moder/whiche were
but soft & ampyable. She sholde now by þ
contrarye suffre of her husbode grete sha
mes/represes and bylanyes: & she amog
all other thynges answered. I know wel
þ my fader was Jalous ouer my moder
and moche sorow suffred my moder: & mi
husbonde shall be suche one herafter: ther
to they answered: whan they be newe wed
ded they seme moche debonair. But after
whan they fele themselves marped/ they re
gne moche cruelli. And somtime they ma

ken theyr maydens maystresses gretter
thā theyr wyues. And thus al holynesse
may be lost: but by penaunce may it be reco
uerd & virgynite may not come agayn to
his perfeccyon: how wel þ the culpe of syn
maye well be defaced. But the virgynite
maye not be had agayn. ¶ Thenne this
damoyzell which was named flange hyle
ued in god and auowed to hym her virgi
nyte/ and receyued the veyle of chande of
saynt Clement. And whan her husbonde
herde this/ he gate lycence of theemperour
that he myght do what he wolde with his
wyf: and also of them þ had couerted her
And he sente all thre in to an yle called
prouyncyana. And by this he supposed to
do that the forsayd sayntes/ þ is to saye
saynt Peter & saynt Achylle sholde tozne
þ purpoos of his wyf to wch þg thanowde
of the virgynite that she had made and af
ter that a lytyll tyme he went to þ byrgyn
& also to þ sayntes: to thende þ they sholde
chaunge theyr purpose. And they in no wy
se wold not/ but yet more strongly than to
fore were they cōfermed & comforted. &
sayd playnly they wolde in no wyse do ne
make sacrefyce to thyddolles. For they had
be baptised of saynt peter thapostle: whi
che so had confermed theym in the lawe &
saythe that they myghte make no sacrefis
ce but only to god. And therfore theyr he
des were smyten of: and so suffred mar
terdom. About the yere of our lordes four
score. Of whom the bodies were buryed
by þ sepulchre of saynt pernel: & other sayn
tes þ is to saye saynt byctoryne entych
and maron/whiche were about them ser
uautes were putte to labour all daye in þ
gardynes. And at euen was gyuen to the
pm browne breed/blaske and rough whi
che was made of grete melt and hanne/
þynably he made entych to dey by force
of samyne and to gyue vp his spyrte.

¶ The dyde do caste saynt byctoryne in to

The lyf of saynt Pancrace.

foule and stynkyng water & there was drowned. And he made saynt marcon to be layed vnder a stone the whiche thre sco-
te and ten of his seruauntes myghte bryn-
neth moeue. And the glouyous saynt cast
the stone vpon his sholders as lyghtly as
it had ben a lytell strawe and bare it two
myles ferre from thens. For whiche cause
se many were conuerted & beleued in god
for whiche cause he maysters conceylours
dyde hym to be slayne. And after this au-
relyan dyde do byngge the damoysele fro
place of exyle. And sente to her two byr-
gyns named Eufasyn and Theodoro
whiche had be nozysht with her to the
ende that they sholde toke & chaunge her
bowe. but she couerted these two vrgyns
to the fayth by exortacyon. Then aurelyan
an toke the husbandes of the two maydes
and the enchauntours with him & came
to domycelle for to wedde and accouplysh
the maryage by force agaynst her wyll.
But domycelle as god wolde conuerted he
pouge men to the fayth of Ihesu cryst.
But whan aurelyan sawe that she had co-
uerted the two pouge men and the two
byrgyns afore sayd he ledde her in to his
chambre & made the enchauntours to sin-
ge & comaunded the other to daunce with
hym as he that wolde defoule domycelle.
But the Jogelers lefte syngynge & the o-
ther daunsynge & he hymself leaced not to
daunce two dayes contynuelly vnto the
tyme that he expyred & deyed tofore the
all. Then luxuryus whiche was his bro-
der gate leue for to slec all them that bele-
ued in Ihesu cryst. And he dyde so moche
that in the place where they dwelled he di-
de do set a fyre & they beyngge in theyr pra-
yers rendred their soules vnto god whose
bodies saynt cesarye vpon the moyn-
syndynge nothynge hurte buried theym.
Then let vs praye to them that we maye
come to heuen. Amen.

Here begynneth the lyfe of saynt
Pancrace. And fyrst thyninterpretaci-
on of his name.

Pancrace is sayd of pan that is as
moche to saye as al and gratus &
cicus whiche is asmoche to saye as curtey-
se in his pouge aage. Or other wyse as it is
sayd in the boke called Glosap. Pancra-
ce is sayd rappyne. Or Pancrace is subget
to betynges and tourmentes. Pancrace
is also sayd of dyuers colours and so it ap-
pyered by hym. He bled rappyne in rauyns
shynge by his exertacon the prayer of cap-
tyues mysfouleynge in byngynge the to
the fayth. He was also subgette to betyn-
ges & tourmentes in suffryng the. Also in
dyuers colours and full of all vertues.

Pancrace was of right noble lygna-
ge and was bozne of the coultre of
fryle whan his fader and moder were de-
de he was put to be gouerned in the hon-
des of denys his vncler whiche was bro-
der of his fader and they bothe came to ro-
me where they had of theyr patrymonye
grete rentes. In theyr strete the pope cor-
nelius helde him pryncely of whiche pope
pancrace & denys had receyued the cristen
fayth. synably denys deyed in the coultre
& pancrace was taken and presented too
Cesar. And thenne was pancrace aboute
xiii. yere of aage. To whome he emperour
Dyoclesyan sayd. My lytel chyld I coulde
sayll and warne the that thou aduylse the
well to the ende that thou depe not an e-
uyl de the for as a chyld thou arte lyght-
ly deceyued and bycause thou arte noble
of blode and of lygnage and sone of one
my ryght dere frende I praye the that he
leue this madnesse that thou hast empyr-
sed. And that I may haue the with me as
my sone. To whome pancrace answered
de yf I be a chyld of body pet my herte

is olde: and by the vertue of my lordc Jhe
su cryst your thretenyng and menaces ma
ke me no more to moue than doth þ payn
ting that I see vpon the walle. And thys
goddes that thou woldest that I sholde
worship ben deceyuers of creatures: & has
ue ben as germains in fornicacions made
agayn god theyr creatour: and haue yet
spared kynne ne other. And yf thou had
dest knowlege þ thy seruauant were suche
thou sholdest commaunde that he shold be
slayn. And I moche merueyll þ yf abou
re suche goddes. whan themperour herde
the childe thus speke: he doubted þ his heed
sholde be smyten of: and so he was mar
tred about the yere of our lordc two hon
dred four score and. v. whoos body a wor
thyppfull lady named Octaulla. whyche
was of þ senate wyth grete diligēce bury
ed honourably. And of him sayd Gregoꝝ
of Turon doctour: that yf there be a man
that wyll make a falsse othe in the place
of his sepulcre to fore o: he come to þ chaū
celle of the quere: he shall be traueled with
an euill spyryte: and out of his mynde: o:
he shall falle on the payment all deed.

¶ It happed on a tyme that there was a
grete alteracyon betwene two men & þ
Iuge wyll not who had wrong for þ Ja
lousye of Justyce that he had: & brought
theym bothe vnto chawter of saynt peter
for to swere: prayng thapostle þ he wold
declare who had ryght: and whan he that
had wronge had swoꝛne & had none har
me. The iuge that knew the malycie of hys
sayd all on hys. ¶ This olde Peter here is
eyther mercyfull: o: he is propyete to thys
ponge man: but let vs go to pancrease and
demaunde we of hym þ trouthe. & whan
they came to the sepulcre: he that was cul
pable swaꝛe & stratched forth his honde
but he myghte not wythdrawe his honde
ayen to hys. And anone after he deyd the
re. And therfore vnto thys daye of moche

peple it is bled that for grete and notable
causes men make theyr othes vpon the re
lyques of saynt Pancrease:

¶ Here foloweth of saynt Urban. And
fyrst thyn terpretacyon of his name.

~~~~~



**U**rbas  
nus is  
said of urbany  
te: & is curtesie  
o: is said of be  
þ is to say fyre  
o: lyght. And  
bona that is to  
say responce or  
answer he was  
lyghte by hos  
nest conuersa  
cyon. Fyre by charyte: and answer by  
doctrine. o: he was lyghte for the lyght is  
good to behold. and it is in materpall in  
essence. In settynge celestyall: and prouf  
fyttable in werkynge And thus this saynt  
was ampyable in conuersacyon Inmateri  
all in dyspyssinge the world celestyall in  
loue of god: & prouffyttable in predicacion

~~~~~

Saynt Urban was pope after saynt
Calixte. And þ crysten peple wes
re i his tyme in ouer grete persecucion but
the moder of themperour: who oꝝygene
had conuerted: prayed so moche for sone
that he lefte the crysten peple in peas. He
uertheles there was one Almachius pro
uost of Rome: was theyr pryncypall go
uernour of þ cyte: and had cruelly smytē
of the hede of saynt Ceyle. ¶ This man
was inuicellous: cruel ayenst cristen men
and dyde dylygently enquire where saynt

c.iii.

The lyfe of saynt Urban.

Urban was / & by one of his seruantes named Carpale / he was founde in a derke place & a secreete with thre pcesters & thre dekens. He comaunded to put hym in prison / and after he dyde hym to be brought tofoze hym and accused hym that he had deceyued fyue thousande people wth saynt cecile / & the noble men tyburs & valerian and made all them do sacrilege. And as houe this he demaunded hym the tresour of saynt Cecile & of þ church / To whome Urban sayd I se nowe that couetyse mooueth the moze to persecute þ cristen men than doth the sacrefyse of thy goddes / the tresour and saynt cecyle is ascended in to heuen by the handes of our people. Then dyde he do bete saint Urban with plimetres / and also his felowes with hym / & he praysted the name of god Elyon / & the tyrant simplynge said / this olde felow wolde be reputed wyse / for he speketh & saith wordes þ he vnderstondeh not / & whan he sawe that he myght not ouercome him he commaunded hym and sent him to prison agayn / where as saynt Urban conuerted thre capitayns of the towne with the kepar of the prison / whiche was named Anolyn and baptysed them. Whan the tyrant herde þ anolyn was becomen crysten he dyde doo byrnyng hym tofoze hym. And bycause he wolde doo no sacrefyse to his goddes / he dyd symte of his heed / and whan saynt Urban & his felowes were brought tofoze thidolles / to thende þ they sholde do sacrefyse & sent tofoze þ goddes Saynt Urban began to make his oryson to god / & anone the ydolles fell downe & felle. xxi. pcesters of the lawe that helde fyze for to make sacrefyse / then were they beten cruelly and after brought for to make sacrefyse / and then they spytte in thyrdoll / and after made þ sygne of þ crosse in theyr forhedes / and kyllled eche other / & receyued capytall sentence / that is to saye

The lyfe of saynt Bernell.

they were byheded and so suffred deeth vnder Alysauder theemperour / whiche bega to regne the yere of our lordes two. C. and xx. And anone after Carpasius was take of the fende in blasphemynge his goddes and in magnefyenge þ crysten men ayest his wyll. He was strangled of the fende / whiche thynge his wyfe seying called marmenye with her doughter luyce / & all her houlholde receyued baptisme of saint for tune pceest. And after that þ bodyes of þ sayntes were ryght honourably buryed /

¶ Here foloweth the lyfe of saynt pernell / & fyrst thyninterpretacyon of her name.

Petronilla is sayd of petens that is demaundyng / and thronus that is a Trone or a seet / as who sayd she was demaundyng the Trone or seet of virgins.

Saynt pernell whose lyfe saynt marcell wrote / was doughter of saynt peter thapostle / whiche was ryght fayre & bewteous / and by the wyll of her fader she was vexed with the feuers and axes / ¶ It happed on a tyme that the disciples dynded with saynt peter / & one titus sayd to hym. Peter how is it that all seke people ben heled of the / & thou suffrest pernell thy doughter lyfeseke. To whome saint peter sayd / for it is expedyent to her for to be seke. Neuerthelesse bycause that it shal not be imputed impossyble of her helthe / for to be excused by my wordes. He said to her. Aryse pernell hastily & serue vs. whiche anone arose all hole / and mynystrid & serued to them. ¶ And whan the seruyce was all done and accompylished / Peter sayd to her. Bernell go agayne to thy bed she anone went agayn to her bedde / & the feuers vexed her as they dyde tofoze / and where as she began to be perfyte in þ lo

ue of god. To he helpo her passyngly. The
was there an erle named flaccus whiche
canie to hyr: and for her beaute he wolde
haue her vnto his wyf. To whom she ans-
werd: yf thou desyrest to haue me to thy
wyf: comande thou certeyn byrgins to co-
me to me for to accompanye me to thynne
house: & whyles he was besy to make redy
the sayd maydens. Saynt pernell set hyr
self in fastynges & prayers & receyued the
holy body of our lord & rechynd in to her
bedde. & after the thyrde day she deyed &
passid out of this worlde redyng her so-
le vnto our lord. Thenne flaccus seyng
hymself dyspoynted & mocked to med hyr
self vnto seylfula felow of saynt Pernele:
& sayd y she sholde wedde hym: or offere vn-
to the ydolis whiche two she refused: the
the prefecte sette her in pylson and there
kepte her seuen dayes and seuen nyghtes
without mete and drinke: and after he dy-
de do hange her bodi on a gybet and there
he slewe her. And threwe her body in to a
fowle pyry: whiche holy nyodemus to-
ke vp & buried. wherfore nyodemus was
called of flaccus / & by cause he wolde not
sacrefyce to thydolis. he was beten with
plomettes / and his body cast in to tybe.
But it was take vp of Justyne his clerke
and honourably buryed.



Here folow-
eth the lyf of sa-
ynt dunston.

Saynt dun-
ston was
bozn in Englo-
de And our lor-
de shewed mi-
racles for hym
D: he was boz-
ne. It was so
that on a cans

delmas daye as all the people were in the
chirche with tapres in theyr bondes. So
deynly all the lyghtes in the chirche were
quenched at ones. Saue onely the tapre
whiche saynt Dunstons mother bare.
For that brenned styll sayre / wherof all
the people metuepled gretli: how be it her
tapre was oute / but by the powere of oure
lord it lyghted agayn by it self: and brens-
nyd full byrght / so that at the other came
and lyghted theyr tapres at the tapre of
saynt Dunstones moder / wherfore al the
people gaue laude and thankynges vnto
our lord god for this grete miracle. And
thenne there was an holy man that sayd
that the childe that she thenne bare sholde
gyue lyght to all Englonde by his holy ly-
uynge. This holy childe Dunston was boz-
ne in the yere of our lord. ix. C. xlv. That
tyme regnyng in the londe kyng Athelst-
on And saynt Dunstons fader hyght her-
ston / and his moder hyght Wynreded.
And they sette theyr lone Dunston to sco-
le in the abbeye of glastynburge: where as
after he was abbot for his holy lyuynge.
And within shorte tyne after he went to
his vncle Ethelwolde y the was byllhop
of Caunterburge: to whome he was wel-
come and was glad of his conuersacyon
of holy lyuynge. And then he brought hym
to kyng Athelstone the whiche made ful
moche of hym. Also for his good lyuynge
and thenne he was made abbot of glastyn-
burge by consente of y kyng and his bro-
ther Edmunde. And in that place ruled
full well and relygiously the monkes his
brethern and drewe theym to holy lyuyn-
ge by gode ensample gyuynge
Saynt Dunston and saynt Ethelwol-
de were bothe made preestes in one daye
and he was holy in contemplacyon / and
whan it was so that saynt Dunston was
wery of prayer. Then vled he to werke in
goldmythes werke with his owne hādes
r. iiii.

The lyfe of saynt Dunston.

for to eschewe ydlenesse and he gaue al-
way almesse to poore people for the loue
of god. And vpon a tyme as he sat at hys
werke, his herte was on Ihesu cryst, hys
mouth occupied with holy prayres, and
his handes bely on his werke, but the de-
uyll whiche euer had grete enuye at hym
came to hym in an euentyde, in lykenes
of a woman as he was bely to make a cha-
lys, and with simplynge said that she had
grete thynges to tell hym, and thenne he
badde her saye what she wolde, and then
she began to tell hym many nyce tryfys
and no maner vertue therin, and thenne
he supposed that she was a wycked spry-
te and anone caught her by the nose with
a payre of tonges of yron brennyng ho-
te, and thenne the deuyl began to rore &
crye & fast drewe a waye. But saynt dun-
stone helde fast tyll it was ferre within þ
nyght, and thenne he lete her go, and the
fende departed with an horryble noyse &
crye, and sayd that all the people myghte
here. Alas what shame hath this carle do-
ne to me, how myght I best quyte hym a
gayn, but neuer after þ deuyl had neuer
lust to tempte hym in þ craft, & in shorte
tyme after deyed kyng athelston & edmū
de his broder regned kyng after hym, to
whom saynt dunston was cheyf of coun-
sayll, for he gaue to hym ryght good coun-
sayll to his lyues ende. And then deyed ed-
munde the kyng. And after hym regned
his sone edwyn, & sone after saynt dunsto-
ne & he fell at stryfe for his synfull lyuyng
for saynt Dunstone rebuked the kyng
sharply therfore, but there was none a-
mendment but alwaye worse and worse
wherfore saynt Dunston was ryght so-
ry and dyde all the payne he myght to bring
the kyng to amendment, but it wolde
not be, but the kyng within a whyle after
cryed saynt Dunston out of this londe.
And thenne he saylled ouer the see and ca-

me to thabbaye of saynt Amande in frai-
ce, and there he dwelled longe time in ful
holy lyf tyll kyng edwyn was deed, & af-
ter hym regned Edgarde kyng a ful holy
man. And then he herde of the holynes of
saynt Dunston and sente for hym to beof
his counsayll, & receyued hym with grete
reuerence, & made hym agayne abbot of
glastenburge, & sone after the bysshop of
worcetre deyed. And then saynt Dunston
was made bysshop there by the wyl of ky-
ge Edgar. And within a whyle after the
see of london was voyde, to whiche kyng
Edgar promoted saynt dunston also, & so
he helde bothe bysshopryches in his hon-
de, þ is to wyte bothe the bysshopryche of
worcetre, & the bysshopryche of London.
And after this deyed tharchebysshop of
Caunterburge, and then kyge Edgar ma-
de saynt Dunston archebysshop of caun-
terburge, whiche he guyded well and hos-
ply to the pleasure of almyghty god.

So that in that tyme of kyng Edgar
and Dunston archebysshop was Joye &
myrth thurgh the realme of Englonde, &
euery man prayled gretely saynt dunston
for his holy lyfe, good rule & guydyng, &
in dyuerse places where as he visited and
sawe curates that were not good ne pro-
pre for the wele of the soules that thei had
cure of, he wolde discharge them and put
them out of theyr benefyces, and set in su-
che as wolde entende and were good mē
as ye shall fynde moze playnly of this ma-
ter in the lyfe of saynt Oswalde. ¶ And
on a tyme as he sat at a prynces ta-
ble, he loked by & sawe his fader & moder
aboue in heuen. And then he thanked our
lorde god of his grete mercy & goodnesse,
that it pleased hym to shewe hym þ syght.
And another tyme as he laye in his bedde
he sawe the bygghtnes of heuen, & herde
aūgelles singyng kyryeleyson after þ note
of kyrye: rex splendēs: whiche was to þ

a full grete comfozte. ¶ Another time he was in his medytacions he had hangyng on the walle in his chambze an harpe / on whiche otherwhyle he wolde harpe anthe mes of our lady and of other sayntes and holy ymynes: and it was so that the harpe souned full melodyously without touhyng of ony hande that he coude se / this nyche was. Gaudent in celis anie sans tozum. Wherin this holy Dunston had grete Joye. He had a speyal grace of our lord that such heuenly Joyes and thynges were shewed to hy in this wretched woylde for his grete comfozte & after this he became al seke and fible. And vpon holy thursday he sente for al his bredern and asked of them foryeuene / and also forgaue them al trespaces and assolyed them of all theyr synnes. And þ thyrde daye after he passed out of this woylde to god full of vertues þ yere of our lord. ix. C. lxxxviii. And his soule was boyn vp into heuen w mery songe of aungelles all the people hearyng that were at his deth. And his body lyeth at caunterbury in a woorthypful shryne. Where as our lord sheweth for his seruant saynt Dunston many sayre myracles / wherfore our lord be prayled woyle withouten ende. Amen.

¶ Here foloweth the lyf of saynt Aldelme.

Saynt Aldelme the confessor was boyn in englonde. His fader hyght kenton. He was broder vnto Iue kynge of this lode. & whan kyng Iue was deed kenton was made kyng after hym. And theise this holy childe Aldelme was sette to scole in the hous of malmesburpe. wher after ward he was abbot. And then he dyde there grete cosse in buyldyng: & dyde do make there a full ryall abbey. & whan þ pope herde of his grete holynesse he sent

te for hym to come to Rome. And whan he was there: þ pope welcomed hym: and was moche gladde of his good lpyng. And there he abode longe tyme with the pope and gate full grete pryuyleges and lybertes to þ hous of malmesburpe: in such wyse that no bysshoppe in Englonde sholde byspte ne haue to doo there ne the kynge to lette theym of theyr free election but chese their abbot amonge the couente theym self. And whan he hadde gotten all this of the pope he was full gladde and Joyfull / and lyued there full holys longe tyme. And on a daye as he sayd masse in the churche of saynt Johan latrans / and whan the masse was done: there was no man that wolde take his chesible fro hy at the ende of the masse. And thenne he sawe the sonne beine shyne thourough the glasse wyndowe / and henge his chesible theron wherfore all the people merueyled grete of that myracle. and the same chesible is yet at malmesburpe / the colour therof is purple. and within shorte tyme after he came agayn into englonde: & brought with him many pryuyleges vnder the popes seall: whiche after kyng Iue conformed all þ the pope had graunted to the hous of malmesburpe: this was about the yere of our lord. bu. C. and. vi. ¶ And in that tyme there fylle a grete varyaunce emonge the bysshopes of this lode: for the holdyng of ester day: But saynt Aldelme made a boke that all men shold knowe for euer whan ester daye shall fall the whiche boke is yet at malmesburpe: & that abbay he dyde do make in þ worship of our blessyd lady: & byghthe wolde þ was archebysshop of caunterburpe: & he sente for hym to his counceyllour: & they lyued to gyder full holys longe tyme.

¶ And eche was full glad & Joyefull of other. And on a daye as they stood at the see syde by douer castell they sawe a shyp

The lyf of saynt Aldelme.

laden with marchaundysle not ferre from them. And saynt Aldelme called to them to wete yf they had ony ornamēt longyng to holy chirche within theyr shyp to selle. But the marchautes had dysdayne of hym & thoughte he was not of power to by such thynges as they had to selle & departed fro the holy man. but anone fell vpon them so grete a tempest / that they were in peryll for to peryshe / & then one of the sayd / we suffre this trouble bycause we had dysdayne of the wordes of ponder holy man / and therfore let vs all mekely desyre hym to praye for vs to our lord Ihesu cryst. They dyde so and anone the tempest ceased And then they came to this holy man / & brought to hym a full sayre byble the whiche is yet at malmesbury vnto this daye / and four yere before his dethe / he was made bysshop of dozset by the Archebysshop of caunterbury: & by other bysshoppes / but within shorthe tyme after he deyed and lyeth buried at malmesburye there as he was abbot. And after sayntes gewyn came to offere at his tombe feteryd with chaynes of yron fast locked / and fro thens he wente to Rome to þe pope alway werynge the fetters / whiche was too hym grete payne / god rewarde hym his mede. And saynt Aldelme or he deyed cursed al them that dyde ony wronge in brekyng of the preuyliges of þe sayd abbaye of malmesbury / & them þe helpe the house to maffene goddes seruice shal haue goddes blis synge & his. And whan he had laen longe in the erthe he was translated & layed in a ful ryche shryne where as our lord she weth dayly for his holy seruaūt many fayre myracles. Then let vs praye saynt Aldelme to praye for vs vnto our lord god that we may in this wretched vale of this worlde so bewaylle our synes / & amende our lyuynge that we may come to euerla synge lyfe in heuen. Amen.

The lyf of saynt Austyn.



Of saint austyn that broughte cristendome in to englonde.

Saynt Austyn was a holy monke / & sente in to Englonde to preche the faith of our lord Ihesu cryst by saynt Gregorpe then beyge pope of Rome the whiche had a grete zeile & loue vnto Englonde / as is rcherced all a longe in his legende how he sawe chyldren of Englonde in the market of Rome for to be solde whiche were sayre of bylage. For whiche cause he demaunded lycence and opteyned to goo in to englonde for to conuerte þe people ther of to crysten sayth / & he beyng on þe way the pope deyed & he was cholen pope / and was contremaunded & came agayn to romie / & after whan he was sacred in to the papacye / he remembred þe realme of Englonde and sente saynt Austyn as heed & chyef / and other holy monkes & preestes with hym to the nombre of .xl. persones / vnto the realme of Englonde / & as they came towarde þe countre of englonde they came in the prouyſe of endegaunce / purposynge to haue rested all nyght / at a place called pounte lay a myle fro the cyte & ryuer of legetym but the women scorned & were so noyous to them that they droue them out of the towne / and they came to a fayr brode elme / & purposed to haue rested there þe nyght / but one of þe womē whiche was moze cruel than the other purposed to dyspue them thens & came so nyghte them that they might not reste there that nyghte / & thenne saynt Austyn toke his

stafte for to remeue fro that place and so/
denly his stafte sprange out of his honde
with a grete vyolence the space of thre fur
longes thens and there stycked fast in the
erthe / & whan saynt Austyn came to his
stafte and pulled it out of therther: in conti
nent by the myght of our lord soured &
sprange there a fayre welle of fountayn of
clere water / whiche refresshed hym wel &
as his felawshyp / and aboute that welle
they restyd all that nyghte and they that
dwelled therby sawe al þe nyght ouer that
place a grete lyght comen fro heuen whi
che couered all the place where thys holy
men laye. And on the moyn saynt Austyn
wrote in therth with his stafte besyde the
wel thys wordes folowynge / here had aus
tyn þe seruantes of god hospytalyte whos
saynt gregore the pope hath sent to couer
te england. On the moyn whan the holy
men the dwellers of the costes therby whi
che sawe the lyght in the nyghte tofore sa
me thyder and founde there a fayre welle
of the whiche they merueyled grete. And
whan they sawe the scripature wrote in þe
erthe: then they were grete abashed by
cause of theyr vnkynndesse / and repented
them full soze of that they hadde mocked
them the daye befoze: and after they edify
ed there a fayre churche in the same place /
in the woishyp of saynt austyn the whiche
the byshop of Andegauense halowed and
to þe halowynge therof came so grete mul
titude of people that they trade þe corn in
þe feldes down all playne lyke vnto a flooz
clene swepte. ¶ For there was no sparing
of it. Notwithstandynge at the tyme of
tepyng that grounde so troden bare mo
re corne and better then ony other feldes
besyde not troden dyd / and the hye auter
of that churche standeth ouer þe place whe
re saynt austyn wrote with his stafte by
the wel / & yet vnto this daye may no wo
man come in to that churche. ¶ But thes

re was a noble woman that sayd that she
was not gilty in offendynge saynt austyn
and toke a tappe in her honde & wente for
to offre it in the churche / but the sentence
of almyghty god may not be reuoked. For
as soone as she entred the churche her bos
wellis and synowes begane to shrynke &
she fell down deed in ensample of all other
women. Wherby we may vnderstonde þe
inuirye don ayenst a saynt displeased gre
te almyghty god / & fro thens saynt aus
tyn and his felawshyp came in to Eng
land / and arpyued in þe yle of thanet in este
kent. And kyng athelberte regned þe tyme
in kente: whiche was a noble man and a
myghty. To whom saynt austyn sent shew
yng the entent of his comyng from the
courte of rome: & sayd þe he had brought to
hym ryght ioyefull & plesaunt tydynges.
And sayd that yf he wolde obey & do after
his prechyng that he sholde haue euertylas
tyng ioye in the blyse of heuen / & sholde
regne with almyghty god in his kyngdom.
And then kyng adelston heryng this com
maunded þe they sholde abyde & tarpe in þe
same yle / & that all thynges sholde be my
nystrid to them þe were necessarye vnto þe
tyme þe he were otherwyle aduysed. & so
ne after the kyng came to them in the sa
me yle and he beyng in the felde saynt au
styn with his felawshyp came and spake
with hym haupng tofore them the sygne
of the crosse syngyng by the waye the les
tanye besechynge god deuoutly to stren
ghte them and helpe and the kyng recey
ued hym and his felawshyp & in the sa
me place saynt austyn preched a glorious
sermon & declared there to the kyng þe cry
ste sayth openly & þe grete merite & auayll
that sholde come therof in tyme comyng
and whan he had ended his sermon.
The kyng sayd to hye your promyses be
full saye that ye byng / but by cause they
be newe & haue not ben herde here befoze

The lyfe of saynt Austyn.

We may not yet giue cōsent therto. Neuer thelesse by cause ye be come as pylgryms fro ferre cōūtrees: we wyl not be greuous ne harde to you but we wyl receyue you mekely and minstre to you suche thinges as ben necessarie: neyther we wyl forbede you but as many as ye cā cōuerte to your prechyng ye shall haue licence to baptise them & to accompanie them to your lawe. And thesē the kyngē gaue to them a man cyon in þ cyte of Dorobernence/whychē is now called caunterbery. And whā they drewe nye þ cyte they came in wyth a crofse of syluer and wyth processyon syngyng þ letanye: prayng almighty god of socour and helpe þ he wold take a way his wrath fro the cyte/ & tenflamme the herres of þ people to receyue his doctryne. And then ne saynt austyn & his felawshyp began to preche there the word of god & aboute therein þ prouince & suche peple as were wel dysposed and anone were cōuerted & folowed this holy man & by the holy conuersacyon and myracles that they dyde moche peple were cōuerted and grete fame arose in the cōūtrey. And whan it cam to his ere anon he came to the presence of saint Austyn & desyred him to preche agayn. And thesē the word of god so enflammed him that in cōtynente allone as þ sermone was ended the kyng fyll down to þ feet of saint austyn & sayd sorowfully alas wo is me that I haue erred so longe & knowe not of hym that thou spekest of. Thy promysles ben so delectable þ I thynke it al to longe tyll I be crystened. wherfor holi fader I requyre the to mynstre to me þ sacramēt of baptisme. And thesē saynt austyn seþg the grete mekenesse and obedyence of the kyngē that he had to be crystened. he toke him vp wyth weping teeris: and baptised hym wyth all his howshold & meyne/ and enformed them dyligētly in þ crystē faith wyth grete Joye & gladnesse/and whan

all thys was doon/saynt austyn desiring the helthe of the peple of Englonde. wente forth on fote to Forke. And whan he came nyghe þ cyte there mette wyth hym a blynde man whiche said to hym. O thou holy austyn helpe me that am full nedy. To whom saynt austyn sayd: I haue no syluer. But suche as I haue I geue þ in the name of Ihesu cryst/ arise and be all hole. & wyth that worde he receyued hys syght/and blyued in oure lord and was baptised. ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

¶ And vpon crystmas daye he baptised in þ ryuer named Swale. x. thousand men wythout women and chyldren: and there was a grete multitude of people resortyng to the faith ryuer. whychē was so depē that no man myght passe ouer on fote and yet by miracle of oure lord there was neyther man woman ne chyld drowned. But they that were seek were made hole bothe in body and in soule. And in the same place they blyded a chyrche in the worship of god and saynt austyn. And whan saynt austyn hadde preched the fayth to þ people and had confermed them stedfastly therein. he retourned agayn fro Forke & by the waye he met a lepre askyng helpe and whan saynt austyn hadde sayd theses wordes to him. In þ name of Ihesu cryste be thou clensyd from al thy lepre. anon all his fylthe fyll awaye and a fayr newe skynne appered on his body soo that he seemed all a newe man. Also as saint austyn came in to Oxforde shyre to a towne that is called comton to preche the worde of god. To whom the curate sayd. Holy fader the lord of thys lordshipp hath been of tymes warned of me to paye hys tythes to god/ & yet he wythholdeth them. And therfore I haue cursed hy: & I fynde him þ moze obstinate. To whom saint austyn said/ sone why payest þ not thy tythes to god & to the chyrche: knowest þ not that

the tythes be not thyne but belonge to god
And thenne the knyght sayd to him. I
 knowe wel that I tulle the groude wher
 fore I ought as well to haue þ tenth sheef
 as the. ix. And whan saynt Austyn coude
 not tourne the knyghtes entente: then he
 departed from hym & wente to masse and
 oꝝ he began he charged that all they that
 there were acursed sholde go out of þ chur
 che. And then arose a dede body and wen
 te out in to the churchyerde with a white
 clothe on his heed/ and stode styll there til
 the masse were done. And then saynt aus
 tyn wente to hym and demaunded hym
 what he was. And he answered & sayd I
 was somtyme lord of this towne and by
 cause I wolde not paye my tythes to my
 curate/ he acursed me & so I deyed & wete
 to hell. And then saynt austyn bad hym
 byynge hym to the place where his curas
 te was buried. And then the caryon brou
 ght hym thyder to the graue. And by cau
 se that all men sholde knowe that lyf and
 deth ben in the power of god. Saynt Au
 styn sayd/ I commaunde the in the name
 of god to aryse/ for we haue nede of the/ &
 thenne he arose anone & stode before all þ
 people. **T**o whom saynt austyn sayd þ
 knowest wel that our lord is merciful/ &
 I demaunde the broder yf thou knowest
 this man: and he sayd ye: wolde god þ I
 had neuer knowe hym/ for he was a with
 holder of his tythes: and in all his lyf an
 euill doer: thou knowest that our lord is
 merciful/ and as longe as the paynes of
 helle endure lete vs also be merciful to al
 cryste. And then saynt austyn deliuerd to
 the curate a rodde. And there the knyght
 knelþg on his knees was assouled: & then
 he commaunded hym to go agayn to his
 graue/ & there to abyde tyl the daye of do
 me/ & he entred anone in to his graue and
 forthwith fyll to asllys and pouder/ and
 thenne saynt austyn sayd to þ pꝛest how

longe hast þ layn here / & he sayd an. C. &
 l. yere/ and thenne he asked: howe it stode
 with hy m: & he sayd well holy fader for I
 am in euerlastyng blyss. And theſe sayd
 saynt austyn. Wyle thou that I pray to al
 myghti god that thou abyde here with vs
 to coſetme the hertes of men in veray by
 leue. And then he sayd nay holy fader for
 I am in a place of reſte. And thenne sayd
 saynt Austyn. Go in peas & praye for me.
 and for all holy chyrche. And he theſe en
 tred agayn to his graue: & anon the body
 was toꝛned in to erthe. Of this syght þ loꝝ
 de was soꝛe a ferde & came all quakþg to
 saint austyn & to his curate & demaunded
 foryeuenes of his trespace. and promysed
 to make amēdes/ & euer after to paye his
 tythes & to folow me þ doctryne of saynt au
 styn. **A**fter this saynt austyn etred in to
 doyleſthyre/ & came in to a towne where
 as were wycked people & refused his doc
 tryne & pꝛechyng bterly & droue hym out
 of þ towne caſtþg on hþ þ tayles of thorn
 backe oꝝ lyke fylthes/ wherfoꝛe he besou
 ght almyghty god to ſhewe his iugement
 on them & god lent to theym a ſhamefull
 token. for the children that were born af
 ter in the place hadde tayles as it is ſayd
Tyll they had repented them. It is ſayd
 comynly þ this fyll at ſtroude in kence/
 but blyſſed be god at this daye is no ſuche
 deſormyte. Item in another place where
 weren certeyn people whiche wolde in no
 wyſe gyue ſayth to his pꝛechyng ne his
 doctryne. but ſcoꝛned & mocked hþ whet
 ſoꝛe god toke ſuche vengeance þ they byē
 ned with fyre inuysyble ſo þ theyt ſkynne
 was reed as blode & ſuffred ſo grette pay
 ne þ they were conſtreyned to come and
 aꝛe foryeuenes of ſaynt Austyn. And then
 he prayed god for them that they myght
 be acceptable to hym and receyue baptys
 me/ and that he wolde relece theyt payn.
 And then he cryſtened them/ and þ byēn

The lyf of saynt Austyn.

nynghe hete was quēched / & they were made partitely hole / & felte neuer after more therof. ¶ On a tyme as saynt Austyn was in his prayers our lord appered to him & cōfortynge him wth a gentyll & famlyer speche sayd . O þ my good scruaunt and trewe be þ comforted & do manly / for I thy lord god am wth the in all thy affecti on / & myn eeries ben open to thy prayers / & for whome þ demaūdest ony petycyon þ shalte haue thy desyre & the pate of euer lastynge lyfe is open to þ where þ shalte ioye wth me without ende / & in þ same place where our lord said these wordes he fixed his staffe in to þ grounde / & a well of cle re water surded & sprāge vp in þ same place / þ whiche well is called cerne / & it is in the cōttree of dorset where as now is builded a fair abbay & is named cerne after þ welle / & the chirche is buylded in þ same place where as god appered to saynt Austyn. Also in þ same cōttree was a yonge man þ was lame / dombe & deaf / & by the prayers of saynt Austyn he was made hole & then soone after he was dyslolute / & wanton / & noyed & greuid the peple with iangelynge & talkynge in þ chirche / & the god sente to hym his olde infirmyte agayn bycause of his mysghydyng / & at last he fel to repentaūce / & asked god for puenens & saynt Austyn prayed for hym / & he was made hole agayne the secnde tyme / & after þ he contynued in good & vertuous lyvinge to his lyues ende. ¶ And after this saynt austyn full of vertues departed out of this worlde vnto our lord god / & lyeth buryed at caūterburpe in the abbaye þ he founded there in þ worshyp & reuole where as our lord god sheweth yet dayly many myzacles / & the thyrde daye before þ natiuite of our lady is halowed þ translacōn of saynt austyn. In whiche nyght a cytes zeyne of caūterburpe beyng þ tyme at wynechestre sawe heuen open ouer þ chur

che of saint austyn & a byemynge ladder shynynge full bright & angels coming down to þ same chirche. And then hym thought that þ chirche had byēned of þ grete lyght & bryghtnes þ came down on þ ladre and merueylled gretly what this shold mene for he knewe nothyng of þ translacōn of saynt austyn. & whan he knewe þ trouthe that on þ tyme þ body of þ glorious saynt was translated he gaue laude & thankyn ges to almyghty god / & we maye herayli knowe by þ euydent byspon þ it is an holi & a deuoute place / & as it is sayde þ of olde tyme aūcient holy men that bled to come thyder / wolde at the entre of it do of their hosen & shone & durst not presume to goo in to that holy monasterye but barefote / bycause soo many holy sayntes ben there shryned & buryed / & god hath shewed soo many myzacles in þ place for his blessyd saynt / saynt Austyn / þ yf I sholde al wyte them hererit sholde occupye a grete boke ¶ Then let vs praye vnto saynt Austyn fader & appostle of Englonde by whome this londe was conuerted vnto the crystē fayth. And by his ordynaūce bysshoppes were ordeyned to mynyster the sacramentes / that he be moynen vnto our lord god & we maye here so lyue accordyng to his doctryne that after this lyfe we maye come to euerlasting blyss Amen.

¶ Here foloweth þ lyf of saynt Austyn of Germaigne and fyrste the interpretacion of his name.



O Germaine is sayd of getme and of ana that is hye: þ is that there was founden in þ seed of germaine thre soue rayne thynges þ is the naturell honour & norþshyng and reslon of sennence of seed. Germaine is sayd seed bourgen þ g: for he had in hym hete by ardour of grete dylec cyon humour by egernes of deuocyon. & seed by vertu of his pedyccayon by whiche he engedyd moche people to þ sayth And constancyen the pceest wrote his lpf to saynt Seueryn bysshop of ancetre.

Saynt Germain was of moche noble lygnage born in the cyte of ancetre and was well lerned in þ artes lybe ralle: and after he wente to Rome for to lerne the scyence of droyt and of the lawe And there receyued he so moche dygnite þ the senate sente hy to þ frenche men for to haue the rule and dygnite of butgoyne. And thus as he gouerned þ cite of ancetre more dyligently than the other. ¶ There was in the myddle of the cyte a tre called a pynaple tree on whiche were hanged on the bzaunches of this tree for þ meruayll of chace & hun: þ g: the hcedes of wyld beasts that had ben slayne. But whan saynt Amadour whiche was bysshop of this cyte repcyued the ofsuche banytees: & warned the to he we doune this tree they wolde not consente therto in ony maner: and on a tyme whan germaine was not in the cyte the bysshop dyde do he we down this tree & dyde do byenne it. And whan Germaine knewe it he was moche angri & forgate cryste relygyon and came with a grete multitude of knyghtes for to haue slayne the bysshop. And then the bysshop knewe by reuelacyon dyuine that saynt Germaine sholde be his successour: & forbare & gaue place to his hastynes and wente to saynt Austyn and after whan he came a gayn to ancetre he enclosed moche subtyly

germaine within the churche and sacred hym there: and sayd to hym that he shold be his successour in the bysshopryche and so he was for a lytyle after saynt amadour deped and all the people requyred saynt germaine to be bysshop: and then he gaue all his ryches to pore people and chaunged his wyf in to his syster and tourmentyd his body by the space of thyrty yere: that he neuer ete brede of wyte ne dranke wyne ne bled no porage: and wolde haue neuer salte to make his mete sauery and two tymes in the yere he wolde drynke wine: that was at ester and cristmas: and yet for to take away the sauour of the wyne he wolde put therein grete plente of water: & in his refeccon he wolde take barly bred with allhes & fasted every day & neuer ete but in þ euyn in wynter ne in somer he had but one clothyng and þ was þ hayr next his body & a cote & a gowne & yf it happed so þ he gaue not his vesture to some poore body: he wolde were it tyll it were broken & toyne his bedde was emptytoned with allhes: hayre: & lacke clothe. And his heed laye no hyer thanne his sholders but al dape weppe & bare about his necke diuerse relicques of sayntes. He wore none other clothyng: & he wente oft barefore and selde wore ony gyrdle. þ lpf that he ladde was aboute manes power his lpf was so strait & herde þ it was merueyille and pyte to se his fleshe and was lyke & thyng not credyble and he dyde so many myracles that yf his merytes had not go before they shold haue ben tro wed fantalmes. ¶ In a tyme he was herbero wed in a place where alway after souper þ tables were couerd whā al mē had fouped wher of he merueyld and demaunded þ hoost wherfore they couerd the tables agayn after souper: & the hoost sayd it was for his neyghbours þ came to drynke echc with other. And that nyght saynt germaine cos

The lyfe of saynt Germain.

cluded to watche for to see what it sholde be. It was not longe after that there came in there a grete multytude of deuyls / & sat at table in lyknes of men & wymmen. And whan the holy man sawe thez he comaunded them that they sholde not departe. And then sente to awake þe hoost and the neyghbours / and ghestes on all sydes. In suche wyse that euery man and woman were founden in theyr howses / and he made all them to come and se þe they knewe any of them. And they said naye. And then he shewed them that they were deuylles. Of whome the people were moche abashed bycause þe deuyls mocked them so. ¶ And then saynt Germain conuited them and wente theyr waye / & neuer after retoined. ¶ In a tyme saynt Lowe bysshop of Troyes was besyged by the kynge Actylle. And saynt Lowe wente vpon the yate & demaunded who he was that assyged and assaylled them. And the kynge sayd to hym. I am he actylle scourge and rodde after god. Thenne the meke bysshop sayd to hym soze wepþge. I am Lowe that haue wasted the flocke of god / and haue nede of the scorgyng of god. And thenne saynt Lowe comaunded to open the yates. And all the people of actylle were so by the wyll of god blynded that they passed thurgh the towne / & sawe no men of the cyte / nor dyde no hurte to no body. And then the blessyd saynte Lowe toke saynt Germain with hym / & wente in to byrtayne where as there were heresytes. But whan they were on the see there arose a ryght grete tempest / whiche by þe myrtyes of saynt Germain was anon apealed. ¶ Thenne they were honestly receyued of the people of the countre whose comynge the deuyls that saynt Germain had dryuen out of suche bodyes as were byseten had tolde theyr comynge / & whan they had ben a while in Englonde

And hadde baynquysshed the heretykes / they retoined in to theyr countrees / and propre places. ¶ On a tyme it happed þe saynt Germain laye seke of a maladye in a strete / and the strete was taken with fyre / and men counsailled hym to be bozne thens for peryll of the fyre. And thenne he put hymselfe ayenst the fyre / and þe flāme byente all aboute / and touched nothyng that Germain lay in. ¶ Another tyme he retoined in to Byrtayne for the heresytes / and one of his dyscyples folowed him hastily and fell seke and lay downe in a towne and there deyed / and whan saynt Germain retoined therby / he demaunded to see þe sepulchre of his dysciple whych the re was deed / and dyde do open his sepulchre / and he called hym by his name / & demaunded hym what he dyde and þe wolde no lenger go with hym. And the othe answered and sayd that he was wel / and all thynges were to hym softe and swete / and wolde no moze come here. & the holy man graunted hym that he sholde abyde in reste. And he remysed hymselfe in hys graue and slepte in our lordes. He preched on a tyme in the countre of Byrtayne in suche wyse that the kynge of Byrtayn forbad him his house and his people also. the it happed that the kynges cowherde wente to the pasture with his kpen / and receyued his porcyon at þe kynges palays / and bare it to his lytell hous. Then went saynt Germain and his felyshyp for to see where they myght be lodged. And the cowherde brought them to his house / and sawe that they had grete hunzre / but he hadde not mete for them and hym. This cowherde had but one calfe / he slewe it and gaue it to them / and they toke it debonauly of the lytell good that he hadde. And whan they had souped and sayd graces. Saynt Germain dyde do gader togyder all the bones of the calfe / and layed them vnder

þ skyn: & after made his prayers to god. And anone thenne þ calue aroos all alpye and hole as he was tofore. And þ next daye after saynt Germayn demaunded þ kyng why he had forbode hym his hous. and the kyng was moche abasshed & cowde not answere. Thenne sayd saynt Germayn to hym. Thou shalt no more reygne / but þ shalt leue thy realme to one better than the. ¶ And as they of saxen sholde fyghte agaynste the byttons / & they sawe that they were but fewe / and sawe the holy man passe by / they called hym. And thenne saynt Germayn and his felawes preached so longe to theym that they came to grace of baptyisme. And on ester daye they cast of theyr armours / and by grete desyre of fayth purposed theym to fyghte. And whan þ other herde that they purposed to go agaynste theym hardely / for they were dysseuerd. And saynt Germayn hyd hym awaye with his people.

And warned them whā he cryed alleluya. They sholde answere with one voyce and whan the sayntes had cryed alleluya: and þ other had answered: theyr enemyes had so grete drede / that they threwe all theyr harneys and armours away / and wende certaynly that all þ moūtayns sholde falle on theym / and also heuen. And so they fledde all afrayed.

¶ On a tyme as saynt Germayn passed by Augustynence: and wente to þ tombe of saynt Cassyn. he enquired how it stode with hym. He answered to hym oute of the tombe wherin he laye / and sayd. I am in swete rest. And abyde the comynge of the redemer. And he sayd to hym. Rest in peal in þ name of our lord. And praye for vs deuoutly that we maye deserue þ holy ioyes of the resurreccyon. And whan saynt Germain came in rauenne / he was receyued moche honourably of Blacpde þ queene: and of Valentynen her sone. And at

supper she sent to hym a grete vessel of syluer full of delycious mete / the whiche he receyued and gave the mete to his seruantes & receyved the vessel of syluer for to geue to the poore. And in stede of this yeste he sent to the quene a dyshe of wode oz of tree / & a barley lose / the whiche she receyued gladly. And after dyde do couer that dyshe with siluer and kepte it longe with grete deuocyon.

¶ On a tyme that the sayd quene had desired hym to dyne with her / he accorded therto gladly / and by cause he was wery of trauaylle: of fastyng: & of watchyng he came on an alle fro his hous vnto the pallas. And anone as he was at dyner his alle dyed: & whan þ quene knewe that his alle was deed / she was moche sorowfull & dyde do present hyr a ryght fayr & gode hors. And whan the saynt sawe hym so richely aourned & appareyled he wolde in no wise take it. but sayd she we to me where my alle is. for that brought me hyther shal brynge me home ayen. And thes he went to his alle that laye deed / & sayd to him / lete vs retorne home ayen. And anone the alle aroos & shoke him as he had rylen fro slepe & þ he hadde no harme. And then Germayn remounted on his alle and rode home. But tofore oz he departed fro rauenne / he sayd that he sholde not be longe in thys worlde. & anone after he became seke of þ feuers. And þ seventh daye after he passed vnto our lord. and his body was born in to fralice: as he had requyred to the quene: and he deyed about þ yere of our lord four hondred & twenty. Saynt germayn had promysed by his lyf to saynt eulbe bysshop of versayl þ whan he retorned he shold halowe his chyrche þ he had founded. And whā eulbe bysshop of versayl vnderstode that he was deed he wolde himself halowe his chyrche & made do lyght the candeles & tapers. But þ

The lyfe of saynt Peter the deken.

more they lyghte the more were they extyngt & put out. And whan eusebe sawe that he apperceptued the dedycacyon was made. or he wolde come and do it. or elles of some other byshop: & whan þe body of saint germain was broughte to bet sayle: allone as it was entred in to þe chyrche. all the tapers were lyght diuinely.

¶ Thenne saint eusebe remembred þe promyses of saint germain and that whyche he promysed luyng he wold do it beyng deed. But it is not to be vnderstonde of þe grete eusebe of versail: that this was done in his tyme. For he deied vnder valentyne thersperour. and fro the deeth of hym vnto þe dethe of saint germain was more that fift yere fro that one to that other. But this was another eusebe vnder who this sayd thyng was done.

¶ Here foloweth the lyf of saint Peter the xpijs deken.

Saynt Peter the deken was boude wyth chaynes of yren in pryson of one archenne whos doughter was vexed of a fende. wherfore he was moche sorowfull. Thesie sayd saint peter to hym. that Ihesu crist sholde wel hele her yf he wold byleue in hym. To whom archenne answered. I merueylle moche of þe by cause thou suffrest moche for thy god: And I se that he maye not deliuer the. Saint Peter sayd. He wyl well that I suffre. for to deserue the glorie that all waye shalle endure. but he can well deliuer me yf he wolde. And also hele thy doughter. To whom archenne sayd. I shalle double thy chanes. And yf thenne thy god may deliuer the & also make my doughter hool. I shalle byleue in hym. And whan þe was done saint peter claddde in whyte clothes holdyng þe sygne of the crosse appered to hym. & thenne anone archenne fylle downe to his fete.

and his doughter was made hool. he then with all his hous receyued baptisme. and he lete out of pryson all the crysten men. & all them that wolde be crysten. and he w many other that byleued were baptysed of saynt marcellyn preeft. whan the prouost of Rome herde this he made al þe crysten men come tofoze hym. whom archenne gadred togyder kyllynge their handes & sayd þe who wolde come to be martred. sholde come hardely without drede. And he that dare not come let hym go in peas. where he wyl. And whan the prouost kne we for certayn þe saynt peter & saynt marcellyn had baptysed them. he was moche angry. And departed that one fro þe other & put them so in pryson naked. And saint marcellyn was layed vpon broken glasse without lyght or water. And saynt peter was enprysoned in a straye place. wher in he was streyned. then came an aungel fro heuen & vnboude saynt marcellyn & cladd hym & brought hym with Peter in to the hous of archenne by cause they sholde. vii. dayes comforte þe peple besyde. after whiche he founde not marcellyn in pryson where he had sette hym. he sente for archenne & comaunded hym & his housholde to do sacrifice. and they wolde not obeie to hym. He put thenne hym & his wyfe in a pytte in the erthe. Then whan marcellyn and saynt peter herde tell thauenture of archenne they came to hym & songe masse in the same pytte with. vii. crysten men þe defended them. & after they sayd to þe paynymys we might wel yf we wolde deliuer archenne & hyde our self. but we wyl do neyther. Than the paynymys smote archenne with a swerde thughe the body & slewe hym. and after stoned to dethe his wyf & his doughter. Then brought they saynt marcellyn & saynt peter to the blacke yle. and there byheded them. whiche place is now called candyda for their martyrdom. and

thus they suffred matterdom the yere of grace. vii. C. foure scoze & .vi. And they þe smote of theyr heedes saw theyr sowles aourned wth roses & precious stones bozne by to heuen by aungels. One dorotheus þe was one of them that byheded them sawe it wherfoze he became cryste & lyued after an holy lyf & after rested in our loyde.

Here foloweth of saynt Pryme & felycyan. And fyrst of thinterpretacyon of theyr names.

Primus is as moche to saye as souereyn & grete: And felician is as moche for to saye as blyssed or happy olde man. Primus is sayd souerayn and grete in dygnyte for suffryng of his martyrdom and purflaunt for thoperacyon of myracles: holy for the perfeccyon of his lyf: and blyssed for his glozuous fruyt. Felician is happy olde man not only for þe auncyente of tyme: but for the reuerence of dygnyte: for the typenes of wysdome and for þe weyghte of his maners.

Pryme & felycyan were accused to þe emperours Dioclesyan & Maximian of þe prestes & byshoppes of þe ydolys to þe ende that they sholde do sacrifice & they sayd but yf they so dyde theyr goddes wolde do no thyng for them. Then by þe comaundement of the emperour they were shytted in pryson and bounde with charynes of yren. But anone after thaungell vii bounde them and presented them tofoze the emperour. And whan he founde them fast & ferme in the sayth he dyde doo beste theym and after that departed one of them fro that other. And thenne sayd the prouost to saynt felician / that he sholde haue pite on his olde age: & that he sholde sacrifice to theyr goddes: then answered he loo I am four scoze yere olde: and it is

xxx. yere syth I knewe the trouth. And þe I haue purpoled to serue god: which may well delyuere me fro thy bondes. These the prouost by þe hym be bounden & made nayles to be dryue in to his feet & hodes & sayd to hym thou shalt be in this poynt so long tyll thou consent to vs & shalt do our wylls: and whan þe prouost saw that he suffred his matterdom so gladly & so ioyously he dyde hys to be tormented aghen & comaunded that no thyng sholde be mynistred to hym to ete. After this he made saynt Pryme to come tofoze hym / and sayd to hym Lo thy broder hath consented to the sayeng of the emperour / & therfoze he is wo:shypped gretly in his palys / do thou the same wyse. To whome he sayd / though thou be þe sone of the deuyl yet in partye thou sayst þe my broder hath consented to the decree of thy heuenly emperour. Thenne the prouost was angry and comaunded to sette fyre & byenne his sydes & boyllynge leed do pour in to his mouth in the pzeience of felician to fere hys with all. And he dranke it as sweetly as it hadde be colde water. Then the prouost beyng all angry & arraged / comaunded two lyons to be put to theym / whiche anone as they were put to them fyl down to theyr fete & stode afoze theym lyke meke lambs. Then after he sente two cruel beres whiche anone became as mylde & debonayr as the lyons. There were in þe place þe sawe this wel: vii. men of whom. ii. hondred byleued in Ihesu cryst. Then þe prouost dyde the sayntes to be beheded & threwe theyr bodys to dogges & to byrdes: but they neuer toltched them. And after the crysten men buryed them & the se blyssed sayntes were thus martyred þe yere of our loyde two hondred four scoze and. vii. Thenne lets vs pray to thys sayntes that we maye come to euerlasting blyss in heuen Amen.

The lyf of saynt Barnabe.

Here foloweth the lyf of saint Barnabe the appostle. And fyrste the interpretacyon of his name.

Barnabe is as moche to saye as the sone of him that cometh. Or sone of consolacyon. or the sone of a prophete. or a sone cōcluding. He is four tymes said a sone by four maners of expolycions. He is sayd sone in escripture by reason of generacyon. of erudicyon: of imitacōn & of adopciō: he was regenerat bi Ihesu criste by baptesme & he was taught by h̄ gospel & folowed hym by martyrdom & adopted by heuently reward: & this was touching h̄ self as touching other: he was coming cōforting: prophesyng & cōcluding. to mingie rennyng & preching ouerall & appeared for he was felawe of saint Paul cōfortinge pore peple & desolate to pore peple in gyuing almes: To desolate in sendinge epistles in the name of thappostles prophecieng in cōcluding for he cōcluded a grete multitude of peple & cōuerted thē to h̄ sayth. as it apeted whā he was sente to anthyoche: & that sayth h̄ booke called thactes of thappostles. As to the fyrst he was a man and manly to the secōde good as to the thyrde. full of the holy goost and as to the fourthe true his passyon bede cōpyled out of greke in to laten.

Saynt Barnabe was a deken and was bozn in cypr: and was one of the. lxxii. disciples of our lord & is gretly praised in the storye of thactes of h̄ appostles: of many good thinges that ware in h̄ for he was ryght wel enfourmed & ordynate: al well to himself as to god & to his neyghbour. he was welle ordynat in hym self after thre vertues h̄ ben in the sowle. that is to saye reason. desire & strength he had reason enlumined wth h̄ clerenes of very knowleche: her of is said i thactes of

thappostles h̄. xlii. chapitre. It is said there that ther were in the chyrche of anthioche doctours. pphetes & grete maisters in holi scripture among whom were barnas be. Simon & many other gret clerkes. yet had he desire well ordynat & expurged fro the duste of all worldli affectyon & therof is founde in thactes of apostles h̄ fourth chapitre h̄ he solde a felde h̄ he had. & the valeu & pris therof he layd at the fete of thappostles. And h̄ glose sayth saint barnabe shewed to vs herin that we ought leue the thing that men sholde not put the ron theyr desire ne theyr hert & taught vs to dyspyse golde & syluer. by that h̄ he laid h̄ syluer at h̄ fete of thappostles. yet had he the vertue of the soule whych is called strength well affermed wth promesse of pacience: and that may we se on the grete thinges & hie that he enpyled and on the grete penances h̄ he dyde: and on h̄ grete tormentes & paynes that he suffred. Grete thynges theise he enpyled. & that may we se whan he toke vpon hym to conuerste so grete a cyte as was anthyoche. For whan saynt paul came in to Iherusalem anone after his conuersion & wold accompanye hym wth the disciples they fledde away like as sheep done fro wolues. But barnabe wente anone to him and toke & broughte hym in to h̄ companye of thappostles. After he enforced his body wth gret penaunce that he dyde. for he toymted it with aspre and harde fastinges yet was saint barnabe a man enforced to suffer paynes & tormentes. for he & saynt paul habandoned their lyues ouer al for the loue of our lord Ihesu criste. Secondly he was ordyned as touching to god in beyng auctoryte / mayeste / & bountee. He bare honour reuerence to h̄ grete auctoryte of god. after that we fynde in thactes of apostles the. xlii. chapitre. whan h̄ holy ghoost sayd. Take ye to me a parte

barnabe and poule for to do the offyce þ
 I chosen haue them to: yet saint barnabe
 bare honour to the grete mageste of god /
 for whan ther sholde be done reuerēce to
 hym and sacrefyce as to god and was cal
 led Iubytter / as he þ went before / & they
 called poule mercurie: as a fayr & wyse spe
 ker / anone Barnabe & poule rente & sayre
 their clothes & cried on hye: ye peple what
 do ye: we be mortal as ye be: whiche war
 ne you to tozne & conuerte to the very god
 lyuyng Ihesu cryst. After saynt barnabe
 bare reuerence to the bounte of god / after
 that is founden in the actes of apostles þ
 x. v. chapptre. Some cōuersers of þ iewes
 wolde minishe the bounte of the grace of
 god: & sayd þ this grace that our lord had
 done in his passion suffised not to laue vs
 without cyrcumsision: apenst this etroure
 poule and barnabe withstode by goroulli
 and shewed to them appertly that þ gra
 ce & bounte þ god hath done: is suffycent
 without the lawe to our saluacyon. After
 they sente to the apostles this questyon / þ
 whiche they sente anone through þ world
 epystles agaynst this folysh etroure. Af
 ter saynt barnabe was ryght strōgly wel
 ordeyned agaynst his neyghbour. For all
 them that were commysed in his cure / he
 nourysshed and fedde in worde: in exam
 ple and benefaytes. In worde for he pro
 nouced to them þ holy worde of god and
 the gospel / herof it is sayd in the actes of
 thapostles that Poule & Barnabe abode
 in antioche prechyng þ worde of god: þ
 maye be seen by þ grete myltitude of peo
 ple that he cōuerted in the cite of antioche
 for they conuerted so moche people there
 that þ disciples lost theyr specyal name / &
 were called crystē men as þ other yet nou
 rysshed he them that he had charge of by
 gode ensample: for his lyf was to all them
 that sawe him as a mirrour of holynes / &
 the exēplair of all celyggon. For he was

in all his werkes noble and hardy: & well
 embelysshed of al gode werkes and was
 full of the holy goost and enlumyned and
 lyght in þ sayth of our lord: all thys fou
 re thynges ben touched of þ in the actes
 of appostles: yet nourysshed he cheym by
 benefaytes in two maners þ is almesse tē
 porall in administryng to the poze theyr
 necessyte / and in other almesse sprituell /
 in foryeuynge all rancour and euyl wyllē
 ¶ The fyrst almesse dyde saynt Barnabe
 for he bare to suche as were ryght grete
 pouerte & myserye: þ as was nedefull for
 them to lyue. For after that we fynde in þ
 actes of thapostles: there was a grete sa
 myne in þ tyme of Claudius thēpetour /
 whiche famine had agaburs prophced
 and by cause the disciples that wold retou
 ne to theyr byedern in to iudee sente vnto
 þ moste auncient theyr almesse by þ hon
 des of barnabe and poule. ¶ The seconde
 almesse dyde saynt barnabe whan he par
 doned his agre to Johan surnamed mar
 ke for whan the sayd Johan whiche was
 one of the dysciples was departed from þ
 compagne of barnabe and of poule / he re
 pented hym & wolde retourne to them / &
 barnabe forgaue it him & toke hþ agayne
 to his disciple: but poule wold not receyue
 hym with hþ. Neuertheles þ whiche was
 done betwene thē bothe was by gode ens
 tencyon for in this þ barnabe toke him a
 agayn / we may se þ swetnes of his pyte
 & in this þ saynt poule wolde not receyue
 hym is shewed the grete fauour of ryght
 that was in hym. After that þ glose sayth
 Actū. x. v. by cause this Johan had be to
 fore the mayster of the lawe to defend the
 lawe of Ihesu crist and had not cōterneyd
 hþ by gorouly for to repreue thē: but had
 ben for to repreue them / but had ben ne
 gligent. For this reason sayt poule wolde
 not accorde to receyue hþ in to the cōpas
 nye of the other. Neuertheles this depart
 L. iii.

The lyf of saynt Barnabe.

thing þ Johan was thus depared fro þ cos-
 panys of saint poul & fro thother was for
 noo vyce þ was in hym but for the sharps-
 nes & enspyring of the holy goost. to then
 de thac they myght preche i diuers places
 ¶ After þ it happed after for whan bar-
 nabe was on a tyme in the cytee of ycome
 a man wyth a clere shynunge bysage appe-
 red by nyght to this Johan his cos þ a for
 sayd: & sayd to hy thus. Johan haue in þ
 noo doubtance but be strong & bigorous/
 for fro hensforth þ shalt nomore be called
 Johan but þ shalt be called ryght hye en-
 haunced. and whā he had tolde this to his
 cosyn. saint barnabe he answerd & said to
 him. kepe þ well that thou telle this bys-
 on to no man. for in þ same forme he ap-
 pered to me. ¶ That nyght after whā saint
 barnabe & saint poul had long preched in
 the cytee of anthioche. thangel of god ap-
 pered to saynt poul & sayd to him. Goo
 hastily in to hierusalem: for thou shalt fyn-
 de there some of the byedern that a byde þ
 ¶ These barnabe wold goo in to cypr to vi-
 site his frendes & kynde þ were there: And
 saint poul wold goo to Jherusalem: thus de-
 parted that one fro that other by entyple-
 ment of þ holy goost that so had ordeyned
 it. & whā saint poul had shewed to saynt
 barnabe this þ thangel sayd. Saint bar-
 nabe answerd to him. the wyll of god be
 done lyke as he hath ordeyned it. ¶ I goo
 now in to cypr: & moze hereafter shall I
 not see the: for there shall I ende my lyf
 ¶ These he humbly kneled doune & felle to
 his feet wepyng: & saint poul whyche had
 copassyon of hym. sayd vnto hy these wor-
 des by consolacōn. Barnabe wepe nomore
 for our lord wyll that it be so. Our lord
 hath apered to me thys nyght & hath said
 to me lete not ne gyue no enpeshement to
 barnabe for to goo in cypr: for he shal the-
 re enlumine many folke and shall suffre
 there martirdom. ¶ On a tyme that bar-

nabas & Johan yllue: oute of cypr & fon-
 de an enchauntour named helyas whiche
 by his enchauntment had take away the
 syght fro some & after gyue it to theym a-
 yen: he was moche contrarie to them and
 wolde not suffre them to entre the temple
 ¶ After this barnabe sawe on a day men &
 women bepyng all nakyd rennyng thorough
 the towne. & made then grete feest whers
 of he was moche agry & gaue his maledic-
 cyon and curse to the temple. And sodely
 a grete part therof fil down & flew a grete
 parte of þ people: at last saint barnabe ca-
 me in to the cyte of salamyne. but this en-
 chauntour afor sayd moued þ people gret-
 ly ayenst hym so moche that þ Jewes ca-
 me and toke hym and lad hy thorough the
 cyte with grete shame. & wolde haue deli-
 uerde hym to the Juge of þ cyte for to put
 nythe hym & put hym to deeth / but whan
 they herde saye that a grete & a pyssaunte
 man was come in to the cyte: whiche was
 named Eusebius & was of the lygnage of
 the perour nero. the Jewes had doubte þ
 he wolde take hy out of theyr hondes & le-
 te hym go & anone therfore they bonde a
 corde aboute his necke: & drewe hy out of
 the cyte. & there anone byent hy / but yet
 þ felon iewes were not satisfyed to mar-
 ter hym so: for they toke the bones of hym
 and put them in a vessell of leed and wold
 de haue cast them in to the see. but Johan
 his dysciple with other two of his dysc-
 ples went by nyght in to the place & toke
 þ holy bones & berped them in a holy plas-
 ce. ¶ Thenne after þ sychylbert sayth they a-
 bode in that place vnto the tyme of them-
 perour zenon and Gelase the pope þ was
 the yere of our lord. bc. ¶ After that then
 as saynt Docthe sayd they were fouden
 by the reuelacyon of saynt Barnarde hy
 self: & were fro thens translated in to ano-
 ther place: & saynt doctheus sayth thus/
 barnabe preched first at Rome of cypr:

Here foloweth the lynes of sayntes Witte and Modeste. And fyrst chyniter p[re]tacyon of theyr names.

Modeste is as moche to saye as attemperate whiche is one of þe Cardynall vertues and two extremytees go rounde about euery vertue: & þe vertue abideth in the myddes: and the extremytes of wyldom ben trycherpe and folpe the extremytes of attemperaunce ben thaccompanyment of all fleschly desyres and to doo after his wyl. The extremytes of strength thes ben feble corage and folyshe: & the extremytes of iustyce ben cruelte & defaulte: and therfore Modeste was attemperate by þe meane of vertues þe were in him. Witte is sayd of vita þe is lyf. Saynt austyn in libro de trinitate deuyseth of the maners of lyf: þe is the lyf of doȝg þe apperteyneth to actyf lyfe a lyfe ydle that apperteyneth to ydlenes: and a lyf spyrituel whiche apperteyneth to lyf contēplatif: & this grete manere of lyuyng was in him. Of Witte is as moche to saye as beertu or yght vertuuous.

Saynt Witte was a childe moche noble that suffred marterdom in the age of .xii. yere his fader bete hym ofte by cause he despyled þe ydols: but neyther for betyng ne smytynge he wolde neuer worshyp them whan valeryan the prouost of lukes herde saye herof: he made hym to come tofore hym & whan saynt Witte wold not do sacrefyce for hym ne for his wordes he dyde do bete hym with grete staues: but þe hōdes of them þe bete hym became drye and þe hondes of the prouost also in suche wyse that they myght not betwelve them. Thenne sayd the prouost alas alas I haue losse my hondes. Then sayd þe chyld to him: calle thy goddes and praye them: that they helpe the yf they maye. Thenne sayd the prouost. Mayst thou helpe me þe chyld answerd I may wel hele the in the

name of our lord Ihesu cryst. And anon he made his prayer and heled him: Then sayd the prouost to his fader. chastyse thy sone to the ende that he deye not an euyl deth. Thenne his fader brought hym a gayn to his owne hous: and made come to hym harpes pypes & all maner instrumentis that he myght haue. And after byde do come maydens for to play with hym and made hym to haue all maner of deysces that he might gete to mollesye & chaunge his herte: and whan he had ben shette and enclosed in a chambrye one day: there yssued a merueylous odour and swete sauour. Wherof his fader & þe meynye merueyled. And whan the fader looked in to the chambrye he sawe two aungels sytting by his sone. And thenne sayd he the gods des ben comen in to my hous. And anon after thysle wordes he was blinde.

Thenne assembled all þe cyte of luques at luques at the crye of the fader: and the prouost valeryan came also: and demaunded what it was that was happed to him. And he sayd to hym. I haue seen in my hous the goddes also shynynge and bygghte as fyre. And by cause I myght not sustre þe clerenes I am becomen blinde. Then ledde they hym to the temple of Jouis and promysed vnto hym a bulle with hornes of golde for to haue agayn his syght. But whan he sawe it awayled hym no thynge he requyred his sone that he wolde pray for hym. And anon he made his prayer vnto god: and anon he was all hole: yet for all that he wolde not beleue in god. But thoughte howe he myght put his sone to deth. Then appered the aungell to a seruante that kepte hym whos name was Modeste and sayd to hym. Take this childe and lede hym to a straunge lōde: & anon he founde a shyp redy and entred therein: And so wente out of the countree. An aungel brought mete to them: & he dyde
[.iii.]

The lyf of saynt Uite and Modeste.

many myracles in the countree where he was. ¶ Now it happed that dyoclesyan sone of the emperour had a wycked spyryte in his body: and sayd openly þ he wolde not go out tyll þ chylde of luques named Uite were comen. Anone he was sought all aboute the countree / and after whan he was founden / he was brought to þ emperour. Thenne he demaunded yf he myghe hele his sone / he answerde. I shal not hele hym / but our lord shall. And anone he layed his hande on hym / & he was all hole so that the deuylle lefte hym. Thenne sayd dyoclesian. My chylde take couysayl in thy werkes / and do sacrefyse vnto our goddes / to the ende that thou deye not an euylle dethe / and Uite answerd þ he wold neuer doo sacrefyse to theyr goddes. And anone he was taken & put in pryson with modest his seruaunt / and layed mylstones vpon theyr bodies. And anone the mylstones fell of / and the pryson began to shyne of grete lyght / and whan it was tolde to the emperour they were taken out of pryson. ¶ And after saynt Uite was caste in to a fyre brennyng / but by the nyght of god he ysued out hole & saue without suffryng of ony harme. Thenne was there brought a terryble lyon for to deuoure hþ but anone by the vertue of the fayth he became meke and debonayre / after þ emperour made hym to be hanged on a gybet / with Modest and Crescencia his nourice whiche alwaye folowed hym.

¶ Then anone thayet began to trouble / & thondre / the erthe to tremble / the tēples of the ydolles to fall downe / & flewe many. The emperour was aferde and smote hymselfe on the brest with his fyft saynge alas / alas / a chylde hath overcome me / Then came an aūgell þ vnbounde them / and founde themself by a ryuer. And there restyng and prayng rendred their soules to our lord god. Whose bodies were

kepte of eaglys. And afterwarde by þ true lacyon of saynt hyte a noble lady named flozencia toke the bodies & buryed them worshipfully. They suffred martyrdom vnder dyoclesyan aboute the yere of our lord two hondred. iiii. score &. vii. It happed afterwarde þ a gentylman of fraunce bare awaye the heedes / and put them in a chirche whiche is a myle fro Lusarches. named solles: & closed them in a walle vnto þ tyme þ he myght let them more honourably / but he deyed or he myght pare forme it. So that the heedes were there where no man luyngne knewe wher they were. It happed so after þ there was certayn werke in þ chirche / & whan the wall was broken where the heedes laye / & were dyscouerde þ bellis of þ chirche. began to soune by themselves. Then assembled þ people to the chirche & founde a wyrtynge whiche deuysed how they had be brought thider / and then they were layed more honourably and sette then they were tofore and there then were shewed many myracles. Then let vs praye to these gloriouse sayntes that it may please them to praye to god for vs in suche wyse þ we maye by theyr merytes and prayers come too the glorie of euerlastyng blysse in the kyngde dome of heuen. Amen.

¶ Here foloweth the lyfe of saynt Quyrpne and Julyte.

Quirne was sone of a noble lady / of pconye / whiche lady wolde flee the persecucion / and she went w her sone Quyrpne whiche then was but thre yere olde in to the cyte of tharse in celysy / & she was there presented to alysaundre þ prouost & bare her chylde in her armes / whiche whan her. ii. maydens sawe þ / anone they fledde & lefte her alone. Then þ prouost toke the chylde in his armes / and Ju

lyte his moder refusynge to do sacrefyses made her to be scourged wth rawe synewes & whan the childe sawe his moder beten he wepte bytterly and made a lamentable noyse. But the prouost toke it in his armes and daunced it vpon his knes & wolde sayn please the childe with kyslynge and with sayr wordes. The childe alway beholdyng his moder/abhorred the kyslynge of the prouost: and tourned his heed away from hym with grete indignacion and cratched his face with his nayles and gaue his cryes consonaunte vnto his moder/as he shold haue sayd. & I am also crysten. Thenne he bote the prouoste and waschyng with hym all to scratched hym. Then the prouost hauyng indignacion herof and in grete angre threwe douⁿ the childe of h^{is} stappes where as he sat in iugement that the tendre brayn sh^{oulde} fyre a broode out of his heed vpon h^{is} stappes. Then Juliette seyng her sone go to heuen tofore her/gaue thankinges vnto god. And she was therof ryght glad. Then it was commaunded that Juliet sholde be slayne and brennyng pyche cast on her. And at the laste her heed to be smyten of.

¶ And it is fowden in another legende h^{ow} Maryne dyspyssed the tyr aunte as well/whan he glosed hym as whan he blamed hym. And confessed h^{er} to be crysten/how be it that he was ouer yonge to speke but the holy goost spake in hym/whan theise h^{is} prouost demaunded of hym who had so taughte hym. He answered and sayd. O thou prouost I merueyle moche thy folpe whiche seest me so yonge of age not being yet thre yere olde & demaundest who hath taught me this diuine wysdom / h^{ow} mayst clerely se that it cometh fro god whan h^{is} childe was beten he cryed I am cryste/& the more that he cryed/the more strength amonge h^{is} tourmentes he receyued/& h^{is} Iuge dyde do dysmembze h^{is} moder with

the childe: and all to herwe them in pyeres. And by cause theyr membrys sholde not beburped of h^{is} crysten people he commaunded that they sholde be cast & dysperpled a broode. But not withstandyng they were of an augeill gadred to gyder / and in the nyghte butyed by h^{is} crysten people whose bodys were shewed in the tyme of Constantyn the grete whan peace was in the churche by a mayde whiche had ben one of her chabeyers h^{ow} tho pet lyued & were had of all the people in grete deuocyon. They suffred martyrdom about the yere of our lord. CCC. & thyrty vnder Alysaunder.

¶ Here foloweth the lyf of
saynt Maryne

Maryne was a noble virgyn & was one onely doughter to her fader / without broder or sister / & after the deth of her moder her fader entred into a monasterie of relyggon and chaunged thabysse of his doughter so that she semed. And was taken for his sone and not a woman. Thenne the fader prayed thabbot & his brethren h^{ow} they wolde receyue his only sone whom at his instaunce they receyued for to be a monke: and was called of them all broder maryne he began to lyue ryghte relygiously and to be moche obediēt whā she was. cxvii. yere & her fader approched to ward h^{is} deth: he called his doughter to h^{er} cōfertyning her in her gode purpose cōmaundyng her that in no wyse she shold she we ne do be knowen that she were a woman: & then her fader deyd / she wente oft tymes to the wode with the carte to fetch home wode: & by cause it was ferre fro h^{is} monasterie otherwhyle she lodged in a gode mannys hous: whose doughter had cōceyued a childe bi a knyght: & whā it was perceyued: she was therof examyned / who had begotten that childe / & she sayd that it was the monke maryne had

The lyf of saynt Maryne. The lyues of saynt Geruase & Prothase.

layen by her & gotten it. And then anone the fader and moder wente to the abbaye and made a grete complaynt and a grete clamor to thabbot for this monke marne. ¶ Then thabbot beyng herof soze abashed/sente for maryne and demaunded of hym why he had done so horryble a synne & he mekely answerde & sayd holy fader. I aske of our lordes mercy for I haue synned/then the abbot herynge this was moche angry for the sorowle & shame & commaunded anone that he sholde be put out of the house. ¶ And then this maryne ful paciently wente out of the monastery & dwelled at þe yate thre yere & lyued straitly with a mozell of brede a daye & whan the chyld was wened fro þe moders pappe/it was sente to thabbot & he sente it to maryne and bad him kepe suche treasour as he had brought forth. And then he toke mekely & paciently the chyld & keppe it with hym thre two yere. All these thynges he toke in grete pacience/and gaue to our lordes thankinges & at last þe brethren had pyte on hym & consyderyd his humylyte and pacience & dyd so moche to thabbot that he was taken in to the monastery & al þe offycers that were moost foule were enioyned to hye for to do/ he toke it al gladly and all thynges he dyde paciently and deuoutly and at the laste beyng ful of vertuous lif she deyed & departed out of this world whan they shold take by the body and wasse it for to dyspose it to be buryed: they sawe that she was a woman alle they were astoned & aferde: & knowleched that they had trespassed gretly to the seruauunt of god. ¶ Thenne they ranne all for to see þe lyght and asked foryeuenes of theyr ignorance and trespas. These bare they the body of hye in to the chyrche & there honourably they buryed it. ¶ Then she that enfamed þe seruauunt of god was taken and vexed wyth a deuyl & knowe

lechying her synne came to the sepulchre of the blyssyd virgin: & there was delyuerd and made all hool. ¶ To whos tombe the peple ouerall there came & assemblyd and there our lord shewed many myracles for his blyssyd byrgyn maryne: she deyed the xiiii. kalendis of Iuylle.

¶ Here foloweth the lyues of saynt Geruase and Prothase. And fyrste þe interpretycon of theyr names.

O Geruase is sayd of gerat/whiche is as moche to say as a vessel or holiof gena that is to saye stronge / and of syon that is lytell. For he was holy by merite of his lyfe. a vessel for to receyue vertues in hymself: stronge by despylyng of world/and he was lytell by despylyng of hymself. Prothais is sayd of prothos whyche is as moche to saye as fyrst / & of syon that is dwyn. Or prothas may be sayd of procul/that is ferre / & of stalis þis sette that is to saye he was fyrst by dignite. He was diuine by dileccyon/and ferre set fro worldely affecton. And saint ambrose forde theyr passyon wyrtten in a boke foude in the sepulture at theyr heed.

Saynt geruase and saynt Prothase were brethren of one burthen of fader & moder. theyr fader was saint vital and theyr moder the blyssyd valerye whiche gaue all theyr goodes vnto the poore for the loue of god/and dwelled with saint nazaryen whiche made a ryght sayre or a towe in þe cyte of hebreidune. And a chyld named Cellus bare to hym the stones & yf nazaryen had thenne þe chyld cellus or none I wote neuer. for þe hyystorie of nazaryen reherced that cellus was offrid to hye longe after: & whan they were offryd and ladde to nere the emperour this chyld cellus folowed theym moche soze weping &

one of the knyghtes buffetted & smote him and nazarien thenne blamed him. Thenne þe knyghtes in, a grete angre bete and defowled nazarien wíðer theyr feet. & after they put this cels wíth þe other in pyson & after that they threwe him in to þe see. & ladde geruase & prothase to melan and nazaryen was deliuerd by miracle & came to melan. In that tyme there came thýder þe erle assafe: whyche wente in basayle agayn them of marco mannos: whyche came agaynst him thesle þe kepars of the ydolis came to him & sayd that theyr goddes wold gyue none answer. But yf geruase & prothase shold fyrst offre to the and do sacrefyfe. Thesle anone were they brought & ledde for to sacrefyfe: & thenne geruase sayd that al the ydolis were deef and dombe. And that he shold require helpe of almyghty god. Thenne the erle was wrothe & comaunded hyf to be beten with scourges of leed so lóge tül he gaue vp his spyryte & so suffred deth. Thene he comaunded prothase to be brought to him to who he sayd: thou cursed wretche now thinke to saue thy lyf: and deye not an euyl deth wíth thi broder. To whom, prothase said who is a wretche. I þe drede not the or þe dredest me. To whome assafius said how shold I drede þe wretche. To whome prothase sayd. In þe dredest me þe thou sholdest be hurte by me yf I made not sacrefyfe to thi goddes yf thou dredest not to be hurt of me: þe woldest neuer cöpelle me to do sacrefyfe to ydolis. Then þe prouost comaunded hym to be hanged on a gybet the sayd prothase to hym. I am not angrye wíth the / for I see thyn eyn of thyn hert blynded. & I haue grete pyte of þe bicause thou seest not what thou doost but do þe hast begonne. & this day the benygnte of our sauour may byrynge me to my broder. Then þe erle comaunded hym þe his heed sholde be smiten of. & thus he suffred mar

tyrdom for our lord phelyp a seruaunt of Ihesu crist wíth his sone toke þe bodyes & buryed them secretly in his hows in a tóbe of stone: and layde a boke at theyr heedes conteyning theyr natiuite: their lyf: & theyr ende. & they suffred deth vnder nesro aboute the yere of our lord, lvi. These bodies were hyd there mani yeres but in the tyme of saynt ambrose they were founden in this manere. Saint ambrose was in prayer in þe chyrche of saynt seipce and saint nabor in suche wyse that he neyther slepte ne woke hooly there apperted to hyf two yonge men cladde in whyte bestimtes wíth one cote and mantell and holed. And they appered praynge hym wíth their hondes holden vp. Then saynt Ambrose prayed that yf it were illusyon that it sholde appere nomore. and yf it were trouthe that it sholde be shewed hym.

¶ Then whan the cocke cresse the yonglynges appered to hym adouryng wíth hym in semblable manere. And at þe thyrde tyme they appered the thyrde nyght. whā he had fasted and slepte not. & wíth them appered saint peter the appostle after that he hadde seen hym in paynture.

¶ Then the yonglynges sayd nothyng. but the appostle spake. These ben they þe desyre none erthly thyng but haue folowed myn admonestement. And these ben they of whome thou shalt fynde the bodyes in suche a place. And there þe shalt fynde an arche of stones couerd wíth twelue fete of erthe. & thou shalt fynde at theyr heedes a lytell boke wherein is conteyned theyr byrth and theyr ende. ❧ ❧ ❧

¶ Thenne saynt Ambrose called alle his neyghbours and began fyrst to drygge þe erthe and founde lyke as the appostle had sayd to hym. And they had layen in that place well a thre hondred yere. & they were as freshe as they had ben layed ther þe

The lyfe of saynt Edward the martyr.

same houre / & a ryght swete sauour yllused out of theyr tombe / and incontynent a blynde man touched the hyer / & anone he had his syght agayne & many other seke people were helyd by the merites of them and in theyr solempnites peas was reformed bytwene the Lombardes / and the Emperour of Rome. ¶ And thenne saint Gregoꝛye the pope establyshed for the in troyte of the masse of them. *Loquetur dominus pacem.* And this offyce apperteyned in partte to the sayntes. And in partte to the grete aduenture that were in h tyme. And saynt Austyn reherceth in the boke of the cyte of god that he was presente / and the emperour / and moche greete company that a blynde man receyued his syght at Melan at the bodyes of Geruase and Prothase / but it is not knowen whether it was the same blynde man or no. All so he telleth in h same boke that there was a yonge man in a towne named byctoꝛys an rode his hoꝛs in to a riuer that lay ther by / and as soone as he was therein the deu yll strangled hym and threwe hym in h water all deed / & whyles they songe euen songe in a churche of saynt Geruase / and Prothase whiche was ther by / he was smitten with the voyces of them that songe h he sterte by alyue and in grete haste he entered in to the churche in a grete drede and helde fast the aulter lyke as he had be bostiden therto. ¶ Then the deu yll menaced h and sayd yf he wolde not come thens / he wolde bꝛeke all his membes / and a lytell after by the merytes of the holy martres he was playnly helyd. And saynt Ambrose sayd in his pꝛeface. ¶ These ben they that by the heuenly baner toke thar mes of the appostles / and baynquysshed and haue h victoꝛye / and ben assoyled fro the snares of the worlde / they destroyed the felshipp of the fende / and folowed frely withoute ony empellment our lord Ihesu cryst

lyke vnto a debonaire fraternyte / that so lerned the holy wordes that no fylth was medled amonge theym. ¶ Whom glorpyous a stryfe was that caused them bothe to be crowned in heuen. ¶ Lyke as they yllued out of one bely.

¶ Here foloweth the lyfe of saint Edward kynge and martyr. ❧ ❧ ❧ ❧ ❧



Saynte Edward de h yonge kyng and martyr was sone of kyng Edgare / & he was kyng but thre yere & seuē monethes. And whā his

owne moder was deed his fader the kynge wedded another wyfe whiche was ful wycked. ¶ And by her he had a sone named Ethelrede. ¶ This quene laboured for to destroye h yonge Edward for to make her owne sone ethelrede kynge. And lytyl loued kynge edward.

¶ For thenne kynge edgar was deed whiche had ben a gode Justiser in chastysyng rebellys / and cheryll hyng the good and wel dysposed people.

¶ For he had a blessid and an holy man saynt Dunston whiche was chyef of his counseyl & was moche ruled by hym. And in h tyme was ioye and myrthe in al englonde. And the quene thorough entysing of the fende our enemy laboured euer and awayted for to destroye this yonge kynge edward. and so it happed that this sayde yonge kynge edward rood on hūtinge wyth his knyghtes in the wode of doꝛset beside the towne of wartham. And there in h chaas it happed the kynge to departe awaye from his

men and rode forth alone to se his bro-
der etheldred whiche was therby with þ
quene his moder in the castell named corf
but whan the quene sawe hym there be-
gynne she was ioyefull & glad in her herte
hoppynge then to accomplishe that whiche
she soze had labored for and wente to the
kyng & welcomed hym with sayre and
blaundysshyng wordes: and comaunded
to fetche breed and wyne to the kyng and
whyles the kyng dranke þ boteler toke
a knyfe and roof the kyng through þ bo-
dy to the herte in suche wyse þ the kyng
fyll down deed. And anon then the que-
ne heruauntes buryed the body in a deso-
late place of the woode to the ende that no
man shold knowe where he were become
And whan saynt Dunston knewe that þ
kyng was so murdered / he made moche
grette sorow: and in shorte tyme after yet
a parte agaynst his wyl he crowned her so-
ne etheldrede kyng. And then he sayd to
þ kyng: for as moche as by māslaughter
and wronge thou art comen to be kyng
thou shalt therfore haue grete sorow and
trouble to thy lyues ende / & al shall falle
for the deth of thy broder edwarde who þ
wyl knowe þ sorowe þ fyll: may rede in þ
lyf of saynt alphey: & there he shall se what
sorowe there fyll / & all was for þ deth of
this saynt edwarde: & all þ poze people of
this lode sorowed gretly for this kynges
deth & in especyal by cause they coude not
know where he was buryed: for they wol-
de burie hþ ryght: wofullly yf they my-
ght fynde hþ. And in a tyme as god wol-
de men of warham & of þ coultre begā for
to seke this holy body of saynt Edwarde /
with grete deuocyon prayeng our lord þ
they myght haue knowleche where þ holi
body was: & soone after one of theym þ so
sowghte sa we a grete lyght in a desolate
place of the woode in likenes of a pyler of
fyre strachyng fro heuen euen to the gra-

ue: where þ holy bodi laye in. And thennd
the people full reuerently dygged up the
body & brought it with solempne procell
on to the churche of warham: & they bury-
ed this holy body in þ churche yerde at the
este ende of the churche: for they durst not
doo other wyse for dyspleasure of þ quene.
But now ouer þ graue is bylded a sayre
chapell of our lady: & in þ place where he
was fyrste buryed is now a sayre welle
whiche is now called saynt Edwardes
welle where our lord sheweth many mi-
racles for his holy martyr saynt edwarde /
& lyke wyse in þ chapel at warham whe-
re as his holy body laye longe. Our lord
sheweth also myracles but longe tyme af-
ter by the labour of the erle alphey whys
che moche loued saynt Edwarde the bys-
shoppes & cletgye by the counseyll of saynt
edwarde nonnes at wylton: þ holy body
was taken out of the chapell of warham
& brought with grete solempnyte to the
nourrye of shaftesburpe. And by þ way
as men bare this holy body & wo creples
were made all hole and folowed the holy
body with grete ioye & myrth thankynge
god and the holy saynt of thet helthe / &
whā they came to shaftesburpe: they layd
this holy body in þ wall by the hye aulter
ryght wofullfully: where our lord shew-
ed many myracles for hym: & whā þ que-
ne his stepmoder herde tel what miracles
god shewed for hym. Then she repented
her full soze: & cryed god mercy & the ho-
ly saynt: for her trespace & purposed to ry-
de thyder to do wofull to the holy body.
And there to aske forpeneues of the deth
that she had comysed to be done in hym.
but whā she wolde haue ryde thyder war-
de her hoys wolde in no wyse go for bes-
tyng nor drawyng. And then she lyght
downe & went thyder full mekely on her
feet: & ofte in her iourney she repented her

The lyf of saynt Edward.

of that cursed dede that she had caused to be done to this holy saynt Edward / & whā she came to shaftesburye / where as þ holī body was buryed she dyde full grete reuerence therto & cryed god mercy & the holy saint for her grete offence. & after this she became a ful good woman & had grete repentance therof vnto her lyues ende. and after whan þ holy body had rested in the walle certayne yeres saynt Edward appered to an holy relygious man & bad hym go to dame althrede abbelle of the same place / & sayd to her þ they puruey that his body shold be layde in a more worshop full place. And thenne she wente to saynt Dunston to praye him of his helpe in this matere / and soone after saynt Dunston came with a multytude of bysshops / abbottes / priors & of the clergye / and toke vp this holy body and layed it in a worshipp full shryne / whyche þ abbelle & other well disposed people had ordeyned. Whan his body was taken out of the wal / there came out of the graue a flauour lyke a smoke of frankencence smellynge / so swete þ all þ people were gretli comforted therby. And thus thys holy kynge & martyr was translated in the yere of oure lord a. 1066. and somwhat moze & whan kynge Ethelred was deed. Edward his sone regned after hym / whyche was an holy & glorious kynge & confessor: And lieth buried at westmestre: and worshopfully shryned where as our lord hath shewed many a greate myracle for him. ¶ These late vs praye to thys holy martyr saynt Edward kyng. And to saynt Edward kynge & confessor that they pray to our lord for vs þ we may in this wretched world so amende & repente vs of our wretched lyf / that whan we shal departe hens: we may com to his euerlastyng lyf in heuen Amen

¶ Here foloweth þ lyfe of saynt Albone and of saynt amphyabel.

The lyfe of saynt Albion.

¶ After that Julius cesar þ fyrst emperor of rome had deuēd þ lond of fraunce & he made a shippynge in to grete brytaine: whiche now is called england / In þ tyme of calybelan kynge of brytons / and twyes he was dryuen out. And the thyrde tyme by the helpe of one androgeus duke of kete he had byctorie & conquerd the royaume / and subdued it to rome and made it to paye yerely tribute and ordeined and stablyshed certayn statutes in this lond whyche were longe observed and kepte.

¶ Amonge whyche he ordeyned that none of this lond shold receyue the ordre of knighthode but onely at rome by þ hōdes of the emperour / lest perauenture þ rude peple & vnworthy wold take vpon them that ordre vnworthely whiche is of grete dignite. And also thei shold make an othe neuer to rebelle ne bere armes ayēst þ emperor whiche statutes were vsed in al places obedient to Rome and vnder their subieccion. These regned in the lond of brytaine whyche now is callyd Englonde a kynge named Seueris whiche for to plesse the emperour Dyoclesyan sente his sone that hyght Bassyan with many other lordes sones of cornewayl / walys / scotlande & Irelande to the nombre of a. 100. hundred & xl. Amonge whiche was a prynces sone of walys in grete araye / whiche hyght Amphyabell a goodly yonge man & well lerned in latyn / frensch / greke and hebrewe. Also there was in his selfhypp a lordes sone of the cyte of byrolampe named Albion whiche was a wel disposed & semely yonge man and discrete in his gouernauce / and all this felawshipp came prosperously to Rome. In the tyme whā zephyrus was pope of rome / whiche sawe the grete beaute of this yonge companye and had compassyon that they were not crysten / and laboured as moche as he my

ght to conuerte them to the fayth of Ihesu cryste and amonge all other he conuerted þe prynces sone of walys Amphyabel and baptysed hym. And enformed hym secretly in the fayth. And thenne this holy Amphyabell forsoke the pompe and glorye of the worlde. And toke on hym wysfull pouerte for the loue of Ihesu cryste & euer after contynued his lyf in perfeccyon. Also there were many other conuerted at þe tyme whome Dioclesyan dyde do seke/ but none coude he fynde.

¶ Thenne he ordeyned a dape in whiche thysse yonge men sholde receyue thordre of knyghthode of theemperours hode: and he hymself gyrded theyr swerdes aboute them/ and enformed them the rule & estate of the ordre. ¶ And whan all the ceremonies were done longyng to þe ordre/ & the other sworē/ bassianus sone of kynge uerus desyred the emperour þe he myghte preue the faytes of knyghthod there in iusting and toirneyng: whiche was graunted to hym & greatly allowed for his manly desyre & noble request. In whiche toirney & Justes: bassianus & his selyshyp had the pryse & byctorye. And among al other albon was þe beste knyght and beste preued in strengthe/ wherfoze he had a souereyne name tofoze all other whose armes was of asure with a sautry of golde: whiche armes afterwarde bare the noble kynge offa fyrst founder of þe monastarye called last albons & he beryng thysse armes had euer glorypous byctorye. And after his deeth he lefte those armes in þe monasterie of last albons. ¶ Then whan bassianus and his selyshyp had longe sojourned in Rome they axed licence of þe emperour to retourne home in to bzetayne. whiche theemperour graunted to theym all: saue to Albon: whom for his manlynes & prowesse: he wolde receyue to be in his seruyce aboute his personne and so he abode with him there seven yere

& after for diuers causes maximian whiche was sclaue to Dioclesyan was sente in to bzetayne with a greate armye for to subdue þe rebeles: whoso albon came and was ordeyned prince of his knyghts: & so entred in to bzetayn agayn. In that tyme saynt poncian satte in þe see at Rome whiche by hymself & vertuous men þe preached & by shewyng of myracles couerted to þe fayth of Ihesu cryste: and crystened in the cyte of Rome. xlv. M. men. And whan theemperour herde herof. he assēbled all þe senatours & kynges princes & lordes of euery londe: beyng vnder thobeysaunce of Rome to haue aduysce howe he myght destroye þe crysten fayth. And then it was concluded that the pope sholde be dampned with all crysten people: and he punished with diuers touzmentes. And that al the bokes of crysten law sholde be bzent/ and churches thowen doune. And all men of holy churche to be slayne in euery place. whiche ordenaunce whan it was knowe amonge þe crysten people of Rome of dyuerse parties of the worlde. ¶ Then they wente and departed in to theyr owne countree. Amōg whom saynt amphyabel whiche had longe dwelled at Rome departed & came home in to bzetayn agayn where he was bozne. And so came vnto berolamyne where as none wolde receyue hym in to his hous & walked aboute in þe stretes abydyng the cōforte of god. And then it happed he met with Albon: whiche was lord of þe cyte & prince of þe knyghtes and steward of the londe haupnge aboute hym a grete multitude of seruantes. And þe tyme albon was rychely arayed with clothes fringed with golde to whom al þe people dyde grete worshyp.

¶ Then Amphyabel whiche hadde lefte the armes of a knyght was arayed lyke a clerke: knewe wel Albon: but Albon knewe him not: howe be it they had be tofoze

The lyues of saynt Albon and Amphyabell.

bothe in one selfshyp / & desyred & prayed
Albon of herberough for the loue of god /
whiche albon without faynyng as he &
alwaye loued to do hospytalyte graunted
hym herborough and well receyued hym
& gaue to hym mete & drynke necessarye
for hym. And after whan his seruauntes
were departed he wente vnto this pylgri
me secretly / and sayd to hym in this wyle
How is it sayd he that & art a cristen man
& comest in to these partyes vnhurte of &
gentyles. To whome saynt Amphyabell
said. My lord Ihesu cryst / the sone of the
lyuyng god hath surely conduyted me.
and hath kepte me by his power fro al pe
tylles / and that same lord hath sente me
in to this lande to preche and denounce to
the people the fayth of Ihesu cryst. To &
ende that they sholde be made people ac
ceptable to hym. To whome Albon sayd /
what is he that is the sone of god / whom
ye asserme to be Ihesu cryst and sone of &
byrgyne / these ben newe thynges to me /
for I haue not herde of theym I wolde
fayne knowe what crysten men fele ther
of. Thenne Amphyabell expowned to hys
and declared our fayth & byleue. In whi
che anone Albon dysputed agayn & sayd
that by reason it myght not be and so de
parted fro hym. And the nexte nyght as
ter saynt Albon sawe in his dreame all the
mysterie of oure fayth. As well how the
seconde persone of the trynyte came dow
ne. and toke our nature and became man
and suffred dethe / and of his resurreccion
and his ascencion / wherof he was grete
ly troubled / and came on the mozne vnto
Amphyabell and tolde hym what he had
dremed. And then saynt amphyabell tha
ked our lord / and so enforzmed hym in the
fayth that saynt Albon was stedfast in &
byleue of Ihesu cryst. And thus kepte his
mayster Amphyabell in his hous. bi. wes
kes and moze. and al way in place named

tygurryum they helde theyr holy comu
nycacyn so longe tyll at the last they wes
re espyed / and complayned on vnto & Ju
ge. wherfore the Juge sent for Albon / &
for the clerke. And bycause that Amphy
abell sholde go in to Walys / saynt albon di
de do clothe hym lyke a knyght and ladde
hym out of the towne / and departed with
many teeres / and commended eche other
to our lord. And after saynt Albon was
sente for / whiche came hauyng on hym
the clerkes araye and clothyng / beryng
a crosse / and an ymage of oure lord han
gynge thereon / to the ende that they shold
knowe verely that he was a crysten man
¶ And the men that came for hym drewe
hym cruelly to the Juge askepodos. And
whan the paynemis sawe hym bere the sig
ne of the crosse whiche was vnknewen to
them / they were sore trobled and aferde.
¶ Thenne the cruell Juge demaunded
hym whose seruaunte he had ben / and of
what kynred / and bycause he wolde not
tell he was moche wrothe / but amonge
many questyons he tolde hym that his na
me was Albon / and that he was a very
crysten man. Thenne the Juge demau
ded hym where & clerke was that entred
in to the cyte now late spekyng of Cryst.
he is come for to begyle and deceyue oure
cytezeyns / knowe ye well he wolde haue
comen vnto our ptesence but that his con
science hath remeuyd hym / & hath mys
trust in his cause & gyle / & falsnes is hidde
vnder his doctryne / thou mayst well kno
we and euydently vnderstonde that thou
hast gyuen thy consente to a folysh man
wherfore forlake his doctryne & repente
the & make sacryffaccyn for thy trespas
in doyng sacrefyce to our goddes / and &
done thou shalt not onli haue foryeuenes
of thy synne / but thou shalt haue to wnes
and prouynce / men / golde / & power. then
sayd Albon to the Juge. O thou Juge &

& menaces that þ he had spokē ben but vayne
and superflue. It is openly knowē þ this
clerke yf he had thought hym gode & prou
fytable: & also yf our bothe hertes hadde
acorded thereto he hadde come to thy audi
ence / but I wolde not assente thereto: kno
winge that this people is euer redy to do
euill I knowleche that I haue receyued
his doctryne & repente me no thyng therof
¶ For the sayth that I haue receyued res
toreth the feble & seke to theyr helth for þ
dede proueth it. This sayth is moze dere
to me than all þ rychesse þ thou promyssest
me & moze petyous than all þ worlshyp þ
þ purpossest to geue me. For shortly your
goddess ben false and fayllinge. For they
þ most besye setue theym ben moost wret
chedly deceyued. Then came anone forth
a gret multitude of paynemes & with for
ce & strength wolde com pel hym to do sac
refyce / & commaunded hym to offre to þ
goddess / but in no wyse he wolde not cōse
te to theyr curled rytes. And by þ cōmaū
dement of the iuge he was taken & strats
ched abode to be scourged and as he was
greuouusly beten he tourned hy to our loz
de with a glad bylage. And sayd my loz
de Ihesu cryst I beleche the kepe my mys
de that it meue not: ne that it falle fro the
estate that thou hast sette it in. For lozde
with all my herte I offre my soule to the
in veri sacrefyce: and I desyre to be made
thy wytnesse by shedyng of my blood
¶ Chyres wordes sowned he among his bes
tynges: And the tourmentours bete him
soo longe that theyr hondes wexed wery
And the peple hoped that saint albon wol
de chaunge his purpose. And therfore he
was kepte vnder the gouernaunce of the
Juge. vi. wekes & moze: and all that tyme
the elymentes bare wytnes of the iniu
rye done to holy albon. ¶ For fro the time
of his takyng vnto the tyme that he was
deliuered fro the bondes of his flesshe the

re came neuer betwe me rayne vpon the ch
che. But brennyngs hete of the sonne / &
also in the nyghtes in all that tyme was
ynsufferable hete: so that neyther trees ne
feeldes brought forth no frute / and thus
þ elementes foughten for this holy man
ayenst the wycked men.

¶ And the Juge alkopodot dreed for to
slee hym by cause of the grette loue þ them
perour had to hy: & for the reuerēce of his
dygnyte and power of his kynrede vnto
the tyme that he had enformed Hypoclesys
an of his conuersacyon. And whan þ em
perour had seen þ lettres / anone maximian
came in to byetayne for to destroie þ
sayth of Ihesu cryst: and was commaū
ded that no crysten man sholde be spared
saue oonly Albon. Whom they sholde en
treat to peruert hym by sayr promyses /
and to fere hym by menaces / and so to cō
pelle hym to tozne agayn to theyr sette.

And yf he wolde in no wyse leue the crys
ten sayth: Thenne he to haue capital sen
tence and be beheaded by some knyght for
the worlshyp of the order of knyghthode
And the clerke that conuerted hym to suf
fre the folwest deth that coude be ymagyn
ed þ þ beholders therof may haue dreed
de & horzour of semblable paynes. And
whan Maximian came in to byetayn he
toke with hym the kyng Alkepodot / and
went strayt to the cyte of betolamyne for
to fulfyll the commaundement of þ em
perour.

¶ And thenne saynt
albon was brought forth toforye them out
And by all þ wayes that they coude yma
gyne they tempted to peruert hym. But
the holy man was constaunt & ferme in þ
sayth. wherof they hauynge indignacōn
ordeyned a daye of Justyce / whiche day
comē they gaue sentence first on apylabel
þ where so euer he were founde he sholde
be scourged: and after bounden to a stake
naked. And thenne his nauyll to be open
ed.

The lyf of saynt Albon and Amphyabell.

ned / his bowelles to be fastned by þe one
 ende to the stake. And thenne he to be byr-
 uen to go rounde aboute the stake tyll all
 his bowelles were wounde out aboute þe
 stake / And after to haue his heed smyten
 of / and as touchyng saint Albon they ga-
 ue sentence þe he sholde be byheded / which
 sentences were gyuen vnder wytryng. /
 Then all the burgeyses of berolamye / of
 London & other townes aboute were so-
 moned to come the next thursdai folowyn-
 ge for to here þe Jugement / & se the execu-
 tion vpon Albon pryncce of knyghtes & ste-
 warde of Brytayne / at whiche daye came
 people without nombere for to se this sayd
 executyon. And then was Albon brought
 out of pryson / whome they desyred to ma-
 ke sacrefyse to Jupiter & appolyn: which
 utterly refused it / but preched the faith of
 cryst that he couerted moche people to be
 crystned. Then Maximian and Alkepo-
 dor gaue synall sentence on hym thus sayn-
 ge. In the tyme of the emperour Dyocle-
 sian Albon lord of berolamye pryncce of kni-
 ghtes & stewarde of bretain duryng his
 lyfe / hath dyspysed Jupiter & appolyn /
 goddes / & to them hath done derogacion
 and dysworshyp / wherfore by þe lawe he is
 iuged to be deed by the hande of some kni-
 ghte / & the body to be buryed in the same
 place / where his heed shall be smyten of /
 And his sepulchre to be made worshypful-
 ly for thonour of knyghthode / wherof he
 was pryncce / & also the crosse that he bare
 & sklaun that he ware / sholde be buryed
 with hym. And his body to be closed in a
 chest of leed / and soo layed in his sepulchre.
 ¶ This sentence hath the lawe ordeyned
 bycause he hath renyed oure pryncypall
 goddes. Thenne arose a grete murmure
 amonge the people and sayd that they ou-
 ghte not to suffre suche inuerye done to so
 noble and soo good a man. And specially
 his kynred and frendes / whiche laboured

full soze for his deliuerance. wherfore al-
 bon was a ferde to be deliuerde from his
 passyon at theyr request and instaunce / &
 stode by holdyng the crosse / lokyng to-
 warde heuen. and sayge lord Ihesu crist
 I beseeche the that thou suffre not the sens-
 de to prynciple against me by his deceptes
 and that the people let not my martyrdome.
 And then he tourned to the people say-
 yng wherfore tarpe ye and lese the tyme
 and why execute not ye on me the sentens-
 ce. For I lete you wyte I am a grete ene-
 mye to your goddes. whiche haue no pow-
 er nor may do nothyng / nor here / nor see
 nor vnderstonde. To whome none of you
 wolde be lyke. ¶ What vanyte and what
 byndnesse is amonge you to worshyppe
 the ydolles / and wyll not knowe Ihesu
 Cryst the oonly sone of god / and his very
 true lawe. ¶ Thenne the paynems spake
 togyder / & assented that he sholde be put
 to dethe / and they chose a place where he
 sholde be executed named holmesherst. /
 But thenne arose a contencion amonge
 the people what dethe he sholde suffre. for
 me wolde haue hym crucifyed lyke cryste
 was. And other wolde haue hym buryed
 guycke / but the Juge and the people of þe
 cyte wolde haue hym byheded accordyng
 to the commaundement of the emperour &
 so he was ladde forth towarde his martir-
 dome / and all the people to the place folo-
 wyng this holy man with dyspytous wo-
 des and rebukes. wherto the blessyd man
 Albon answered no wordes / but mekely
 and paciently suffred all theyr repreneues /
 and the people were so grete a multitude
 that they occupied all the place þe whiche
 was large and grete. ¶ And the hete of þe
 sonne was soo grete that it byente / and
 scalded theyr fete as they went by þe way
 And so they ladde hym tyll they came to
 a wyfite rennyng ryuer / where they
 myght not lyghtely passe for pres of pro-

ple. for many were shot ouer the byrdege
in to the water & were drowned. And ma-
ny by cause they myghte not go ouer the
byrdege for pries: bnclothed theym for to
swymme ouer the ryuer. And some þ cou-
de not swymme presumed to do the same
& were wretchedly drowned. wherof was
a grete rumour & noyse ppybly amonge
þ peple. And whā saynt albon perceyued
this thyng he wayled & wepte for þ har-
me and deth of his enemyes that so were
perysshed. And kneynge doune holdyng
his hondes vp to god / besechyng þ the wa-
ter myght be lassed. And the flode wdras-
wen þ þ people myght be with hym at his
passyon. And forthwith god shewed at þ
request of saynt albon a fayr myracle / for
the water withdrew & þ ryuer dreyed vp
in suche wyse þ þ people myght lausly go
dryafote ouer þ ryuer. And also by þ pray-
er of this holy man they þ tofore hadde be-
drowned were restored agayn to lyf / &
were founden aloue in þ depnes of þ ryuer
And then one of þ knyghtes that drew
saynt albon towarde his matterdō sawe
thysle myracles that god shewed for hþ /
and anone threwe away his swerde / & fyl-
doun at the fete of saynt Albon sayenge
I knowlege to god mi errour & demaūde
forreucnes & wepte sore & sayd. O Albon
seruaunt of god for verely thy god is al-
myghty & there is none god but he & ther-
fore I knowlege me to be his seruaūt du-
tyng my lyue: for this ryuer by thi prayer
is made drye: wherfore I bere wytnes þ
there is no god but thy god / whiche doth
suche myracles: & whan he had sayd thus
theyr furpe & wodnes encreased & sayd
to hym thou arte fals. ¶ For it is not as þ
sayst ne as thou affermest: for this ryuer
is thus dreyed by þ benyngnte of our god-
des: & therfore we worshyp Jupyter & ap-
pollyn whiche for our ease haue taken by
this water by the grete hete / & by cause þ

takest away þ worshyp of our goddes / &
rewardest it to other by euyl interpreta-
con thou hast deserued þ payn whiche los-
geth to a blasphemur. And thenne forth-
with they drew out his tethe of his heed
and the holy mowthe þ had borne wytnes
of trowth was greuously beren with soo
many of them: þ for they lest they tare all
the membes of his body and to brake all
his bones and all to tence his body / and
leste hym lyenge vpon þ sonde. But who
myght without wepyng of teetyr expresse
how this holy man albon was drawn &
led throughe byers & thornes & sharpe
stones þ þ blode of his feet coloured þ wa-
ye they went in / & the stones were blydy.
¶ The nne at the last they came to þ hyl
where this holy Albon sholde fynlysh
ende his lyf. In whiche place laye a grete
multitude of people nygh dede for hete of þ
sonne & for thurst. And whan they sawe
albon they grynted with theyr tethe on
hym for angre saynge. ¶ O þ molte wy-
ked man how grete is thy wyckednesse þ
makest vs to depe w thy soycerpe & wyrt-
chetraste. In this grete myslerpe & hete.
¶ Thenne Albon haupng pyte on theym
sorowed by grete affectō for theym and
sayd loyde þ madest mannys body of er-
the. And his soule vnto thy lykenesse suf-
fere not thysle creatures to peryshe for on-
cause cōmysed in me / & blessyd lord make
the ayer attemperate: & sende the water
to refreshe them. ¶ And thenne anone
þ wynde blew a freshe cole. And also at
þ feet of this holy man albon sprang vp a
fayr welle / wherof all þ people merueyld
to se the colde water spynge vp in þ hots
sondy grounde. And so hygh on þ toppe
of an hylle / whiche water flowed al aboute
in large streemes reynynge doune the
hylle. And then þ people ran to þ water
& dranke so þ they were welle refresshed
And thus by the merytes of saynt Albon

The lyf of saynt Albon & Amphyabell.

theyr thurst was clene quenched. But yet for all þæt grete godenes that was shewed they thurstyd strongly þæt blode of this holy man and his dethe and gaue the pray synge and laude to theyr goddes. And tooke this holy man & bounde him fyrst to a stake/ and after hynged hym on a bough by the heere of his heed/ and sought among the people one for to smyte of his heed.:

¶ And then a cruell man was redy/ and in an angre toke his swerde and smote of the heed of this holy man at one stroke þæt the body fell to the grounde and the heed henge styll on the bough/ & the tourmen tour as he had smyten of his heed/ bothe his eyen sterre out of his heed & the wretche myght in no wyse be restored agayne to his syght. Then many of the paynmys said that this vengeance came of grete ryghtwysnes. Then the knight whiche walleste for dred vpon the sonde a lytell before/ enforced hymselfe as moche as he myght & crepte vpon his handes vnto þæt top of the hylle where as saint Albon was byheded/ & the iuge seyng he began to scozne hym/ & all þæt myracles þæt had ben shewed by saynt Albon. And said to hym. O thou lame & croked: now praye to thy Albon þæt he restore þæt to thy fyrst helth. Kenne and hye þæt: & take the hede by whiche þæt mayst receyue thyn hele. Why tarpest thou so longe: go & berye his body/ & do hym seruyce

¶ Theise this knyght byennunge in charitye sayd. I byleue fermely that the blyssed albon by his merytes may gete to me þæt fyrte helthe/ And gete too me of our lord that wylche ye say in scozne. And whan he had thus sayd: he toke and embraced þæt holy hede in his armes. And reuerently loosed it fro the bough: & sette it fayre to þæt body by the myracle of our lord he was forthwith restored to his fyrst helthe. & forthwith began to preche þæt grete power of our lord Ihesu cryst: & of þæt merites of saynt

albon & he was stronger to labour than euer he was tofore. Wherof he gaaf thankinges and laude to god/ and to this holy martir saint albon. And there in the same place he beryed þæt holy body/ And layed a fayr tombe ouer him. And after warde þæt paynmys toke this knyght & bonde him to a stake. And after smote of his heed þæt same daye. And after the Iuge gaf licence to the peple to departe & go home. And the nyght after was sen a clere beme cominge downe fro heuen to the sepulchre of saint albon by whiche aungelles descended. And assembled all the nyght durynge: synge heuenly songes amoge whiche this songe was herde. Albon the glourious mā is a noble martyr of Ihesu cryst. And the people came to beholde this syght: wherfore many were tozned fro their falle beleue and byleued in Ihesu crist. And many of them sone after wente in to walys/ for to seche Amphyabell for to be baptysed & enfourmed in the fayth of Ihesu cryst. And there they founde hym prechyng þæt word of god. And then they tolde hym howe that Albon was martred. And for a token they brought the crosse whiche he helde in his handes/ & was yet bloody of his blood. Therby he myght euidently know that he had suffred dethe. Wherfore this holy man gaue laude and thankynges to our lord. And made thenne vnto theym a noble sermon. In suche wyse as al that people that came fro betolamy were baptysed and receyued the fayth. And sone after the Iuge had knowlege of the departyng of the people fro the cyte/ and were gone in to walys for to receyue the fayth of Amphyabell saynte Albons mayster/ wherof he was moche angry and sore moued. And enquyred of the nombze of them that were gone/ and he founde a thousande and moo/ whose names were wyrtten

¶ And then he ordeyned a multitude of

of people wel armed and in defence for to
seeke amphyabel: & those people that we-
re gone to hym: whiche went in to wales
& there founde all thyle people awaytyn-
g on amphyabel and herynge hym preche þ
woorde of god. To whom one of theþ that
were so sent sayd to Amphyabel. O thou
deceyuer & moſte wicked of all men why
haſt thou deceyued thyle people with thy
deceyuable prechyng ſterynge them to for-
ſake our true lawes and goddes. Comaũ-
de them to leue theyr errour / and to reto-
ne home agayne to our cyte / yf thou do
not we ſhall ſlee all them and bynne the
to our cyte there to be tozmettited to the
deth to whom one of the cryſten mē ſayd
Certaynly this man is verily the true ſer-
uaunt of god: for whom god doth and ſhe-
weth dayly myracles / and we all knowe
leche vs to be very true cryſten men / and
be redy for the loue of the fayth of our loz-
de Jheſu cryſt to ſuffre deth / for to haue
therfoze our rewarde in heuen / euetlaſt-
ynge ioye and blyſſe. And counceyll you
to be baptyſed / and receyue the fayth of
cryſt. And whan the paynems herde this
they in a grete furye ranne vpon all that
bleſſyd compagne & cruelly ſlewe the whi-
che gladly offred themſelſe to ſuffre deth
for our lozde. There the fader ſlewe the
ſone and the ſone the fader the fader the
broder ſlewe broder: & colyns theyr colps
¶ Then the holy man Amphyabel ſeyng
this bleſſyd compagne thus cruelli put to
deth / recomendeth theyr ſoules to almy-
ghty god. And then the tourmentours to-
ke Amphyabel and ſware by theyr gods
that they wolde bynne hym to herolamye
cypke oꝝ deed / and bonde his hondes be-
hynde hym faſt & drewe hys forth goynge a-
fote / and they rydynge that his fete bled
greuouſly tyll they came to þ place where
ſaynt albon was beried: & by the way the-
re was a ſeke man whiche was going fro

herolamye to warde amphyabel for to re-
ceyue the fayth: and he cryed to Ampha-
bel for to be releued of his ſekneſſe whom
þ paynems ſcoyned. And amphyabel by þ
name of our lozde made hym al hoi: this
bondes that his hondes were bonde with
were loſed: wherof ſome of the paynems
glozifyed our lozde. They ſayd þ ampha-
bel was brought & ſholde come / wherof
they of the cyte were glad and ſuppoſed
he ſholde haue forſake his fayth: but þ for-
mentours toke and bonde hym / notwith-
ſtondynge that he alwaye preached þ wo-
orde of god. And one of them tolde to them
how þ theyr frendes were ſlayn & what
myracles god ſhewed for them at theyr
deth. In ſuche wyſe that many were con-
uerted to the fayth. And the people ranne
oute of the cyte to the place where as this
holy man was and ſtoode / whiche was at
the tombe of ſaynt albon. And one of tho-
ſe tourmentours in a grete furye toke this
holy man and bonde hym faſt. And after
opened his nauell and toke out one ende
of his bowelles / and faſtned it to a ſtake
whiche he pyght in the grounde and mas-
de the holi man to go roude about the ſta-
pe. And drofe hym with whyppes & betes
hym tyll that all his bowelles woude ou-
te of his body. ¶ And in al this payne the
holy man gaue no token of ſorow ne diſ-
eaſe. And then in theyr wodnes they ran-
nynge vpon hym with ſperes and ſwerdes to
compell hym to renne about / tyll al wett
drawen out: whiche was a merueyl to þ
people that he ſo pacyently myght endure
ſuche greuous tozmentes ſo long. Wher-
foze many of them forſoke theyr ydolles
and became cryſten. And whan the Ju-
ges ſaw & knewe that þ people were become
cryſten / he comaunded to ſlee them inco-
ntynent. And ſo there were ſlayne to þ nū-
bere of a. viij. people. Whiche Amphyabel
ſawe and thanked god recommaunding

l. iii.

The lyf of saynt Johan Baptyst.

to hym theyr soules. And thenne the toz
mentours seynge yet the lyfe in this holy
man cast stones at hym/and stoned hym
and he alwaye perseuered in prechynge/
to them/and counsaylled them to be bap
tysed:and they sholde haue foryeuenes of
all theyr synnes/and þ yate of heuen shol
de be opened vnto them. But they cellyd
not of theyr cruell castynge of stones.

Thenne at the last this holy man An
phyabel lyfte by his eyen into heuen bese
chynge our lord to receyue his spyrte/ &
than he sawe saynt Albon standyng amo
ge the aungellis to whome he sayd. O holy
saint albon I beseeche the that thou pray
to our lord for me/ þ it please hym to sen
de his aungell to lede me surely that I be
not lette in my waye by þ cursed enemye
the fende & vnneth he had sayd the worde
but two aungelles descended fro heuen &
sayd to hym this daye thou shalt be in he
uen with Albon. And whan the paynims
herde this heuenly voyce. They were so
re aferde & abalshed/ & the aungel toke his
soule with heuenly songe and myrth/and
bare it vnto heuen. And so departed this
holy soule from the body/and þ paynims
perseuerynge in their malyce kest alwaye
stones at the deed body/ & anone after fel
a debate amonge the paynims þ eche sau
ghte with other/and in the meane whyle
a crysten man stalle awaye the body & hyd
it. And anone after our lord shewed a gre
te myracle/and that was that þ bysages
of þ tormentours were dyspygured theyr
bondes armes and other membres dyled
by/and the Juge loste his mynde & was
madde. bycause they stroue agayn þ wyll
of god/ & suffred grete payne afterwarde
and thus suffred these two holy martyrs/
saynt Albon & saynt Anphyabel martyr
dome & dethe for the sayth of Ihesu cryst
whiche by theyr merytes bynge vs vnto
euerlastynge blyss. Amen.

Here foloweth the natiuite of saynt
Johan Baptyst.




Saynt Jo
han bap
tyst is named
in many mane
res/ he was na
med a pphete
frede of þ spou
se lanterne an
aungel: boys he
was: baptist of
þ sauour mes
sager of þ Jus
ge: & soze goer

of the kinge/ by prophete is sygnified pre
rogatyf of knowlege in the frende of the
spouse: noblesse of loue In þ lanterne by
nyng: noblesse of holynesse: an aungel pre
rogatyf of byrgynite in boys: noblesse of
mekenes/ in helpe noblesse of byrenning lo
ue. in Baptyst prerogatyf of meruaylous
honoure: in messager/ prerogatyf of pre
chyng and in forgoynge prerogatyf of pre
paracyon or makynge redy/ all these ver
tuous thynges were in hym.


The natiuite of saynt Johan baptist
was auncient and shewed by the
archaungell gabryell in this maner. It is
sayd in the storye scolastyke that dauid þ
kinge wyllinge to encrease and make mo
re the seruyce of god. Institued. xliiii. bys
shoppes or hyghe preestes/ of whome one
was ouerest & gretest & was named prin
ce of þ preestes & he ordeyned þ eche preest
sholde serue a weke/ abyas was one and
had the. viii. weke. of whose kintrede zacha
ryas was descended fader of saint Johan
baptyst. This zacharye had to wyf one of
the doughters of þ kyng of aaron whose
name was elisabeth doughter of esmenas
whiche was syster of saynt Anna moder
of our lady. **T**hen this Elisabeth and

our lady were collys germains doughters
 of two systers. Thysle two zacharye & his
 wyf elysabeth were iust tofore our lord li
 uing in all iustificationis & holdyng all þ
 comaundmentes of þ lawe without mur
 mure ne copleynt preyfynge & thankyng
 our lord god/they had no children for þ
 holy woman was bareyn. They had gre
 te desyre to haue a sone that myght be bu
 shop of the lawe by successyon of lynage
 after zacharie. and therof had they in the
 yr youthe prayd moche to our lord. But
 whan it pleased not vnto our lord they
 toke it a wothe and thanked god of all
 They seruyd the more deuouly our lord
 god. for they had no charge but onely to
 serue & entende vnto hþ. Many there be
 þ withdra we them fro þ seruyce. and los
 ue of our lord: for the loue of the children
 They were bothe olde he & his wyf Ely
 sabeth. It happed at a solemnyte that þ
 iewes had after august that þ bysshop di
 de holy sacrefyce in doyng the offyce that
 apperteyned to hym & to his weke/ he we
 te for to encence & entered in to the tem
 ple: & the people abode without makyng
 theyr prayers and awaytynge the comyng
 agayn to theym of þ holy bysshop. Thus
 as he was alone and encenced the aulter
 The aūgel gabryel appered to hym ston
 dyng on the ryght syde of þ auter: & whā
 the holy bysshop sawe hym he was abas
 shed and had grete drede. The aūgel said
 to hym/ be no thýge aferde zacharye thy
 prayers ben herd. And hast founden gra
 ce tofore our lord Elysabeth thy wyf shal
 conceue & bere a sone whom thou shalt
 cal Johan of whom thou shalt haue gre
 te gladnesse. And moche peple shal make
 grete feste and Joye of his natiuite. for
 he shal be grete myrte tofore our lord he
 shall not drinke wyne ne syther ne thýge
 wherof he myght be dronken. And in his
 moders wombe he shall be saunctified &

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 fulfylled with the holy goost/ he shal con
 uerte many of þ sones of Israel that is
 to say of the Jewes to our lord god/ and
 shall go tofore hym in the spyrte and in
 the vertue of hely the prophete. for to co
 uerte fader and sones/ and olde and iup
 creanties to the sones of tyght wyfnes/
 and to the seruyce of god/ whan the aū
 gell hadde thus sayd vnto zacharyas/ he
 answered/ how may I beleue and knos
 we þ this is trouche that thou sayst. I am
 nowe al olde and asyepens & my wyf olde
 and bareyn. The aūgel answered & sayd
 I am gabryel the aūgel and seruauit to
 fore god whiche in his name is sent to spe
 ke to the and to shewe to þ thys thýges
 afore sayd. And by cause thou hast not be
 leued me þ shalt lese thy speche/ & shalt
 not speke tyll the day that this whiche I
 haue sayd shall be accōplished eche thýg
 in this tyme. The people were abydyng
 and awaytynge whan zacharie þ bysshop
 sholde come out: & metueylled where he
 tarped so longe/ he came out of the tem
 ple/ but he myght not speke/ but the holy
 mā made to them sygnes by which they
 thought well that he had seen some vþ
 syd of our lord: but more knewe they not.
 he bode in the temple all that weke/ & af
 ter wente home to his hous/ his wyf con
 ceptied and waxed grete & whan she per
 ceptied it she was shamfaste & kepte her
 in her hous wel a fyue monethes. In the
 syxte moneth þ same aūgel gabryel was
 sente from our lord vnto þ blessed virgy
 marye newly esposed to Joseph/ which
 she wed the conception of Ihesu cryst so
 ne of god our lord: and þ aūgel tolde to
 her þ she sholde conceue of þ holy goost
 without knowleche of man for our lord
 may do all that it pleaseh hym. & she as
 it appereth sayd he of elysabeth thy coly
 the whiche she beyng olde of age and ba
 reyn by nature of her body hath conceyued
 i. iii.

by the pleasure of our lord & hathe now
borne aboute. vi. monethes / whan our las-
dy herde þ saint Elsybeth her colyn was
grete she wente to bysytte & accompanye
her in the moūtaynes where she dwelled /
ryght farre / harde & euyl way / whan she
came thyder / she saluted her moche cur-
teysly. Our lady was then grete with the
blessyd sone of god our lord Ihesu cryste
whome she had conceived whan she sayd
to the aungell. Ecce ancilla domini. And
than she was replenysshed with the deys-
te and humanyte of our lord Ihesu crist
¶ Than whan the salutacion yssued out
of the body of our lady / þ gretynge entrid
in to the eerys of the body of saynt Elsas-
beth and in her childe that she had within
her / whiche childe was enoynted of þ blef-
syd holy ghost. And by the presence of our
lord sanctefyd in þ wombe of his moder
& replenysshed with grace / wherof he re-
meuyd hym for ioye in his moders wom-
be in makynge to oure lord reuerence su-
che as he myght make / not of hyselste / but
by the grace that he had receyued of þ ho-
ly ghost / of whiche by þ merytes & grace
done to the blessyd childe saint Elsybeth
was replenysshed. and anone prophecied
in saynge and cryenge with an hygh vois
Thou arte blessyd amonge and aboue all
women. And blessyd be the fruyte of thy
wombe fro whens come to me suche gra-
ce so grete that the moder of my lord co-
meth to bysytte me. I knowe well that þ
hast conceived the sone of god. 

¶ For as soone as the salutacyon entred
in to myn eerys / the chylde that is in my
bely made Joye & feest & remeuyd / thou
art well blessyd and happy that thou hast
gyuen sayth and blyeued the wordes of
the aungell / whiche he sayd to the / for all
thynges shall be performed that he hathe
sayd to the. Of all these thynges saint ely-
sabeth knewe no thyng whan our lady ca-

me ne yet our lady had nothyng sayd to
her but the holy ghost by þ merites of her
holy childe that she bare replenysshed her
and made her to prophete. ¶ Then an-
swerde oure lady & made the holy psalme
saynge. Magnificat anima mea dominū.
And all the remenaunt. Our lady abode
with saynt Elsybeth thre monethes / or
there aboute / tyl she was deliuerde & lay-
de a bedde and it is sayd that she dyde the
offyce and seruyce to receyue saynt Johā
baptyst. Whan then he was borne / and þ
neighbouris and colyns and frendes kne-
we the grace that our lord hadde done to
these holy folke noble of lygnage / ryche of
goodes and of grete dygnite to whome in
the ende of theyr aeghe he hadde gyuen an
heyr male ayenst double or treble nature
¶ They made grete ioye and feest with the
whan the. viii. daye came and the chylde
sholde be cyrcumcysed / they called him af-
ter his faders name zacharyas. The mos-
der sayd that he sholde be named Johan
and not zacharye. And they wente vnto
the fader and said that there was none in
that kynred that so was called.  ¶ And thenne the fader demaunded pen-
ne and ynke and wrot. Johannes est nos-
men eius. Johan is his name / & alle they
meruey lled. Anon after by þ merytes of
saint Johan his faders mouth was ope-
nyd and hadde agayn his speche: and spas-
ke glorefyng our lord god. And thysle tye
dynges of this holy childe thus boyn were
anone spradde al about the contre. & eche
man sayd in his herte / and wythout forth
one to another. What suppose ye shall be
of this chylde: he shall be grete and a man
of oure lord. for he is all redy now wyth
hym and the hande / the werke and þ ver-
tu of our lord is with hym. ¶ The fader ho-
ly zacharye replenysshed wyth the holy
goost sayd & propheted. And made then-
ne the holy psalme. Benedictus Dominus

deus israel: whiche psalme is alway songen in thende of matyns. It is sayd that holy zacharie dwellyd upon þ moitayns two myle nyghe to Iherusalem / and there saynt Iohan baptyst was boine. And after that saynt Iohan was circumcised he was nourysshed as a childe of a noble and ryche man and sone of grete dygnite. But Iohan he hadde vnderstonding and strengthe of body / god our lord and the herte performed the werke / he ysued out of his faders hous / and losse rychelesse honours dygnytes nobles and all the world / and wente in to deserte on flom Iordan. Some saye he wente in the aenge of fyftene yere accomplisshed. And other saye he departed at twelue yere of aenge for to serue our lord without empelshement by whiche he kepte scyence and by doing his lyf & his soule fro ydle wordes. ¶ This holy saynt Iohan dwellynge in deserte ware an hayr mad of the hayr of camellys / some saye that the skynne of a camell in whiche he had made an hole to put his heed in. And gyrded it with a gyrdle of waul / or of lether cut out of an hyde or a bestys skyn. He ete locustes not luche as we haue here / þ we calle hony sokellis. Some saye that it is flesshe of some bestis haboude in deserte of iudee where he baptysed w wyld hony he ete it: that it was flesshe the legende of saynt Iustyn doth vs to vnderstode / whiche sayd that saynt austyn ete flesshe by the example of helpe the prophete / whiche ete þ flesshe þ a crowe brought to hym. And so saynt Iohan ete locustes / some say that there ben rootes so called. There he serued our lord solytatily upon the flom Iordan tyl that he was. xxxi yere olde: þ aungel of our lord came to hym and sayd that he sholde shewe the comyng of our lord / & preche penaunce for to purge them þ were baptysed in accustomynge the baptysme of our

lord Ihesu cryst. This aungell sayd to saynt Iohan baptyst that Ihesu cryst sauour of the world sholde come to hy for to be baptysed / & it sholde be he on whom þ holy goost sholde descende in semblaunce of a doune. Saynt Iohan drewe him to warde berthanye on þ ryuer or desert not ferre fro Iherusalem. there preched he & taught & baptysed them that wolde amende theyr lyf / and sayd to them that the sayntour & helthe of the world was nyghe. ¶ Then came to hym many / and he sayd to some reigvous men of curles & euyl lyf þe childern of serpentis who hath gyuen to you counceyl to eschewe the yere of our lord yf ye wyl be baptysed in sygne of penaunce do ye þ werkes of penytentes leue the euyl / humble you do the werke of mercy: wene ye by cause ye be cyrcuncised and be the childern of abraham þ ye shall be saued. Our lord shal make of thise stonys yf it please hym þ childe of abraham whiche with Abraham shal be saued. Saynt Iohan preched about the yere to fore that our lord came to hym for to be baptysed: whan the pharisees herde say þ he baptysed they sent to knowe what he was. And they demaund yf he were cryste þ grete prophete that was promysed in theyr lawe: and he sayd nay / they demaunded hym yf he were Helpe and comen fro paradyse terre stre. He sayd nay. They demaunded hym wherof he medled themis to baptysen: sythe he was ne cryst / ne helpe ne prophete. Saye to vs say theye who þ thou art that we may answere to the þ haue sent vs hyther. He answered I am he whom playe prophced. I am þ hoys of the cryet in deserte. Adresse ye and make redi the wayes to god and make ye ryght the pathes of our lord. They sayd to him wherfore baptysst thou them. He answered I baptysen and wasshe the body w the water in sygne of penaunce. But amon

ge you is he þe knowe not / whiche was tofore me. and came after me of whom I am not worthy to louse the latchet of hys shoo. He shal gyue you baptysme in þe vertue of the holy ghoost in water and fyre of penauunce. whan saynt Johan a longe þe flome Iordan hadde preched and baptysed aboute a yere. Our lord came vnto hym and wolde be baptysed of hym. Saynt Johan enlumyned of the holy ghoost knewe hym. and dydde to hym reuerence as to his god hys maker and lord. He was soo espyed that thumayne nature whiche was pure in hym myghte not susteyne so grete knowleche. And he sayd ryghte humbly. Sir thou comest to me whiche arte pure and cleane to be baptised and washten of me that am soule and wasted whiche ought to be baptised of the & washten. how dare I laye on the my hondes. Our lord sayd to hym do this that I say now. for thus behoueth it to fulfyllie all Justyce. and to humble and gyue ensample of baptysme to all Justyce and to humble and gyue ensample of baptysme to all people. and thesie in humylyte and pacyence he baptised our lord & wylle hym where he had neuer fylth. and all by hooll mysterie on whome the holy ghoost descended bysibly in lykenesse of a douue. And the voys of the fader was herde sayge here is my welbelouyd sone in whome I am pleased. Then was oure lord. xxx. yere olde fro his natyuyte & xii. dayes be gynnynge of þ. xxxi. yere. On þe same day our lord chainged water in to wyne in chana galylee. and this suffyseth for the natyuyte of saynt Johan baptyst. And the resydue of his lyfe and of his dethe shal be sayd at the feest of his decollacyon by the grace of god. who byngge vs to his blysse Amen.

Here foloweth the lyfe of saynt Loye.

Saynt Loye was bozne in the countree of Lymoges / his fader was named Eucharie. and his moder Cetrys. What tyme his moder was conceived with hym / she saue in her slepe an engle flewe ouer her bedde. & thysse lowed & enclined to her. & promysed to her somethynge. & with the voys of the Engle she as woke & was moche abalshed and began to thynke what her dreame myghte sygne fyre. & whan the tyme came of chyldynge. & that she sholde be deliuerde she was in grete peryll. And anone she sente for a holy man to come & praye for her. Haue noo doubte damie ne drede. for this childe shal be holy and moche grete in the churche. & after that he was bozne. this chyldre greswe in vertue. and his fader set hym to golde smythes crafte. And whan he knewe well the crafte and arte of goldsmythrye he came in to fraunce and dwelled with a goldsmyth that made werke for the kynge. It happed that tyme that the kynge sought for one that coude make for him a sadle of golde & of precyous stones. Then the mayster of saynt Loye sayd to the kynge that he had founde a werkman that sholde ryght well make what someuer he wolde. The kynge deliuered to him a grete masse of golde whiche masse the mayster deliuerde to saynt Loye. wherof he made two right sayr sadylles. and presented that one to the kynge. And that other he reteyned hymselfe. Whan the kynge saw this sadell so fayre. he and all people mervaylled moche therof. And the kynge rewarded hym moche largely.

Thenne after this saynt Loye presented to the kynge þe other sadyll saynge to hym that of the remenaunte of the golde he hadde made the same. And thenne was the kynge moze amercaylled thenne he was tofore. And demanded how that he myght make these two sadylles of that

ke thyse two sadles of that weyght that was deliuered to him. Saynt Loye said well by the pleasure of god. Then grewe the name and fame of hym in the kynges courte. ¶ Saynt Loye loued well poze prople. for all that he wanne and myght wyne he dystribued it to theym. In so moche y ofte he was almoost naked. The poze people also loued hym / that where he wente they folowed. And that they wolde speke with hym must aske and enquire of the poze people where he was. ¶ On a tyme it happed as he dealed almes with his owne honde. There was a poze man that had his honde styffe and lame. And put forth the better honde to receyue the almes. Thenne saynt Loye sayd to hym that he sholde put forth that other honde / whiche as well as he myght he putte forth. Saynt Loye toke and hādled it / & anone it was gwarpyllhe & hole. ¶ Another tyme whan he had gyuen to the poze people all the golde and syluer that he had. Many other poze men came and demaunded of hym almesse / and beholdynge hymself that he hadde no more to gyue. Anone he departed amonge the ym a marke of golde that he had bozo wēd of his neyghbour. ¶ And anone after came mo poze folke to demaunde almes / he put his honde anone to his purse for he remembred not that it was voyd & empty. ¶ And by the wyll of god he founde ther in a marke of golde. And whan he had fōde y he began gretly to thanke our lord god therof. And dystribued it & departed it to y poze people for the loue of god. ¶ He was of hie stature: red of bysage / And aūgelyke of symple and prudent regard and chere. At y begynnyng he was cladde with precious bestimētes of golde aourned with gemmes and ouches: & ware gylte gyrdels wēd precious stones. But vnder that on his bare fleshe he ware al

way y hayr. After this he gaue al his precious besture to the poze people for to socour them in theyr necessities. ¶ And fro than forthon he used alwaye symple and poze cloth yg and ofte dyspoyled hymself for to clothe the poze people. And whan the kyng sawe him in luche wyse he gaue to hym his owne bestimētes & gyrdels / for he loued hym as his propre soule. And abandonned to hym all his hous / and commaunded to all his folke that all y saynt Loye wolde haue sholde he deliuerd to hym without delaye and all he gaue and dystribued to poze folke pypposnets and to seek: ¶ Fro the tyme of hys nesthyld quene vnto the time of Dagobert the pestylence of sythōne regned strongly whiche for to take alwaye and destroye. ¶ Saynt Loye & saynt Onen laboured soze. Thenne was saynt Loye chosen bysshop of noyon after achayt bysshop of y sayd cyte / and with hym was chosen saynt Onen archibysshop of roen. Saynt Loye was passour spyrituell of courtiaſ cite re all of noyon of gaunte and of all flāms / dres & of cuortray he had a certayn place in whiche by certayn daies he called to poore and seke men and serued them deuoutly. And made clene theyr beedes & wyllhe theym & them that were lowy & full of bermyne hymself wolde pyke & make them clene / and gaue them mete & drynke and clothed them and whā they departed anon came other to whome he dyde in lyke wyse & whan grette cōpanye came somtyme he made the to syt downe and refresshed them al / but every day at the lesse he had twelue / the whiche he made syt downe / & at a certayn houre etc & dranke with them. But syth he wyllhe theyr bondes & serued theym. On a tyme he impetred and gāte of y kyng / that all the bodyes that were dampned to deth y

The lyf of saynt Loye.

he coude fynde in towne & citees hanged & ratted that he myght take them downe & burye them & ordeyned men of his collegys to do it. ¶ It happed on a tyme in the companye of the kynge in the parties of Alrastrye in a towne named strabor: he founde a man & was hanged & same day and was then deed and men made the sepulture for to burye hym in. And saint loye approached hym and beganne to take him downe. & apperceptied that the soule was in the body he wolde not approprie & miracle to hym but kepe hym fro baynglozy & sayd full sweetely / o what euill haue we done for to lette this man to be take of / yf god almighty haue not holpen vs. the soule is yet in his body / whan he was repled he was cladde and he dydde hym to take his reste. Whan they that had made hym to depe knewe it / they wolde haue made him receyue dethe agayn And with grete payne saynt Loye deliuerde hym fro the yre handes Yet he gate lettres of grace for hym for to be moze sure. ¶ There was a pceest in his dyocese whiche was infamid and ofte he repreuyd hym and exorted to be confellyd / but the pceest alwaye hidde his synne. Whan saynt Loye sawe that his saye admunycō auayled not he excomyned and cursed hym / and defended hym that he sholde no moze synge masse vnto the tyme he hadde done open penaunce. ¶ The pceest set nought by his commaunde ment ne defence in despytyng his sentence / a lytell after this the sayd pceest wolde go synge masse and as he approached vnto the aulter he fell downe to the grounde / and dede / many other myracles did he bi his lyfe and dothe yet / he edefyed at noyō the ancellys of Ihesu cryst. By hym god shewed & body of saynt Quynntyn. he foude at saysons the bodies of two bzythern germayns martyrs. Saint Crespyn and Crispynnen and ordeyned a precious ves-

sell to put them in / he founde also at beaunays the body of saynt Lucyen & whiche he put in a precious vessel. At Marys vpon the grete bydge he made a blynde man to see / the sextayn of the churche of saynt columbe at Marys came to saynt loye and sayd vnto hym that theuys had boynne awaye by nyghte all the Jewelles and parementes of the sayd churche. Thenne saynt loye wente in to & oratorye of saint Columbe and sayd to her / herke thou Columbe what I saye to the. My redemptor wyll that anone thou byynge agayne the ornamentes of this churche that haue ben take awaye. O I shall in suche wyse close the dozes with thornes: that neuer here after thou shalt be serued in this place ne worshypped / whan he had said thus he departed / on the mozne the sexton of & sayd churche that was called marturin rose vp and founde all the parementes & Jewels that had be boynne awaye and were set in the place as they had ben tofore. ¶ Saint loye dyde do ordeyne moche richely the body of saynt Germayn / and the body of saynt Seueryn. ¶ Saynt Platon. ¶ Saynt Quynntyn. ¶ Saynt Lucyen. ¶ Saynt Genouefe. ¶ Saynt Columbe. ¶ Saynt Marime. ¶ Saynt Iulien / and specially of saynt Martyn at Cours by Dagobarte the kynge / and the tombe of saynt Byrce / and in lyke wyse another tombe / where as the holy body of saynt Martyn hadde be longe in / and the hous of saynt Denys the martyr at Marys / and the turgurion of Marble / whiche is vpon hym of meruayllous werke of golde and of gemmes. And whan that saynt Loye dede. he was .lxx. yere of aage / and in the ende of & yere he was translated in to another place / and was foude also freshe & wyth out rotyng as he had ben alpye in his sepulture. Now here ye a moze grete miracle / his berde and his herte were shauen

whan he deyed. But in the tombe whan he was translated they were founden as grete and as longe as they hadde alway growen in his tombe.

Here begynneth the lyf of
saynt Wyllyam.

Saynt Wyllyam was drawen out of noble lignage: in his childehode he was made chanon of parys & of soyssun: & whā he came to perfyte age he was a man ripe & attēperid: he might nomore suffre þ pestylence & þ peryllis of this decayable worlde: but brake all bondes of þ worlde & went to a deserte named grāmōnt: & lyued there a grete while in pure conscyence & in holi cōtēplacyō. But as he lad this lyf there grete on hym a grete tribulacōn þ he had grete fere þ þ tranquylite of his cōtēplacōn myght be troubled & wente in to an abbey of cysteaux. And there he was professyd & prouiffited moche in vertues frō than forthō: & after he was made there priour: after ward he was translated from thens in to another abbey: that is called karolouence: & thre by electyon he was chosen abbot: and there in all humylyte he treatyd debonayrly his dysciples & subgettys in shewing to theym ensamples of gode vertues & gode maners. After he was chosen to be archebysshop of burges: and howe well it was agaynste his wyll he accepted it. Auertheles whan he hadde accepted and taken it yet therfoze chaūged he not the habyte of the ordre whiche he hadde tofore taken of the obseruance also. And howe well that he had metes deyscyous ynough as to suche a prelate bē ordēnyed and arayd: neuertheles he lefte not the sobrenes þ he had mayntēned tofore in humylyte and in holi medytacyon and in deuoute prayers in whiche gladly alway he

occupied his tyme / And he was ever moche bely for the helthe of þ soulles that were commysed to hym and charged to kepe: gladly and dyllygently he herde theyr confellyons he noutysshed them sweetly. Ofte & dyllygently he preched to the ymōz dyde do preche. He deserued so moche the grace of our lord god: that by his deuote prayers and merytes in his lyfynge lyf god shewed many grete myracles.

On a day it happed that a prest named Gerald hadde lost the helthe of one of his hondes that he myght not syng masse. Whiche came to saynt Wyllyam: & saynt Wyllyam bad hym that he sholde confesse hym: and without doubte he sholde be hole: and so he dyde: and at the ende of thre dayes he sange masse hool and sounde.

Another tyme there was a yonge child that had his brayne sore troubled in such wyse that his frendes broughed hē tofore this holi man: on whom he had grete pyte and began humbly to handle hym & layd his honde on his heed: and anone þ brayne cessyd & he was anone all hole: he was allwaye glad and ioyous & that dyspleased moche to some that were of hard and rude lyuynge. About all thynges the synne of detraccyon dyspleysed hym moche and louyd no detractours: & to his power w grete dyllygence he made the to eschewe this syn: and where they wolde not he withdrew hē fro theyr companye.

Eynably he toke þ crosse for to go ouer see agaynst heretykes and hethen men: & as he made his purueaūce for to make þ sayd vyage he rendered and gaue by his soule to almyghty god the fyfth yēus of the moneth of Jenuier: and was buryed in the church of burges: the whiche anon after began to do myracles. Whan þ pope Honorius the thyrde harde his lyf & how god shewed myracles for hē. After that he by grete dyllygence & made inqury

The lyf of saynt Eutrope.

Upon he canonysed him to the honour & prayse of god which by þe prayers of the sayd saynt wylliam byrnyng vs to his enerlastyng blyss in heuen. Amen.

¶ Here foloweth þe lyf of saynt Eutrope.

Saynt Eutrope was bozne & came of the moost excellent lygnage of all þe worlde and was bozne in þe realme of persie/ and was sone of thadmyrall of Baby lone which was named Exerces whome the sayd Exerces engendryd on a quene/ which was called Gynne/ and saynt Eutrope was endoctrined in his yongthe/ in lettres of Caldee & of grece so ferforth that he was compared to þe moost grettest clerke of þe royaume. After he wente to galylee in to the courte of kyng herodes for to see somme curyosyte oꝝ somme nouelte of the barbarynes that were with þe kynge herodes whan he had dwelid there certeyn dayes in the courte. He herde the fame and renomme of the myracles of our lord Ihesu cryst/ and began to enquire & serche so moche that he herde saye þe our lord wolde go ouer the see of galylee/ & he put hymself in the multytude of people þe folowed hym. ¶ It happed that this day our lord by his infinite largesse refresshed & fedde fyue thousande men with fyue loaves of barley bꝛede and two fysshes in the presence of saynt Eutrope. Whan saynt Eutrope had seen this myracle and herde saye of his other myracles/ fro than forth on he began to byleue a lytell in hym/ but he durst not for his pedagoge oꝝ his gouernour which was with him/ for the admynstrall his fader hadde commysed him in his garde/ whan he had fedde him with þe other he wente to Iherusalem in to the temple for to praye & adoure his creatour in his lawe/ and after this wente home to his fader & tolde hym all þe he had sene in

the coustree fro whens he came. I haue sene a man sayd he þe is called cryst. But in this worlde is not his parell nor lyke. For he repled dede me/ he heleth the lazars/ he maketh blynde men to see/ & defe to here/ & lame to go ryght/ & heleth all maner seskenesses/ and yet moze tofoze me he hathe fedde with fyue loaves of barley & two fysshes. v. thousande men. wherfore yf it please hym in to this coustree I sholde be glad & Joyous yf it please you to do him honour & reuerence. whan thadmyrall herde the worde of þe childe he went thither kyngdom he myght se hym. A lytell whyle after the chylde þe hath grete desyre to se yet Ihesu cryst toke leue of his fader/ which he gaue with grete payne/ and came syth with grete company for to worshyp & adoure in þe temple/ where he sawe on a day how the chyliden of Iherusalem came with a grete company of people tofoze our lord Ihesu crist vnto bethanye makynge to hym grete reuerence/ and toke þe bowes of palme & of olyues/ and of other trees & many other floures which they thꝛewe in þe way where he sholde passe and songe with hye voyce. osanna. ¶ Thenne saint Eutrope hymself began to cast floures in the waye/ but he was moche angrye bycause he myghte not se Ihesu cryst for the multytude of þe people that was there. And after that is conteyned in the gospell he was in þe companye of them þe were comen for to adoure and worshyp in Iherusalem at þe fest that was there/ which sayd to saynt phelippe. Syre we wolde se Ihesu cryst. ¶ ¶ Thesie saynt phelippe accompanied with saynt Andꝛewe tolde it to Ihesu crist And anone after saynt Eutrope & his companye sawe him syttinge on an asse wherof he was ryght gladd. And fro than forthon he byleued secretly & accompanied with hym but he doubted his felyshyp for

as moche as his fader had commaunded them to kepe hym well: and that they sholde byng hym agayn with them. Thenn he herde saye that the Jewes sholde bynge shortly Ihesu crist to deth. And by cause he wolde not se so grete cruelte done to so true and Just a man: he departed on þ moyne and wente in to his countree: & recounted all that he had seen of our lord. A lytell whyle after he returned & herde say how he was put to deth / wherfore he was so: for he loued hy moche. But whā he herde say that he was rylen fro deth to lyf / and ascended in to heuen: he was moche ioyous and returned in to babylonye fullylled with the holy goost. And all the Jewes that he founde in his countree for angre he destroyed by cause they of Iherusalem had put our lord to deth: after this a certayn tyme whā thapostles were departed throughe the worlde / two shynnyng candellstykes of golde were sent in to perse whiche were of very fayth: þ is to saye Simon & Thadeus the apostles of god and entred in to babylonye. And had charged oute of the countre two enchauntours zardē & arphaxat: whiche had peruerterd þ people by false and deceyuable spekynge. And in this cyte thyle two apostles began to solwe the worde of god and to do myracles & hele seke people of diuers maladies. Whan this holy yonge man knewe of the yre comynge he was ryght gladde & admonished his fader to leue his errours & his ydolles. And that he wolde receyue þ crysten fayth to the ende that he myght gete therby heuen. And what by the pedycacon of the apostles and bi the counseyl and exhortynge of his sone his fader & many other were conuerted: & regenerate in the holy fonte of baptylme by thādes of thapostles: and after all the cyte was conuerted to the fayth / & dyde make a moche notable churche there: & ordeyned there a pre

late an holl man and toke whō they had broughte with them fro Iherusalem / named abdyas / endoctrined in the doctrine of the gospelles.

¶ And they ordeyned saynt Eutrope archedecken. And whan they had all thus ordeyned / they departed and wente in to other cytees for to preche þ worde of god.

¶ And anone after they receyued the palme of martirdom. ¶ After saynt Eutrope wrote the pr passyon in letters of calder & of greke. A lytell whyle after saynt Eutrope herde speche of the myracles that saynt Peter pynce of the apostles dyde whiche that tyme was pope of Rome. He toke leue of the byshop pyruely withoute wetynge of his fader and came to Rome.

¶ Whan saynt peter saw hym he receyued hym moche agreably / and endoctrined and taught hym the lawe of god moche dyligently. ¶ Whan he had dwelled with saynt peter a longe whyle by the exdenaunce and commaundement of saint peter he went in to fraunce with many othet for to preche the crysten fayth & thus as he entred in to the cyte of rayntes / he wente throughe the stretes and places prechyng þ fayth of crist. Anone as they of the cyte sawe hym / they knewe well þ he was a barbarien by his speche. And whā they herde hym preche thynge þ they had neuer herde tofore. They bent hy brennyng fagottes and bete hym w pokes bylaynly / and whan they had so bylaynly beten hym / they put hym out of þ cyte. But þ gloriuous frende of god toke it full pacyently this persecution: & made in a mountayn ryght nyghe the cyte a lytill lodge of bowes: wher he dwelled a grete whyle. And by daye he came and preched in the cyte / & by nyghe he returned vnto his lytell lodge where he abode in fastynge prayers & in orysons. ¶ Then whan he had be longe thertand had con

The lyf of saynt Eutrope.

uertered but fewe of the people he wente a
gapne to saynt peter to Rome. And whā
he came thyder he founde that he had suf
fred passyon on the crosse and founde the
re saynt Clement in his stede whiche cō
maunded and counsaylled hym to retoz
ne in to þ sayd cyte of rayntes. And that
in prechynge the commaundementes of
god benyngly he sholde abyde the palme
of byctorye for the loue of our lord that
is to wete passyon and martyrdom. Then
saynt Clement ordeyned hym a bysshop/
and also saynt Denys whiche was come
out of grece to Rome and many other bye
dern whiche saynt Clement sent in to fraū
ce. and thus departed they fro Rome and
arryued in the cyte of ancerre. And there
in grete loue they kyssed & embraced eche
other in takynge leue for to departe one
fro another and tenderly wepte saynt de
nys and his felowes came to Parys: and
saynt Eutrope wente to rayntes strong
ly consermed and stable in the loue of god
all prest and redy to suffre all tozmentes/
and moche constauntly preched the sayth
in suche wyse that many were baptysed/
Amonge whome the doughter of the kin
ge of þ sayd cyte whiche was named eul
rel was baptysed whan her fader knewe
it he had herof so grete indygnacyon that
he put her out of the cyte. And anone as
she was out for the loue of god she wente
strayte vnto the lodge of the holy man &
abode there. Allwaye the fader for loue þ
he hadde to his doughter was soz that he
had put her out & sente ofte tymes to her
messangers for to come agayne home to
him. To whom she answerde that she had
leuer for the sayth of Ihesu cryst dwelle
out of the cyte then to retorne in agayne
to sacrefyce the ydollys. For whiche ans
wer the fader was so angry and wrothe.
that he wyll not what to do and dyd do
assemble all the bouchers of the towne &

gaue to theym an hondred and .l. shyllyn
ges for to put to dethe saynt Eutrope and
that they sholde byrynge agayn his dough
ter to his house. ¶ Thenne the daye tolo
re the kalendas of Maye they assembled
with them many sarasyns and came to þ
lodge of saint Eutrope. And first they sa
ned hym and after they bete this holy mā
with stauces and scourges ledeb al naked
and after they cloue his heed with a bou
chers axe and sawed hym with a sawe. þ
mayde with mo other buried hym by ny
ghte in his tegurion or lodge and kepte
hym in bygyles with lyghtes and in dy
uyn obsequyes as longe as she lyued. A
lytel whyle after she departed out of this
worlde ryght holyly and was buried be
syde her mayster as she had requyred by
her lyfe. ¶ After this a certayn space of ty
me they of rayntes edefyed ouer this ho
ly corps a moche notable chyrche. In whi
che all seke folke of dyuers maladyes and
sekenelles haue ben helyd and yet dayly
ben. And also many prysoners ben also
the prayer of this holy saynt deliuerde of
theyr prons as gynes bolthes & other
whiche ben hanged in the sayd chyrche in
remembraunce that they haue ben lofed/
and vnbounde by þ prayers of saynt eu
trope. Saynt Denys wrote the passyon/
and martyrdom of saynt Eutrope in gre
ke and sente it in to Grece to his frendes
that byleued tho in god by the handes of
saynt Clement that tho was pope of Ro
me in exaltynge and glorifyenge the na
me of god whiche without ende regneth/
and shall regne. Amen.

¶ Here foloweth the lyfe of saynt
Barcpall.

In the tyme þ our lord Ihesu cryst
preched in Jutpe in the lygnage of
Benyamyn moche people came to hy for

to haue þ was necessarie to them as well of drynke as of mete, and in especyall for to here & vnderstonde suche thyng as touchyng the sauacyon of þ soule. On a daye in the myddes of all the companie came a man that was of the sayd lygnage of benyamin the moost noble of al the Jewes named by his right name marcyall & his wyf was callyd elysabeth whiche had by twene them both a childe of the age of xij yere: that was named also marcyall whā they herde our lord ihesu crist preche: whiche sayd in his predycacion. Do ye penaunce the royaume of heuen is nygh to them þ do penaunce: & who þ is not regenerate in water by the sacramēt of baptysme he may not entre in to the royaume of heuen. ¶ Thenne by the comaundement of our lord ihesu crist marciall his wyf & theyr sone marciall whiche was a childe repleyned in holy doctrine were baptised of saynt peter. ¶ Then zachas and ioseph þ whiche buryed our lord were baptised also and many other of the people of þ Jewes whiche were ouer lōge to tell here all theyr names: whā all this was accomplisshed and þ eueryche tozned home warde to his hous childe Marciall recozned not with his fader and moder. But gaue him self all ouer vnto our lord ihesu cryste. And put him in þ companie as one of his dyscyples and helde hym alway by saynt peter whiche was ryght nygh of his kynne. ¶ And frothan forthon he was so enlumyned & endoctryned of our lord ihesu cryst & of saynt peter: that he no thyng desired so moche as for to accomplish the commaundementes soltypys. ¶ After this saynt peter came to Rome & prayed to Marcyall that he wolde go w hym. And thus as they had ben toggyder endoctryned with one holy doctryne: and of one meritory dileccyon. In ike wyse that toggyder they receyue þ comen rewar

de of þ ioye perdurable: and thus as they went: they were accompanyed of some dyscyples of antioche amonge whom were Alphonien and austrydyen & many other. Whā they weren entred within Rome: they were receyued of a man named marcelle. At that tyme consull of þ romaynes. ¶ Thus as they dwelled there: god appered to saynt peter and commaunded him that he sholde sende saynt Marciall to the prouynces of gaulle for to preche þ fasyth and the blyss to the people whiche were in the bondes of the deuyl of helle. ¶ Then saynt peter called to hym saynt Marciall and tolde to hym all by oides that our lord had sayd and commaunded hym. Whā saynt Marcyall herde that he began strongly to wepe by cause he doubted the ferre regyon and þ people: whiche had no knowleche of god: whā saynt peter sawe him thus wepe: he began moche sweetly to comforte hym in sayeng to hym. My holy broder be not heuy ne sorowfull for god shall be alway with the. & þe as he hath promysed to vs sayeng. Lo I am alway and shall be with you vnto the consummacyon of the world. Thus my sweete broder he commaunded vs after his resurrection sayenge. Go ye vnto and thorough the vniuersall world: & preche the gospel to all creatures: that who shal be leue & shall be baptised: he shall be saued. And they that wyll not so doo shall be dampned. Whiche thynges my blessed broder behoueth vs to kepe & put in effect to the ende that we forget not the comaundementes of god. Whā after this blessed wordes saynt marciall toke leue of saynt peter and brough with hym the two dyscyples afore sayd: þ is to wete alphonien & austrydyen: & departed like as god had commaunded to saynt peter. Thus they as they went: & that they were wery & soze trauaylled by the waye whiche was

The lyf of saynt Marcyall.

longe & greuous saynt austrudynien departed out of this worlde and deyd whā saynt Marcial sawe that he was ded: he retozned in grete hast to Rome & tolde to saynt peter that whiche was befall in thesyr waye. Whan saynt peter had herde hyf he sayd retozne as hastily as thou mayst & take my burdon in thy honde. and þ shalt come where thou haste leste thy bzoder/ touche his body with this burdon/ and as none he shall aryse and go in thy compasnye as he dyde tofore. Whan saynt marcyall came agayne to the corpe he touched it with the burdon/ spke as saynt peter had hym. And anone after he was reysed fro dethe to lyf. After whan saynt marcial had Joured longe by diuers costtrees in longe ptechyng & sowynge the worde of god. They came in to guyan vnto a castel called Culle/ and there were receyued of a ryche man and a myghty man named Arnolde/ the whiche hadde a doughter þ dayly was tormented with the enemye. Thus as saynt Marcyall entred in to the hous/ the fende beganne to crye saynge/ I knowe well nowe þ I must yssue oute of the body of this mayde. for the aſgels of paradise that ben with the marcial torment me ryght greuously. But I pray þ by the name of hym that was crucyfied/ whome thou ptechest of/ þ thou sende me not in to the abyssme of helle. Then saynt Marcyall sayd to hym. I conuere the in þ name of Ihesu cryst that was crucyfied for vs/ that theu yssue out of the body of this mayde and neuer retozne agayn but that thou go vnto a place deserte/ where byrde ne foule ne persone dwelleth/ with this comaundement the mayde cast oute the enemye & she fell downe as ded. Then saynt Marcyall toke her by the hande/ & reysed her vp/ and delyuerde her to her father hole and sauf. Holynes and benygnyte with all humylyte shone in saynt Mar

cyall and was alwaye in prayers. An other myracle also our lord shewed by þ prayers of saynt Marcial in the same place. The pryncce of the sayd castell/ whiche was called nerua/ and was cosyn to thempetour Nero/ had a doughter whiche was suffocat and murdered by the fende & was ded. Thenne the father and moder of the chyldre that were moche sorowfull and heuy with a grete parte of the people broughte the body of the chyldre tofore saynt marcyall tenderly wepyng & sayng to hym. O man of god helpe vs at this tyme thou seest how it is with vs/ whan saynt Marcyall sawe the lamentacyon & the sorowe that they made/ he had pyte on the and sayd with a hye voyce. I pray you all as well crysten as paynens that ye will deuoutly praye god almyghty that by his benygnyte it please hym to gyue agayne þ lyfe to this chyldre/ þ two dysciples of saynt marcyall & a fewe crysten people þ were there put them to prayers/ & syth saynt marcyall hymselfe made his prayer sayng. Syr I praye the in the name of þ blyssyd dere sone/ and of thy good frende saynt peter/ by the ordenaſce and commaſdement of whome I am come heder/ þ it please the to reyse this chyldre here to þende þ whan he shall be reysed many maye blyue in thy holy & ptecyous name/ then saynt Marcyall trustynge in the helpe of god toke the chyldre by the hande sayng to hym. In þ name of our lord Ihesu cryst that of the Jewes for vs was crucified and the thyrde daye aroſe fro dethe to lyf aryse vp & stonde ryght on thy fete/ And ne the chyldre aroſe ryght vpon his fete/ & syth knelyd downe to the seete of the holy man sayng to hym. O man of god I requyre the to baptyle me to þende that I may be sauyd and marke me with þ sygne of the holy crosse. For otherwyse maye none be saued/ but yf he be baptysed. And

ne saynt marcyall baptised hym and with hym in the same place weren wel crystened also as well men as women thye thoulande and syx hondred.

¶ And after this saynt Marcyall wente and destroyed the ydolles and broughte them to nought. fro thens wente saynt Marcyall and his two dyscyples and departed and came to limoges where they were benyngly receyued of a matrone which was named susanne in whose presence saynt marcyall heled one which was freyke which the good woman susanne sawe the myracle that so was made in her presence anone she and her meyne were all baptised.

¶ After this saynt marcyall went in to a temple where a prestres of thidoles were the whiche bete him greuously: and syth put hym in prison. On the moyn as he made his prayer there descended a lyght so grete on hym that men myght not beholde hym. The chaynes of yron to byest a a dozen of the prison opened the keyes and they that were there required to be baptised. And a prestres which had so beten him wester smeton to deth by thondre and lyghtning. Then other that were there came to saynt marcyall in to prison: and prayed hym which he wolde reple them that so were smyten to deth by the thondre promysing to hym which if he so dyde they all wolde be baptised.

¶ Then our lord by his prayers repled them agayn fro deth to lyf. Thenne that same tyme were tounred to cristen fapth and baptised. xii. M. creatures as men and women. And after this on a time deyed a holy woman susanne and tofore her deth she recomaunded to saynt marcyall her doughter which was called baleryen which had promysed and auowed to our lord chastyte as longe as she lyued. After whan the holy mayd knewe that there sholde come to limoges a lord named steue which was lord of all a prouince fro a ryuer of colne

unto the see. She was sore afterde lest he wolde do to her any greye or nopaunce agayn her auowe. And gaue awaye al her richesles to poore folke for the loue of god: whan the sayd steue was come to lynges he made to do come tofore hym the holy mayde to the ende to haue his wyll of her but whan she was come a sawe which she wolde not consente to do his wyll anone he made her heed to be smyten of. Than a squyer which beheded her herde chaungels syng that bare the sowle of a holy byrgyne in to heuen with moche grete Joye and solempnite. anone he retorned unto his maystre and tolde hym all which he had seen and herde and sythe fyl doule deed at his feet. Then the duke and all his compaigne had moche grete drede. and the duke himself clad hym next his fleshe in a sharp heyr and hard for grete repentaunce and prayed saynt marcyall that he wolde praye god that it myght please hym to reple his squyer fro deth to lyf: and he wolde belue in a saynt of ihesu cryst and be cristened: anon after which saynt marcyall had prayed our lord repled a squyer. Then a duke and wel a. x. M. persones in a compaigne were baptised. In this tyme the same duke by the commaundement of the emperour Nero wente in to Italye with a grete compaigne of men of armes / whan which he hadde accomplyshed the commaundement of Nero. ¶ They wente to come for to se saynt peter: whos they founde preaching to a people which people were barefoote and hadde clothed them with heyr lyeng on the ground tofore saynt peter in demaunding hym pardon of theyr synnes. Whan saynt peter sawe the duke and so moche fayr people in his compaigne: he demaunded the ym what they were and of what countre. ¶ Then a duke tolde hym by ordre howe he and his compaigne had ben couerted and baptised of saynt marcyall. After whan

The lyf of saynt Marcyall

they were departed fro rome they thought that they wold go se saynt marcyall tofore or they retourned in to theyr countre. Thus theise as they were lodged nighe by a ryuer and the sone of the erle of popyers bayned hym in the said ryuer: then nemye þ deuyll drowned & smozed hym to the deth. whan his fader knew it he wete weping thenderly to saint Marciall & prayed hym to reyse hys sone fro deth to lyf. Then saynt marcyall wente to the place where he was drowned & comaunded to the fende to bynge the body out of the water: & that he shold appere in a lykenes visyble tofore theym al. Anone ysued out of þ water thre fendes lyke ethyopyens moze blacke than coles. and hadde terribyle feet and eyen and grete heyr that couerde all the body/and cast out at theyr mouthes & nolethrylles fyre lyke sulphre and cryed like rauens/whan they had tolde to saint Marcyall the harmes & cyples that they had done. he comaunded them þ they sholde departe and goo in to places deserte where as thei might neuer noye ne greue persone liuing. Saint marciall whiche had pyte and copassyon on them that wept for þ dede chyld: reysed hym fro deth to lyfe. And then the chyld tolde tofore them all that were there / how the fende had drowned & smoldred hym & howe they wolde haue bounde hym w chaynes of yron bycnyng. but an aungell of heuē deliuered hym/ & shewed hym the fyre of purgatorye/ & fro thens led hym to the pate of paradysse/ & as þ fendes requyred to haue hys/ a voyce came fro heuen & comaunded þ he sholde arysle agayne/ & þ he sholde lyue yet. xxvi. yere/whan he had tolde all this/ he gaue hymself all ouer to saynt Marcyall. And fro than forth on lyued in grete abstynence and holy life. lyke as the aungell hadde taught hym. Saynt Marcyall dyde many myracles and vertues.

There was in a tyme a woman þ had an husbonde seke of the palsey/ to whiche woman saint Marcial deliuered his burdon/ with whiche she touched a lytell her husbonde and incontynent he was hole. Another tyme þ fyre was so grete in þ cyte of bourdeys that all was on a flāme. Saynt Marcyall helde vp his burdon as gaynst the fyre/ & anone it was quenched. Another tyme as he wolde haue halowed a churche at lymoges/ the prince afor sayd conueyed and somoned all the people pooze and ryche to come to the dedycyon of this churche. And whan they were all assembled saynt Marcyall admonestred and warned them to be in very chastite. It happed amonge theym whyles the masse was saynge that there was a knyght whiche he & his wife were sore vexed and troubled with fendes/ & as they were brought tofore saynt Marcial he demaunded of the fendes why they vexed them so. And they answered to hym thou hast comaunded them þ the people sholde mayntene chastyte. And these two haue al this nyght exposed them in lecherie/ and this is the cause wherfore we ben entred in to them. Saynt Marcyall at the request of the prynce and of the people heled them. This same yere that is to saye. xl. yere after þ passyon of our lord Ihesu cryst þ flāme houre our lord appered to hym and shewed how that hastily he sholde depart fro this world/ & be with his other frendes in the realme of heuen. Then he dyde do assemble al þ crysten people that he had conuerted/ and to them made a moche swete sermon in takyng leue of them. Sone after he was seke of the feuers and thenne our lord appered to hym with a grete quantyte of aungelles/ whiche with moche Joye and gladnesse bare the soule of saynt Marcyall in to the blyss of heuē. This saynt Marcyall of whom we spe

he here was the same childe as some sape. on whom our lord layd his honde vpon his heed / whan the contencion & stryf was amonge the apostles whiche of them sholde be grettest in the reame of heuen. And thenne our lord set the childe marcial in the myddell of them layeng his honde on his heed as it is sayd / and sayd to them. yf ye be not lyppl & humble as this childe is ye shall not entre in to heuen. He that shal be leest amonge you. He shall be grettest in my reame. As the gospel maketh more playnly mencyon / the whiche gloypous saynt. saynt Marcyall lete vs praye vnto hym / that he procure to our sayd lord Ihesu cryst / that all we may haue parte with hym in the Joye and gloypous peryurable. Amen.

Here foloweth the lyf of saynt Geneuefe.



A He noble saynt Geneuefe was borne at Auancerre be syde paris in p tyme of thempetour Honori us and Theobolusche lasse and was with her fader and

moder to p tyme of thempetour valentinien. Anone her natypte p holy goste shewed to saynt germanyn of ancet how she sholde serue god holly & virgynly p whiche thng he tolde to many / after she was sacred of p byshop of chartres: buliques & came to dwelle at parys ful of vertues & of myracles in p tyme of saynt Rychale p martyr whom p hongreys martred. And after in p tyme of saynt remyge vnder chyldeys kyng of fraunce: & after vnder cloyus his

sonne fyrst cryste kyng of fraunce was named lopus in his baptisme: whom saynt remyge crystened: & an angell of paradise brought to hys an ample full of crystine of whiche he was enoynted & also his succelours kynges of fraunce ben enoynted & sacred at theyr coronacyons after he was of gode lye / & founded p churche p is now called saynt Geneuefe on p mount of parrys in thonor of saynt peter & of saynt poull at p request of saynt clothe his dach of whop body resteth in p sayd churche at thynpactacon of saynt geneuefe & saynt remyge by de halowe and dedefye it. The sayd kyng byde encrease moche p reame of fraunce / & fraunchpled it by his puyssaunce fro romayns. He coquered meleun & p londe liege bi sayn & by loyr: tourayn thoulouze & all gupan. And at his coming to engoules me p walles of p cite fell do wnehe made almay & burggyn tributarys: he ordeyned & instituted paris to be p chyl spege of p reame: & he regned. xxx. yeres after he was entred in p sayd churche p yere of our lord de. b. C. xiii. In p tyme of p sayd kyng lyued p sayd virgin vnto p tyme of kyng clotaire his sonne / of whiche virgin p soule flewe in to heuē: & p body abode in erthe in p sayd churche in whiche she is yet hole & honourabli entered & beyouth worshiped by the good & deuoute crysten people. In the tyme p the sayd virgin saynt geneuefe was a childe saynt germanyn of ancet & saynt lode of troyes elsted of p prelates of fraunce for to go quenche an here she p was in grete byetayn now called Englonde came to masticerre for to be lodged & herberowed: p people come apend them for to haue thept benefon. And p people saynt germanyn by then synnemer of p holy goost espyed our p lyppl mayd & made her to come to han & byt her heed & demaunded her name & whole doughter she was / & the people about her said that her

h. m.

The lyf of saynt Geneuefe.

name was Geneuefe / & her fader Seuer
re and her moder Gerouice / whiche came
vnto hym. And the holy man sayd is thys
chylde pourses / they answered ye: bleffid be
ye said this holy mā whan god hath gyue
to you so noble lygnage / knowe ye for cer
tayne that þ daye of her natyurte the aſt
gets ſange & halowed grete myſtery in he
uen with grete ioye & gladnes. She ſhal
be of ſo grete meryste apenſt god / & of her
good lyf and conuerſacion many ſhal ta
ke enſample that they ſhall leue theyr ſyn
ne: and ſhall conuerſe them to god & ſhall
lyue reſpouſly by whiche they ſhall ha
ue pardon & Joye perdurable: thenne he
ſayd to geneuefe my doughter telle to me
and be not aſhamed: yf ye wyll be ſacted
& lyue in virginite vnto the deth as a ſpou
ſe of Jheſu cryſt. The mayde answered ho
ly fader ye demaunde that I deſire there
lacketh nomore but that by your prayers
our lord wyll accompliſſhe my deuocyon
þ holy man ſaid. haue ferme byleue in god
and proue by werkes þ good thynges þ ye
byleue in your herte & ſay with your mou
the. And our lord ſhall gyue you force &
vertue. Saint Germain helde his hande
on her heed tyll he came to the mynſter /
there he gaue to þ people þ bleſſyng ſaint
Germain ſayd to the fader & moder of þ
mayde þ they ſholde byrnye her again on
the mozn to hþ / whan ſhe was brought a
gayn on the mozn ſaint germain ſawe in
her a ſygne celeſtyall / I wote not what: &
ſayd to her / god the ſaleweth Geneuefe.
Doughter remembreſt þ what þ promyſſe
to me yeſter day of þ virginite of thy bo
dy: holy fader ſayd þ mayde I remembre
well þ by the helpe of god I deſyre & thin
ke to accompliſſhe my purpoos. Thenne
þ holy man loked on the grounde & ſawe
a peny ſygned wryth the croſſe. whiche ca
me by the grace and wyll of god he tooke
it vp and gaue it her and ſaid ſayr dough

ter take this and bere it in mynde of Jhe
ſu cryſt your eſpouſe and ſuffre not about
you none other arayement of golde nor
ſyluer ne of precyous ſtones / for yf þ beau
te of this woꝝlde ſurmount a lytell poure
thought / ye ſhall leſe the goodes of heuen
he comaunded her to god / & prayed her þ
ſhe wolde remembre hþ in her oryſons & pra
yers & recomaunded her to fader & moder.
The two holy biſhops went from thens
in to Englonde / ther were heritikes apenſt
the ſayth / whiche ſaid þ chylzen bozne of
fader & moder baptiſed had no nede to be
cristenid whiche is not trouthe / for our loꝝ
de Jheſu cryſt ſayth clerely in þ goſpel þ
none may entre in to the kyngdom of he
uen / yf he be not regenerate of water & of
the holy ghoſt / þ is to ſay regenerate by þ
ſacramēt of baptyſm. By this ſcrypture &
by ſemblable the holy prelates deſtroyed
their falſe creaunces & byleue & by vertu al
ſoo & by myꝛacles. for in a ſolempnyte of
eſter by mani that were newe baptiſed. in
ſyngynge alleluya they chaced and dꝛoue
away theyr enemyes of ſcotlande & ſtra
gers of other places that were come for to
greue them. It happed on a day that Ge
rouice þ moder of þ holy mayde Geneuefe
went on an holy & feſtfull daye to ward þ
mynſter / & her doughter went after ſaing
þ the faith þ ſhe had promyſed to ſaint ge
main ſhe ſholde kepe by the helpe of god
& that ſhe wolde ofte go to the mynſter to
the ende þ ſhe might deſerue to be eſpouſe
of Jheſu cryſt & that ſhe might be worthy
of his loue / þ moder was angꝛe & ſmote
her on the cheke / god auenged þ chylde þ
the moder became blynde: & þ in .xxi. mon
thes ſhe ſawe not: whan þ moder had ben
longe in this payne whiche moche noyed
her: ſhe remembꝛed of the goodnes þ ſayt
Germain had ſaid of her doughter / & cal
led her & ſaid my doughter go to the pitt
and fetch me water. the mayde went

they: whan she was at þy pyt she began to wepe by cause her moder had lost her syghte for her sake & toke hy water & bare it to her moder. the moder strached her hōdes to heuen & toke the water with grete fayth & reuerēce: & made her daughter to sygne her with the sygne of the holi crosse & well she her open. And anone she began for to se a lytyll: whan she had cūryed oʒ thyrle well then her syghte came hole to her agayn as it had ben tofore. After this it happed that the holi mayd was offred to the bysshop of charters bypliche for to be sacred with two other elder maydens. for men offred hem after theyr age. But þe holi bysshop knewe by the holy goost þe geneuefe was the moost worthy & dygne and sayd to her þe was behūde sholde come befoze. for god had tho sanctefyed her: after the deth of her fader & moder: the holi damoyzell came and dwelled at paris for to assaye & proue her there. & for to auayle þe moze she was seke of þe pallys so moche þe it semed that her mēbyes were disioyned & departed þe one fro þe other: wherof she was so soze tourmentēd that duryng. iiii. dayes she was kepte as for deed: for thete appered on her no sygne of lyf. saue þe her Jowes were a lytyll reed. In this space & tyme as she confellyd after an aūgell ledde her in spyryte wher as þe rest was of gode folke & wher þe tourmēte was of euyl pple after ward she shewed to mani the secretes of theyr consēys as she that was taught & enlygned of the holy goost. ¶ The seconde tyme saūt germain retourned fro englond & came to paris: þe people almost all went agaynst hym with grete ioye & tofore all other thēges saynt Germain demaūded how geneuefe dyd: but þe people whiche moze is eclyned to say euil of gode people then wel: answered that of her was nothing in blamyng her: whiche was to her a pʒepʒyng of other mēns pʒep

syng is none þe better: ne of othe blamyng is none the werle. Therfoze the holi mā sette nought of theyr ianglyng: but allose ne as he entred in to þe cite he went strait to þe hous of þe holi byrgyne whome he salemēd in so grete humilite: all they mēnyllēd & shewēd to the þe displayed her the grounde wete of her tearys: & reuered to them þe begynnyng of her lyf and how he founde at nançerre that he was chosen of god & resōmānded her to the people. ¶ Whynnes came to paris that accūll þe lon kyng of hongre had enteryllēd to destroye & waste þe partye of fraunce: and to subdue them to his dominacyon. The bourgeyses of paris for grete drede þe they had sente theyr goodes in to other cytees moze sure. Saynt Geneuefe warned and admonestēd the gode women of þe towne that they sholde make in fastynges and in orisons by whiche they myght all waga þe pʒe of our loyde & ellsewe þe tʒyrraue of theyr enmyes like as dyde sōtyme þe. u. holi women Judyth & Hester. They obeyed her and were longe & many dayes in þe churche in wakynges fastynges and in orisons. She sayd to the bourgeyses þe they sholde not remeue theyr goodes ne led the out of the towne of paris for the other cytees þe they suppoled sholde be moze sure sholde be destroyed and wasted: but by þe grace of god paris sholde haue none harme: and some had yndygnacyon at her. & sayd that a false prophet was ryfen and appered in theyr tyme and began amōge them to alse & tʒete whether they sholde drowne her oʒ stonē her whyle they were thus tʒetʒyng as god wolde came to paris after þe degrees of saūt germain thar the deken of auncer and whan he understode that they tʒetʒyde togyder of her deth he came to theym and sayd saynt germain for goddes sake do not this mystʒyfe: for she of whom ye tʒete saūt germain dwelleth
b.iii.

The lyf of saynt Geneuefe.

that she was cholen of god in her mothers
bely. ¶ And soo here ben the lettres that
he hath sent to her in whiche he recomen-
deth hym to her prayers. Whan þ burgry-
ses herde these wordes recyted by him of
saynt German and saw the lettres they
meruaylled and serpd god and lestre they
euill counsaill & dyde nomore therto. Thus
our lord kepte her fro harme / whiche ke-
peth alwaye them that be his / and desen-
deth after that thapostle sayth / and for
her loue dyde soo moche that the tyrantes
approched not to Parys. Thanke & glo-
rye be to god and honour to the byrgyn.
¶ This holy mayde dyde grete penaunce
in turmentynge her body all her lyfe & be-
came lene for to gyue good example. For
syth she was of the auge of .xv. yere to .l.
she fasted euery daye saue scndaye & thurs-
daye. in her refectyon she had no thyng
but barley bzeed & somtyme benes þ which
soden after. full. dayes of thre weekes / she
ete for al delyces. alwaye she was in pray-
ers in wakynge & in penaunces she dran-
ke neuer wyne ne other lycour þ myghte
make her dzonke in all her lyfe / whan she
had lyued and bled this lyfe fyfty yere the
bylshoppes that were that time sawe & be-
helde þ she was ouer feble by abstynence
as for age warned her tencrece a lytel her
fars / the holy woman durst not gaynsay
them. Our lord sayd of the prelates who
hereth you hereth me & who despiseth you
despyseth me. And so she began by obedy-
ence to ete with her bzeed fyssh & mylke.
And how well that she so did / she beheld
the heuen & wepte / wherof it is to bylene
þ she sawe appertly our lord ihesu crist af-
ter the promisse of the gospel þ sayth that
blessyd be they þ be cleue of herte / for they
shall se god / she hadde her herte and body
pure and cleue. ¶ There ben twelue ver-
tues byrgynall sayth hermes pastour w-
out whiche no byrgyn maye be agreable

to god. þ is to wete sayth abstynence / pacy-
ence / magnanymyte / simplete / innocen-
ce / concord / charite / discipline / chastite / trou-
the and prudence. These vertues accom-
plished þ holy byrgyn by wete she tau-
ghte & enlygned by worde and shewed of
te by ensample. Ofte and tosoze all other
holy places she visited the place whete as
restyd saint Denys and his felawes / and
had grete deuocyon to edesye vpon þ said
holy bodys a churche. But she hadde not
wherof. ¶ Upon a tyme came to her the
priesstes / as ofte they had done tosoze too
whome she sayd reuerent fathers in god.
I praye and requyre that ethe of you doo
his powere and his deuoye to a symple ma-
ter wherof myght be made and edesyd a
churche in the honour of the glorious mar-
ters saynt Denys and his felawes / for þ
place whete they restte ought moche to be
worshypped and doubted / whiche fyfthe
taught to our auncestres the faith. Dame
answered the priesstes we wolde sayne / &
haue grete wyll therto / but we can gete
no chalke nor lyme. Then said the holy vir-
gyn with a gladde chere in prophetyng
as she that was replenysshed with the ho-
ly ghost. Goo ye I praye you to Parys
vpon the grete byrde / and byngne that
ye shall fynde there / they wente theder &
abode there a whyle / ameruaylled and as-
bashed. And anone came by theym two
swynherdes spekinge togyder. of whiche
that one sayd as I wente yesterdaye af-
ter one of my sowes I founde a furneyll
of lyme meruayllously grete. ¶ That other
answered and I founde in þ
wode vnder the rote of a tree that wynde
had thowen downe a furneyll of lyme of
whiche I trouwe was neuer none taken a-
waye. Whan þ priesstes herde this they had
grete admyracyon and blessyd our lord
that had gyuen suche grace to Geneuefe
his handmayde. They demaunded whi-

re the furnels were / & after retourned & tolde the virgyn what they had founden. She began to wepe for iope / & allone as the priestys were gone and departed / she satte on her knees and was all the nyght in oryson and in teerps in requyrng helpe of god to persourne this weche: & on the mozne crye all mate and trauaylled of wakynge she wrote to genefe a gode preste and prayd hym that he wolde do his payne and labour that the chyrche myght be edefyed. And tolde hy tydynge of the lyne / whan genefe herde this he was all a meruaylled / and fylld doune to her feet / & promysed to her that nyght and daye he wolde do his labour to accomplishe her commaundement in the helpe of god and of saynt Geneuefe and of the people of parys the sayd chyrche was begonne in the honour of the blessyd marters saynt denys saynt rustique / and saynt eleuther / whiche now is called saynt denys of lestre. There ben yet 3 holy bodyes where our lord she weith saynt myracles. for as the workmen entended to make 3 edefyce eche after his craft. It happed 3 theyr drynke failed. And was done and genefe 3 preste sayd to geneuefe whiche knewe not herof that he sholde talke with the workmen so longe that he myght go to parys and set the drynke / whā she herde this she demaunded for the vessell that they had empyed & it was brought to her she made them to departe fro her. Then she kneeled doune on her knees & prayed god with warme teerps to helpe her. And whan she felte 3 our lord had herde her prayer she arose vp and made the sygne of the crosse vpon the sayd vessell and a merueylous thyng happed. for the vessell was full / 3 werke men dranke her hely fyll / and as ofte as they wolde vnto the time that the chyrche was parfytly made. Wherof they thāked our lord. The holy byrgyn had deuocyon

to make the nyght 3 our ladye toke fro her the to lyfe after the custome & statutes of assient fathers. It happed on a tyme that she put her on the way to soke daye to go to the sayd chyrche of saynt denys / & made to bere a candell becomynge togerher. The nyght was drede the wynde grete & it reyned faste whiche quenched the lyght of the candell. The mayden that was in her companye were sore troubled therof / & after the candell was gone as she had it in her honde it was lycht by the godden wyll agayn and so she bare it becomynge vnto the chyrche. & A nother tyme whan she hadde ended her prayer a candell that she held in her honde by the grace of god. Remblable in her celle on a tyme was a candell lycht in her honde without ony fyre of this woylde / of whiche candell many seke folke by theyr syth and reuerence haue ben heled. That tappe is kepte yet at nostre dame de parys. A woman whiche by 3 temptacyon of 3 deuyl whiche to his power alway deceyureth 3 gode stalle alwaye her shoos. But allone as she was at home she loste her syght whā she sawe 3 our lord had auenged 3 wrongs that she had done to the virgyn. She dyd her to be led to her with the chyster whan she came to 3 holy byrgyn she fylld doune to her feet and requyred her of surrendre and restoring of her syght. Geneuefe that was ryght deuotynge toke her vp fro the grounde & in smyllyng gaue to her 3 syghte agayn of her eyen. The holy byrgyn on a tyme wente to laus and the people of 3 to wne wente out agaynst her. Amongst whome were 3 father & model of a maye de whiche had ben. i. pere so paralytysed 3 none myght sheue 3 bypnyce of her neyghys. They besought and requyred saynt Geneuefe that she wolde bypnyce the seke mayde. She wente and saue her and lycht made her puer as she was accustomed &

The lyf of saynt Geneuefe.

after she handled the members of þe maye
 de and commaunded her to do on her clos-
 thes and hosen & shoes. Incontynent she
 arose in good helthe / in suche wyse that
 she wente vnto the chyrche with þe people
 The folke that sawe this blessyd our lord
 that had gyuen suche grace to his damoy-
 sell Geneuefe / and whan she retourned /
 they conueyed her syngynge with grete io-
 ye. The kynge of fraunce chyldryke hold-
 be it he was a paynþ helde her in grete re-
 uerence / so dyde also the barons of fraun-
 ce for the fayre myracles that she dyde in
 the name of our lord Ihesu crist / wherof
 it happed on a tyme that the sayd kynge
 helde certayn prysoners Iuged to dethe /
 But bycause Geneuefe sholde not demaun-
 de them he yssued out of parys and made
 to shytt the pates after hym / þe holy byr-
 gyn knewe it anone / and wente hastely /
 after hym for to helpe to deliuer them. as
 soone as she came to þe pates they openyd
 without kepe seyng al the people whiche
 thought it a grete wonder. She purlew-
 ed the kynge and obteyned grace for the
 prysoners. ¶ In the parties of the orient
 beyonde Anthyoche was a good man na-
 med Symeon / whiche had deliuyed this
 worlde & was meruaylous holy of luyng-
 ge whiche demaunded of saint Geneuefe
 of the marchauntes that went vnto that
 parties. And by them he salued her mo-
 che honourabli / and recommaunded him
 vnto her prayers It was a grete meruey-
 le that the holy man whiche had neuer ses-
 ne ne herde speke of her dyde do grete her
 by her name / verily the frendes of god þe
 knowe his wyll and doo there after haue
 tydings that one fro that other by admi-
 nistracō of the holy ghoost / they shall ne-
 uer be seprate / nor departed . As saynt
 Ambrose beyng at Melan knewe of the
 dethe of saynt Martyn at Tours . ¶ At
 meane tyme was a noble damoysele whiche was

named by her propre name Celyne / whi-
 che whan she had herde of the grace that
 god had gyuen to saynt Geneuefe she re-
 quyrred her to chaunge her habyte / a yon-
 ge man hadde spauced and trowthed her
 whiche had grete indignacō whan he
 herde of thole tydings & came to meane
 in a grete cite where þe two byrgyns dwel-
 led / and whan they knewe of his comyng
 they fledde vnto the chyrche / ther happed
 a fayre myracle . For as they came to the
 chyrche doore whiche was locked and fast
 shytt / the doore that was so locked opened
 by it selfe. Thus saynt Geneuefe deliuered
 de saynt Celyne fro peryll and fro contas-
 gyon of the worlde / the whiche perseuered
 in chastyte and abstynence vnto her ende
 ¶ In this tyme the sayd Celyne offred to
 Geneuefe one her chamberer whiche had
 layen seke two yere and myght not go / þe
 holy byrgyn handled her members wyth
 her worthy handes / and anone she was
 hole & in good poynte. There were brou-
 ghte to her .xii. men that were wode and
 byset with deuyls vnto parys whiche were
 ouerharde bystad and turmented of þe
 enemye. The byrgyn had grete pyte and
 wente to praye and orysons in requyryng
 our lord with salte terys that by his gra-
 ce and goodnes he wolde deliuer them of
 this pestylence. And as she perseueryd in
 her prayers they were hanged in the ayre
 in suche maner as they touched nothyng
 she arose fro her prayer / and sayd þe they
 sholde go to saynt Denis The wode men
 answered that they myght not / but she bounde
 theym / the byrgyn that was for
 them in grete sorowe comaunded them þe
 they sholde go / thenne anone they suffred
 them to be led secretly theyr handes bounde
 behinde theyr backs. She went after
 theym / & whan she was in the chyrche of
 saynt Denis she stratched herself on þe groun-
 de in orysons and in wepynges. Thus was

the persecucyō in prayers & wepynges þ
wood men cryed with an hygh voyce that
they approached whom the byrgyn callyd
in to theyr helpe none ought to doubt þ
the enemye that saue that he muste nedes
ysseue and go out sygnifyed by the mouth
of the demoniakēs that the apostles mar
ters and other sayntes that the holy byr
gyn callyd came vnto her helpe by the pe
re of god whiche is redy to þ wyll of thes
ym that drede hym and calle hym in trou
the: whan the holy byrgyn herde this that
they sayd. She arose & blessyd eche after
other with the sygne of the crosse: & anone
they were deliuerd of the enemyes. They
that were presente felte so greate stench
that they doubted nothyng but tho soules
were deliuerd fro the vexacion of þ deuyll
and blessyd our lord for this myracle.
There was at bourges a damoysele whi
che herde speke of þ grete renome of this
holy saynt came to parys for to speke to
her: she had ben sacred: but after the cōse
cracyon she had losse her virginite: the ho
li geneuefe demaunded of her yf she was
a virgin nonne. or wyf. or a wydow: she
answerd that she was a byrgyn sacred.
Geneuefe sayd nay / tell þge to her þ place
& tyme of her defloracion / and the man þ
had done the fayne / whan she sawe that it
was for nought that she sayde she was a
virgin: her conscience remozled her & fyl
downe to her feet in requir þge pardō. In
semblable wyse the holy geneuefe discoue
red to many þ secretēs of theyr consciens
whyche ben not here wyton by cause it we
re ouer noyous & longe to weyte. ¶ A wo
man whome þ holy virgin had helyd had
a childe of þ age of foure yere / whiche fyl
in a pytte he was therein the space of thre
houres: the moder came & drewe it out &
bare it all deed vnto the saynt in rentinge
her heet and betyng her byrste & pappes
& wepyng bytterly. And layed the childe

deed at her feet. The holy byrgyn conser
ue it with her mantell & after she fylld dōne
in her prayers & wepte. And anone after
whan she cellyd of her wepyng our lord
shewed a fayne myracle for þ childe þ was
deed reuyued: the whiche was baptised at
erster after / & was named celonier: bicau
se she was reysed in þ celle of saynt Gene
uefe. ¶ There came fro meaur a man to
this holy virgin whiche had his hond drep
ed vnto the wrest & she handled his toyn
tes & syngers & made thereon the sygne of
the crosse. And anone þ hande became all
hole. Geneuefe knewe wel that our lord
ihesu cryst was baptysed þ day of epypha
nye: & after wete in to deserte in gruyng
ensygnement to them þ ben regenerate
in the sacramente of baptysme / to fast wa
ke & about besely & to accōplyshe by wer
ke by þ grace þ they haue taken in þ bap
tesime by þ ensample of ihesu cryst.
Then entred þ holy virgin in to her celle
the sonday tofore the sayd feste / & abode
there as retuse vnto the thursday absolu
te in waking in prayers in fastynges & or
isons. Thyder came a womā to so her mos
re for curyosyte than for gode sayth. And
therfore god punisshed her. for allone as
she approached þ dore of þ celle: she lost her
syght & became blynde: but þ holy mayde
bi her debonayrte & bi her prayer gate her
syght agayne. And by sygne of the holy
crosse whan she yssued out of her celle in
the ende of lentre. ¶ In the tyme þ the cy
te of parys was assyged by the terryne of
ten yere lyke as chauncyent hyffoyes tel
herce þ there folowed so grete samyne &
hūgre that many dyed for hūgre. The
holy virgin that pyte cōstreyned her wete
vnto the sayne for to go fetch at none
some bytayles / whan she came vnto a
place of sayne where as of custome shyp
pes were wote to peryll. She made þ
shyppe to be drawen to the ryuage & com

The lyf of saynt Geneuefe.

maunded to cutte downe a tree þ was in the water. & she sette her to prayer. Then as the shyppes sholde haue smyten vpon the tree it fyll downe. & two wyldē hedes gray & horryble pssued therout w synke so soze þ the people þ were there were enuened by the space of two houres. & neuer after perysshed shyp there thanked be god and this holy saynt / vnto arcy þ castell wente this holy byrgyn / & there came apenst her a grete lordē whiche requyred her that she wolde bysytē his wyf whiche had longe tyme the palsey. The holy byrgyn wente and bysited her whiche hadde be longe tyme seke with prayers and orysons. & after blessyd her with the signe of the crosse and comaunded her that she sholde aryse. She then that had ben foure yere seke and myght not helpe herself arose seyrnge all the people whiche thanked god. Fro Arcy she wente to tropes in champa yn the people came to mete with her and offred to her grete multytude of seke people without nombze. She blessyd theym. and sygned theym with the sygne of the crosse / and incontynent they were helyd in the syght of al the people whiche merueyled moche. & rendyrd thankynge to god. ¶ There was brought to her a man whiche by þ punycyon of god was made blinde bycause he wrought on the sondaye. & a blynde mayden also. The holy byrgyn blessyd them in the name of the fader and sone and of the holy ghoost. and anone the yf syght was restoyed to them. ¶ There was a subdeken present and sawe this he wente and sette a chyldē whiche had ben seke ten yere of the feuers ryght soze. the holy byrgyn dyde do byrnye holy water. and blessid it & gaue him drynke & that done by the grace of god / the chyldē was in good helthe. In this tyme many toke of þ cuttynges of her besture by deuocyon / wherof mani seke were helyd / & mani byr-

yd by spyrtes were deliuered & rempled in to theyr good mynde. Fro arcy retoyned the holy byrgyn to Paris with a. xi. shyppes charged with bytapyl / wynde / tēpest and orage assapyled them so strongly that they wende to haue perysshed without remedye. The holy byrgyn yfste by her hondes to heuen requyringe helpe of our lord and anone the tempeste cessyd. Then besalus a preeft þ was present & sawe it. which tofoze had trembled for fere began to synge for ioye. Cantemus dñio gdoz pose. All þ there were thanked our lordē þ had saued them by the prayer of the damoyzell geneuefe. whan þ goodes came to Paris þ she had brought she departed theym & gaue for the loue of god to some poore / wille / & to other hoolē loues of byede / and somtyme she so hastid for pyte / that she toke the loues hote oute of the ouen secretly & gaue it to the poore. ¶ The women merueyled why she toke theyr loues / but they spake ne sayd noo thyng. And they moche doubted that they sholde not fynde them counte ne tale. But not withstondyng þ she had so taken by the grace of god they founde al theyr loues & lacked none. by þ merytes of the holy saynt. Her hope was nothyng in worldly thynges / but in heuily for she byleued in þ holy scrpyture that said who so yeueth to the poore / leneth for auayle. The rewarde whiche they receyue that giue to the poore people. þ holy ghoost bathe shewed to her longe byfoze. & therofoze she ceased not to wepe to adoure & to doo werkes of pyte. For she knewe well þ she was none other in this worlde but a pylgryme passinge. There was at messey a butgers that by the space of four yere he myght not here ne goo. he dyde him to be brought to the holy byrgyn whiche dwelled at Paris. & requyred her þ she wolde restore to him his helthe & her pyte. she watched his etres and blessyd hym / & anone

he was hole & went and herde as he dyde
before thankyng our lord. On a tyme as
the holy virgin wente to oylvaunce: a wo-
man named fraterne was in greate sorow
we for her daughter that laye deuyge/
anone as she wyse the comyng of the ho-
ly virgin she wente to her to saynt agnen
where she founde her in prayer. fraterne
fyl doune to her feet sayng. Dame genes-
uef. puer me agayn clode my daughter.
whan Geneuefe sawe the gode saynt of
her she sayd. Dylcomforte the no thyngs
thy daughter is in gode helthe. The whi-
che by the merueyllous pyllasce of god
at þ worde of the holy byrgyne was brou-
ghte fro the wickednes of deeth & came all
hole agaynst her moder & met w her at þ
portall of the hous. The people thanked
our lord for this saynt miracle. In þ sayd
cyte there was a seruailit culpable agayst
his mayster: þ holy mayd prayde his may-
ster þ he wolde foryeue hi his trespale: the
maister as felonous & proude dained not
to do it at her request. Then sayd the ho-
ly byrgyn though ye despyle me. our lord
wyl not haue me in dyspyte. Allone as he
was at home he was taken with an hote
feure ague whiche beryed him in suche wy-
se that he myght not slepe of all the night
On the moyn he came to the holy virgin
rennyng with open mouth lyke a bere of
almayn the tongue hangynge oute and
fomyng lyke a boze. requyrynge pardon
whiche wolde gyue no pardon. ¶ The sa-
ynt hadde pyte on hym and blessyd hym/
and the feure left hym thus made she the
mayster hole. and the seruauant excused.
¶ Fro oylvaunce the holy woman wente
to toures by the water of loyre where she
suffred many perylles. whan she arryued
at toures grete forson of demonyakes ca-
me agayst her out of þ chyrche of saynt mar-
tyn and the spyrites yed by the mouthes
of theym that were madde and beryed þ

whiche were beryed by the mercytes of sa-
ynt Martyn and saynt Geneuefe. And
the perylles that the virgin had in the wa-
ter of loyre they hadde done it by enuye.
¶ The holy byrgyn wente vnto the chyrche
of saynt Martyn where as she heled ma-
ny demonyakes by prayers and the sygne
of the holy crosse. And the demonyakes sa-
yd at the hour of the tournēt that the fin-
gers of the saynt beryed all aboute theym
as tappes enflammed with fyre of heuen
herof herde thre men whiche kepte theyr
wynes madde. They went to the chyrche
and prayed her that she wolde bylyte the
yr wynes. ¶ The blessyd byrgyne whiche
was debonayr went and bylyted theym
and deluyed them fro thennyng by vnc-
cyon of holi oyle and by prayer. Anone af-
ter it happed as she was in prayer in a cor-
nere in the chyrche of saynt Martyn that
one of the fingers was so sore beryed with
the ennye that he ete his membyres. whi-
che went out of þ chaūcel and came strap-
te to the holy byrgyne saynt Geneuefe.
¶ The blessyd virgin comaunded the spi-
ryte to yllue out. He answered þ he yllued
oute he wolde yllue by the eye. She com-
maunded that he sholde no lenger abyde
ne dwelle there. And then he yllued oute
anone wolde he or noo by the flux of the
wombe and lefte foule ensynges and ho-
kens and the seke man was all hole & in
gode minde wherof he thanked our lord.
¶ They of toures honoured moche this ble-
syd byrgyn how wel it was apyl her wyl.
¶ On a tyme as she was at her doo: she
saw a mayde passe by beryng a bueret
of oyle she called her and asked her what
she bare: she answered & sayd oyle whi-
che she had bought. The holy mayde whi-
che sawe the ennye sytte on the mouth of
the burpette. blewe on it. and the burpet
brake. She blessed the oyle and bad the
mayde here it forþ saultry. The people þ

The lyf of saynt Geneuefe.

saue this hadde grete meruaylle that the enmye coude not hyde hym but that she perceyued hym and thanked oure lord. ¶ There was brought to her a chyld by his frendes whiche was dombe/ blynde & lame. The blessyd byrgyn enoynted hym with the hooly oyle/ and the same houre he saue clerely/ spake and went/ & receyued helth entyerly. in þæt terryr of meaur the holy mayde dyde do labour a felde þæt she had. And a storme and tempest of wynde and rayn arose whiche troubled moche the werkemen. She laye downe stretchynge vpon therth in oryson and prayer. And our lord she wed there a fayr myracle for the rayn fell on all the coyne in the feldes there aboute/ & in her felde not one drop. ¶ Another tyme as she was on the sayn ther was a grete tempest/ & she besought god of helpe. And anone it ceased in such wyse that they that were presente saue wel that our lord at hyr requeste and for hyr loue made wynde and rayne to cease. ¶ All seke men that she enoynted with hooly oyle deuoutly were heled and made hole. ¶ It happed so that on a tyme whan she wolde haue enoynted a demonyake she foude none oyle in her ampolle/ wherfore she was soo sorry þæt she wiste not what to do/ for there was no bysshop presente for to blesse it. She laye downe in oryson and prayer besechynge god that he wolde deliuer the man fro thennye. Our lord shewed there two fayr vertues for allone as she arose her ampolle was full of oyle/ beyng in her hondes of whiche she enoynted þæt mad man & anone was deliuerd of the wycked spyryte/ whiche ampul w the oyle saue þæt same man that wrote her lyfe xviij. yere after his deceasse. many other miracles wout nombre shewed our lord for the loue of the holy & blessyd saynt/ saynt Geneuefe/ the whiche lyued in this worlde full of myacles moze than foure scoze

yere/ and departed oute of this worlde & deyed wocheþ þæt thyrde daye of Januer. And was buryed in the mounte of patrys callyd the mounte parloner. And now is callyd þæt mounte of saynt Geneuefe in the chyrche of saint peter and poule þæt whych as sayd is at þæt begynnyng þæt kynge lowys somtyme named clopus dyd do make by thenhortemete of this holy virgin for þæt lo ue of whome he gaue grace to many prisners at her departyng. and after there were many fayr myacles whych by neglygence by enuye & not retchynge were not wryten/ as he hadde cōfessid that put her lyf in latin excepte two whiche he sette in thede of his boke as here foloweth/ vnto the sepulcre of þæt holy virgin was broughte a pouge man that was soo seek of þæt stone that his frendes had no hope of hys lyf. In grete wepyng & sorowynge they broughte hys thyder requyryng ayde of the holy virgin. Anon after theyr prayer the stone pssued & was forthwith all holl as he had neuer ben seek. ¶ Another man came thyder þæt gladly wrought on the sondaye wherfore our lord punysshed him for his hondes were so benomen & so lame that he might not werke on other dayes: He repentyd hym & cōfessyd his synne & came to the tombe of þæt sayd virgin & there honoured & prayed deuoutly: & on þæt mozne he retourned alle hole prayyng and thankyng our lord by þæt worthy merytes and prayers of the holy virgin graunte & graue vs pardon grace and ioye perdurable. After the dethe of the blessyd virgin saynt Geneuefe was assignyd a lampe at her sepulcre in whych the oyle souldred & sprange lyke water in a welle or fountayne. The sayre thynges shewyd our lord by þæt lampe/ for þæt fyre & lyght brænd con tynuely. The oyle lassed not ne minished and the seek peple were heled ther. This wrought our lord by þæt merites of þæt blessyd

virgine cospozall: whiche moche moze ha-
bundantly wirtcheth by þ̄ merytes to the
soules sperrytuely. Many mo myracles
hath our lord shewed at her sepulcre / whi-
che ben not here wryton. for it sholde be
ouer longe to remēbe them all / & yet das-
pely ben shewed / wherfoze in every neces-
site & nede: late vs cal on this glorious say-
te the blessyd geneuefe þ̄ she be medpatri-
ce vnto god for vs wretched synners that
we may so lyue & amende vs in this pre-
sent lyf that we may come whan we shall
departe hens by his merites: vnto the lyf
perdurable in heuen. Amen.

Here begynneth the lyf of
saynt Maturyn.

Saynt Maturyn was bozne of the
dioces of senes: and his fader was
callyd maryn: whiche by þ̄ cōmaūdemēt
of theperour maxime persecuted moche
strongely crystē men: but his sone matu-
ryne fro þ̄ tyme of his infancye pryncyple in
his herte. & in wyll was dyspyle of ihesu
crist: & was moche sozo wfull of þ̄ predica-
cyon of his fader & moder. for as moche
as they were paynyms and myscreaūtes
wherfoze he prayed many times our lord
ihesu crist þ̄ by his benygne grace he wol-
de cōuerte theþ̄. So it happed on a night
as he slepte a boye sayd to hym maturyn
thy petiōn is herde & graūted: who anōe
arose & gaue & redred grete thākinges to
our lord. The moder of saynt maturyn
beyng espyryled with þ̄ holy goost came to
hym & sayd. O my sone what rewarde &
what meryte shall we haue yf we byleue
in ihesu crist as by many tymes þ̄ hast de-
sired vs. Then saynt maturyn sayd to her
moder. I lete you wyte þ̄ after þ̄ generall
resurreccōn body & soule shal haue ioy w-
out ende: & þ̄ somoche þ̄ hert humas may
not thynke ne tongue speke ne pronounce.
Anone then þ̄ moder of saynt maturyn

went to her husbonde his fader: for to tell
to him what her sone had said to whom þ̄
fader said thus. I haue this night sene in
a vyssion þ̄ our sone was etred in to a shep-
cote & þ̄ there was deliuerd to hym a gre-
te multitude of shepe: & then they both. ii.
receyued the holi sacrament of baptyms
of an holy bysshop named policarpe whi-
che ordeyned & made saynt maturyn pres-
ste whā he was but. xj. yere olde. After þ̄
that saynt maturyn & his felawes were
marrēd: & that þ̄ people of þ̄ romaynes
had suffred many dyuers tribulacions.
The emperour maxime had a doughter
whiche had a wycked sperryte in her body
whiche tormēted her moche & persecuted
for whom theemperour dyde make man-
ny craftes of enchaūtemētes for to quas-
ryllhe and hele but it auaylled no thyng.
Then þ̄ sēde þ̄ was win her body cryed &
sayd by þ̄ mouth of þ̄ mayd. O emperour
it auaylleth þ̄ no th̄g that þ̄ doost. for I
wyll not departe from hens: yf þ̄ haste
brought hyder out of fraunce maturyn þ̄
seruaunt of god whiche by his prayers
shall gete helthe to thy doughter & vnto
the people. And anone theemperour w a
grete multitude of peple went for to seke
him & brought hym to rome vpon this cō-
dycyon: that they sholde swere & promise
þ̄ yf it happed þ̄ he deyed by the way: they
sholde byynge or sēde hym to the place
to be buried where as they had taken h̄.
And whā they came nygh to rome: þ̄ peo-
ple came agaynst hym & receyued h̄ mo-
che reuerently. And anone as he was com-
mē to rome he heled & deliuerd þ̄ dough-
ter of theperour fro chādes of þ̄ sēde se-
blably all the other seke men þ̄ were pres-
ted to hym: he heled them. Fewertheles it
happed so þ̄ the day of þ̄ halendes of no-
uēbre he yelided & gaf up his soule to god
moche holyli. Then toke they þ̄ precious
body & enoysted it with noble oynemētes

The lyf of saynt Wyctor.

and buryed it with moche reuerence/and whan they hadde layed it in erthe/on the mozne they came vnto the sepulture and founde the holy body aboue therthe/ nigh vnto the same sepulture / and then were they all abasshed/and wyfte not what to do/how be it whan one of the knyghtes þ had brought hym out of fraunce hadde remembred of the promesse that they hadd made/ anone he sayd to the people þ cause wherof it was: & anone bi þ comafidemet of themperour the knyghtes brought the body agayne moche solempnely in to hys countree in a place where our lord by the merites of the holy body hath shewed many myracles and vertues. Of whiche by the blessyd prayers and intercessions we may haue parte Amen.

¶ Here foloweth the lyfe of saynt Wyctor.



Saynt wyctor þ glorious knyghte and martyr in the tyme of Antony and Austelyn Emperours was presented as a crysten man vnto a duke called Sebastian/ whiche wolde haue made saint Wyctor do sacrefyse to thyddolles/ to whome saint Wyctor answered that he was a true knight to Ihesu crist/ and that he wolde not do sacrefyse/ whan the duke vnderstode that he commaunded that his backe sholde be all to broken and his synewes to be drawen out. And this holy man gaue grete thankynge to god for the tormentes that were done to hym. And also of that

that he abode allwape in very payn. The duke was moche moued and angry/ & maunded that he sholde be put in a burninge forneys/ whan saynt Wyctor was therein/ he made his prayers vnto our lord/ and he was therein thre dayes hoole without greynge of any fyre or flamme/ or fume/ and without any domynage/ and on þ thyrde daye he was founden hole and sounde. After the duke dyde do take benym to make by an enchauntour mortal mete and made hym to ete it / the whiche mete this holy man ete without any greuance or hurte: And yet he dyde do make by the same enchauntour moze stronger benym than he dyde tofore/ and gaue it to saynt Wyctor/ whiche ete it without any hurte lyke as he dyde that other/ whan that the enchauntour sawe that the benym myght in no wyse greue the holy man / he brent all his bokes/ and renounced all worldly goodes and conuerted hym to the faith of god. After all these thynges the duke yet admonesteth saint Wyctor that he sholde doo sacrefyse to theyr goddes / whiche thyng saynt wyctor refused as he dyde tofore. Then the duke commaunded that all the synewes of his body sholde be all drawen out/ and after put hym in boyllynge oyle/ & after dyde do hange hym by chaynes and set vnto his sydes pottes all burninge. But neuertheles he was allwape in suche wyse comforted of our lord that he felte no payne. ¶ Then the Juge was moche abasshed and commaunded to take quicke lyme and bynagre medled together/ and make it to auayle in to his throte after dyde doo put out his eyen. ¶ Thanne saynt Wyctor sayd to hym / spare me not for I am all prest and redy to suffer all tormentes/ and thanne the tyrant commaunded that his fete henge bywarde/ and so he hanged thre dayes longe In suche wyse that the moost partye of the blood of

his nose thy lles. And at thende of .iii. day
es the other knyghtes came for to se yf he
were deed. And they that were blynde ca
me & were myghte hy: by þ prayers of this
glopyous saynt. they were enlumyned as
gayn: & had theyr syghte. ¶ The whiche
knyghtes whan they were retourned to þ
duke. they tolde to hym this aduenture.
How by the prayers of the holy man they
had receyued theyr syghte. / and that they
lefte hym alpye and hole. ¶ Thenn the dus
ke comaunded y he sholde be slayn & in þ
meane whyle a wyfe of a knyghte named
cozone cryed w a hye boys vycor: þ we
re born in a gode tyme: & thy werkes ben
blefyd. for the acceptable sacrifice of the
holynes of thy thoughte. the whiche oure
lorde hath receyued in gre. as he dyde þ sa
cresyce of abel. whan this womā whiche
was but. xvi. yere olde had said this. And
other gode thynges & wordes she put mo
re to & sayd. Lo se ye not thaſigelles of pa
radys & bynge two crownes: of whiche þ
shalt haue the greter & þ the lasse. & how
well that þ be a feble vessel. ¶ Neuertheles
þ haue ferme hope in our lorde Ihesu cri
ste that he shall gyue to me his heritage.
And whā the duke vnderstode þ wordes
that she had sayd. he comaunded that she
sholde do sacresyce to the goddes: and she
answerd and sayd. I am named Cozone
and thou requyrest me to lese my cozone.
Whan the duke had herde her answer. he
comaunded his knyghtes: þ by force they
sholde make two trees to enclyne & bowe
doun: þ one agaynst that other. & theron
they henge cozone & sodaynly lete þ trees
go & so they did: whome by þ radour and
force of the trees in springyng she rendred
her soule to our lorde in ferme sayth and
affyaunce of þ lyl eternall. And as the. ii.
sayd trees adressyd. her glopyous body as
bode in two pyeces on the grounde. After
þ the duke comaunded that saynt vycor

sholde be byheded: whiche at the smyting
of his heed bledde mulke & blode cogyder.
whiche myracle moche people sawe. whi
che then byleued in our lord Ihesu cryste
Qui cū patre & spiritu sancto uiuit & reg
nat deus: per omnia secula seculor. Amē.

¶ Here begynneth the lyf of saynt
Johan and poule.

¶ Constaunce the daughter of constan
tyn the emperour had. ii. prouostes
that one was named Johan: & that other
poule. ¶ It happed in that tyme y galys
can whiche was duke and condyrtor of
thoste of þ royames y sholde go in batay
le ayenste the barbarins. whiche had take
dacie and the countre aboute & he deman
ded þ Constaunce daughter of theperour
sholde be gyuen to hy in maryage for a re
warde. Theperour wolde well as for hy
But he thought it myght not be by cause
constaunce after that saynt agnes had bes
led her wolde neuer cōsent to be maryed.
for she had auowed vrgynite wherfore she
wolde rather suffre deth thā enclyne ther
to. But neuertheles þ mayde y trusted in
god sayd to her fader: y at his retournyng
fres the batayll: yf he had byctorte myght
well be spoken of þ maryage. & in hope
therof she desyred to haue two daughter
of galycan for to dwelle with her y by thā
she myght knowe the better þ maners of
theyr fader: & she deluyerd to hym her. ii.
prouostes Johan & poule to go with hy
to batayll: whiche was so done. ¶ Thenn
this duke wente to batayll & was deſco
ryed & fled in to a cyte of tharle & amonge
the barbarins allyged hym. ¶ Then sayd
saynt Johan & saynt poule made then a
bow to god of heuē that thou shalt neuer
wedde wyf & þ shalt baynquill the thyen en
myes better than þ hast: & then he dyd af
ter theyr counseyll: & on the moyn a yonge

The lyf of saynt Johan and Boul.

lynge & bare a crosse on his sholder appie
ryd to hym & sayd take thy swerde & com
after me. Whan galycan & duke had take
his swerde he ledde him thugh his enmi
es al to & kynge whom he slewe & al thost
was so aferde & they yelded them al to h^e
whom then he subdued & made them sub
gettes and trybutaryes to come. & whan
he wente by his enemyes. ii. knyghtes ap
pered & confermed hym in the sayth: & af
ter he became cristen & retozned agayn to
come. & was receyued with grete honour
And than he prayed theemperour to par
donne him of takynge of his doughter for
he purposed neuer to haue wyf. but kepe
hym contynent & chaste. And that pleased
well to the emperour. Then were his. ii.
doughters also conuerted And he left his
duchye and gaue all to pooze people / and
hymself serued god & diide after many mi
racles in so moche & deuyls & wycked spy
rytes went out of the bodys of creaturel
by his symple regarde & sight. & herof the
renome & fame wente fro theest to & west
& the people came fro ferre for to see thys
grete man how he was chaunged / for he
wylth & fete of poze men / & set them at ta
ble: and gaue them to ete. He serued & seke
men / & dyde the offyce of seruptude moch
besely. ¶ It happed & whan constantyn
was deed an emperour sone of & grete co
stantyn was emperour all of & heresye of
tharyens and helde thempyre. He had. ii.
neuewes of whom & one was called Gals
lus & the other Iulyan. this gallus was
so badde & he diide do sle him. Then Iuly
an doubtynge & beyng aferde entred in
to relygyon / & dissimiled & semed to be ho
ly & was made lector. He was a magycy
& coufaylled w fendes / of whome he had
answer that he sholde yet be emperour / &
soo it happed afterwarde / for suche nedes
came to Constantyn that he created Iul
yan gouernour of his hoost / and named

hym Cesar / he was a grete batayller & a
man of werre. ¶ Then whan constantin
was deed he be came emperour. Then co
maunded he that galycan the duke whis
che was become soo blessyd a man sholde
make sacrifice to the ydoles / or els go ou
of & countre: for theemperour durst not sle
so grete a man: Then he wente to Alexan
drie / and there the mescreauntes made
one to renne hym thughe with a swerde.
and so deserued he the crowne of marty
dom. Then shewed Iulyan theemperour
the couetyse of his herte. and he cofermed
by wytnesse of the gospell saynge. Our
lorde Ihesus said / who & renounceth not
all that he hath / may not be my dyscyp
le and therfore whan he herde that & blessid
sayntes Johan & Boul had the ryches
that Custaunce their lady had left to them
& they susteyned the pooze people of our
lorde Ihesu cryst. He demaunded them &
lyke as they had ben with constantyn / so
wolde he that they shold be with h^e. then
they sayd to hym whan the glozuous con
stantin / & constant his sone glozfyed the
to be crysten we wolde well serue theym.
but syth that & hast forlaken thy relygion
ful of vertus / we ben departed fro the. ne
we wyl nomoze obeie to the. Iulyan the
emperour sayd to the. I had & state of a cler
ke in & chirche / & yf I wolde haue abiden
I had had & moost worshyp / but bycause
it is vanite & folpe to serue paryshes and
to be ydle. I haue sette myne herte in the
ualcye. & therfore I haue made sacrifice
to & goddes & they haue gyuen to me the
empyre. And thus ye that haue ben brou
ghte forth & noysshed in paleys ought to
be by my syde. And yf ye haue me in dispi
te I shall do somoche that I shall not be
dyspyled then answered they we loue bet
ter god than the / & we doubte nothyng
thy menaces / bicause that we wyl not an
gre our god. Then sayd Iulyan / yf ye do

not my will within ten dayes with your
agreement / ye shall do it after agaynst your
will. The sayntes sayd to hym: for aske ye
as though now y^e ten dayes were gone: &
do this daye that whiche they purpouse
to do then. To whome iulian sayd: wene
ye y^e crysten men shal make you matters
but yf ye consente to me I shal putt the
you not as matters: but as comf^rymynges.
¶ Then Johan & poul during thyle ten
dayes enteded to prayer & to almesse and
after on y^e tenth day terencyan was sente
to the y^e whiche sayd to them: our lord us
lian hath sent me to you that ye shoulde ho
nour thymage of iouis whiche I bring to
you: or elles ye muste depe. Then they say
yd to hym: yf Iulian be thy lord he haue y^e
peas with hym we haue none other lord
but Ihesu cryst. whan iulian herde thyle
woydes he made theyr hedes to be smyt
of secretly: & to be buryed in theyr hous / &
after made to be sayd y^e they were sente in
to exyle. Then anone after y^e sende entred
in to y^e lone of terencyan / & began to crye
in that hous that he was brenned of the
deuyll. whan terencia sawe this he know
lech his trespass / & after became cryste
& put in wyrtynge y^e passyon of thyle two
holy sayntes. And his lone was deliuerd
of the deuyll. This was done in the yere
of grace foure hondred lxxv and foure.
¶ Saynt gregory recordeth y^e a lady vi
lled ofte & gladly the churche of thyle two
sayntes: and whan she came on a tyme she
founde two monkes in straige habyte &
she supposed they had be monkes. she co
maunded to gyue the her almes: but whis
les her despencer approached to the y^e they
approched to her and sayd. Thou bildeste
now vs: but we shall bilste the. at y^e daye
of Iugement / & shal gyue that / that we
maye. And whan they had so sayd: anone
they banyshted away. ¶ Thenne lets vs
praye vnto god that by theyr merites he

gyue to vs in this moode his grace. And
in y^e other his glorie. Her scull shal nym

There followeth the life of saynt
Leo the pope.

¶ Leo the pope as it is reade in the
miracles of our bledd lady. In
y^e churche of saynt marce y^e more: as he long
ge ther masse and moche people by ordre
were comynge and pouled and a marce
ne a certayn woman kyssed his honde.
Wherof he was rempyed he sently in
his tresshe. And this holy man was a gre
te wreker and auenger of hymselfe / and
cut of his honde that same day pruely
threwe it from him. Afterwarde y^e people
murmured among them: by cause the po
pe longe no masse. And byde not byuine
seruyce solemly as he was wonte to do.
¶ Then leon tourned hym vnto the bledd
lady virgin our lady: & commyld hymself
holly to her prouydenre. Then she anone
appered to hym: and restored to hym his
honde & reformed it with her holi hondes
comaundynges that he shoulde go forth
& offre sacrefyce vnto her lone. ¶ Then this
holy man leo preached vnto al the people y^e
came thyder: & shewed it euidently howe
his honde was restored to hym agayne.
¶ This leo the pope helde the counseyle
at Calcydon: and ordeyned byrgynes to
be baylled. It was also made there a sta
tute y^e the virgin marce shoulde be called
y^e moder of god. That same tyme attylys
destroyed italye. Then leo makynge pray
ed in y^e churche of thapostles thre dayes
& thre nyghtes. And after sayd to his me
n who y^e will folow. whan thenne he appro
ched to attalle: anone as he saw saynt lep
he descended fro his hors and fyll downe
platte to his fete: & prayed hym y^e he shold
alke what he wolde. And he desired y^e he
shoulde go our of Italye and releace y^e crys
t.

The lyf of saynt Peter the appostle

Then people þ he had in captiuite. a his ser-
uantes repured him that þ cryspynge
pynce of þ woide shoulde be overcome of
a prest. he answered I haue prouided for
myselfe & for you. I saue on his ryght sy-
de a knyght stondung with a swerde draw-
en and saynge to me: But yf þ spare this
man þ shalt be slayne and all thy men.
Theſe ſaint leo wrote a pyste to raby-
ne biſhop of conſtantinople agaynſt epi-
ſcum & neſtorium whiche he layde vpon þ
ſepulchre of ſaint peter & was in continuel
faſtinges and prayres ſaying. O holy pe-
ter what þ I haue cryd in this epiſtle as
than þ to whome the cure of þ chyrche is
comyleſe corrette & amende. And after .xl.
dayes Peter appered to him praynge &
ſayde I haue redde it & amended it. then
he leo toke þ epiſtle & founde it corrected
& amended with þ bondes of thapostle.
Other alſo. xl. dayes he was continually in
faſtyng & prayres at the ſepulchre of ſaint
peter. Wyſching to gete hym forgyuenes
of his synnes To whom peter appered
and ſayd I haue prayed our lord for the/
and he hath forgyuen the alle thy synnes
ſauf onely of thynſolpceon of thy honde þ
ſhalt be examined. He deped aboute the/
pere of our lord. iiii. C. and ſixty.

¶ Here begynneth þ lyf of ſaynt Peter þ
apostle & fyrſt of his name.



Peter hadd a
greate name/
for he was cal-
lyd Symon.
baryona: and
symon is as/
moche to ſaye
as ryght obey-
ſaunt or com-
myſyng grete
beuynelle bar-

ryona is as moche to ſaye as ſone of a dou-
ue or of a culuer he was obedient to ham
our lord callid him for at boyſ of one ſale
ſynge he obeyed to our lord he was com-
myſyng beuynelle and ſoſome whan he was
ryed. Iheſuſ cryſt. for he wente oute and
wepte bitterly. he was ſone of the doue/
for he ſeruyd god with ſymple entencyon.
Secondly he was called Cephas. whiche
is as moche to ſaye as chere. or ſtone. or bla-
myng with the mouthe. he was ſayd che-
ſe by reaſon of the pryncypalpe in prel-
cyon. A ſtone by reaſon of his ſtedfaſtneſſe
in his paſſyon blamyng with his mouth
by reaſon of conſtaunce in his prchynge.
Thyrldy he was called peter whiche is as
moche for to ſaye as knowynge or vnbo-
ſynge and ſhoynge or vnbpyndynge. and
wynge for he knewe the dygnyte of cryſt.
whan he ſayd thou arte cryſte ſone of the
lyuyng god. In vnboſynge and ſhoynge
whan he vnſhodde his fete fro chaſſetceſſe
of all deedly and erthly werkis ſapenge.
Lo we haue leſte all thyngge ac. vnbpynd-
ge. for he hath vnbounde the bondes of
ſynne. and that was by the keyes that he
receyued of our lord. and he had thre ſur-
names. he was ſayd ſymon iohanna whi-
che is as moche to ſaye as þ beaute of our
lord. Secondly he was ſayd ſymeon Jo-
hannis that is to ſaye to whom it is gyuen.
And thyrldy he is ſayd ſymon baryona.
that is to ſaye ſone of the doue. by whi-
che is gyuen too vnderſtonde that he had
beaute of maners. peſte of vertues. and
haboudaunce of terryſ for the doue has
the waylyng for her ſonge. This name
peter. Iheſus promyſed to hym. Joha-
nis primo. Thou ſhalte be called Cephas.
that is for to ſaye peter. Secondly he bide
that he promyſed as it is ſayde Mathey
quatto: And he named ſymon peter ac.
Thyrldy he conſermed it. Mathey. xli.
And I ſaye to the that thou arte peter &

upon this stone. &c. His martyrdom wrote
te marcellus. Linus papa. Cylyppus &
Leo the pope.

Saynt peter the appostle amonge all
oother and aboue all the oother was
of most seruente and brennyng loue. for
he wolde haue knowen the traytre that
sholde betraye our lord Ihesu cryst. As
saynt. Iulian sayth yf he had knowe hym
he wolde haue tozned hym with his tethe.
And therfore our lord wolde not name
hym to hym. for as crystostome sayth yf
he had named hym peter had arysen and
all tozned hym. Peter wente vpon the see
he was chosen of god to be at his transy-
guracion. And reysed a mayde from deth
to lyf he founde the statere of pyece of moni
in the fysshes mowthe. He receyued of our
lord the keyes of the kyngdom of heuen.
he toke the charge to fede the sheep of the
su cryste / he conuerted at a whitson tyde
thre thousand men he heled claude wth Jo-
han and then conuerted. v. thousand men:
he sayd to ananye and saphyre theyr deth
before he heled Cnece of the pailley he re-
sed thabite: he baptysed cornelye / with the
shadowe of his body / he heled seek men /
he was put in pylson by Herode. But by
the aungelle of our lord he was deliue-
red. What his mete was and his clothing
the booke of saynt Clemente wytnelleth /
for he sayd bzed only with olyues and
selde with wortes is myn blage. And I
haue suche clothynge as thou seest / a cote
and a mantell / and whan I haue that. I
demaunde nomore. ¶ It is sayd for cer-
tayne that he bare allwaye a sudary in his
bosom with whiche he wypped the teeris
that ranne from his eyen. for whan he re-
membred the swete presence of our lord
for the greate loue that he hadde to hym /
he myght not forbere wepyng. And also
whan he remembryd that he hadde reny-

ed hym he wepte haboundantly greate
plente of teeris. In suche wyse that he
was accustomed to wepe that his face was
bruynt with teeris / as it is named. A. phis an
Clemente sayth and sayth also that in the
nyght whan he herde the cocke crowe he
wolde wepe custumably. And after that
it is red in hystoria ecclesiastica. That whā
saynt Peters wyf was ledde to her passy-
on: he hadde grette Joye and called her by
her proper name and sayd to her. My wyf
remembre the of our lord. ¶ On a tyme
whan saynt Peter hadde sence two of his
discyples for to preche the fapth of Ihesu
cryste. And whan they hadde gone twen-
ty dayes iourney: one of them deyd. And
that other theinre retourned to saynt Pe-
ter and tolde hym what was happened
Some saye that it was saynt Marcyall
that so deyd / and some saye that it was
saint Paternus / and some other say that
it was Franke. ¶ Thenne saynt peter gawe
to hym his staffe / and commaunded hym
that he sholde retourne to his seiowe and
laye it vpon hym whiche he so dyd. ¶ Then
he whiche hadde ben fortye dayes deed as
none arose all hyuynge. ¶ That tyme Simon
thenchantour was in Iherusalem and
he sayde he was fyrste trowthe and asser-
med that who that wolde byleue in hym
he wolde make theym perpetuell / and he
also sayd that no thyng to hym was ymis-
sible. It is redde in the booke of saynt
Clemente that he sayd that he sholde be
worshypped of all men as god / and that
he myght do all that he wolde. And he sa-
yd yet more / whan my moder Rachel co-
maunded me that I sholde go rege come
in the felde and salde the yble redy for to
rege with. I commaunded the yble to
rege by it selfe alone / & it reged ten tymes
more than any oother: yet he added there
to more after Jerom and sayd. I am the
wo:de of god I am the holygoost. I am al

The lyf of saynt Peter the appostle.

myghty. I am all that is of god he made
serpentes of brasse to mooue: & made thy
images of yron & of stone to laughe: & dog
ges to synge. And as saynt lyne sayth he
wolde dyspute with saint peter: and shew
we at a daye assygned that he was god.
And peter came to þ place where þ strafe
sholde be & saide to them that were there
Peas to you brethren þ loue trouth. To
whom symon said / we haue none nede of
thy peas & concorde were made we sholde
not proufyte to synde the trouth. ¶ For
theu is haue peas amōge theym. and ther
foze desyre no peas but batayle: for whan
two men fyghten: one is ouercomen then
ne is it peas. ¶ Thenne said peter why dre
dest þ here of peas. ¶ Of synne growe ba
tayles: where is noo synne there is peas.
¶ In dysputing is trought founden and in
werkys right wysnes. ¶ Theu said symon
it is not as thou sayst: but I shal shewe to
the the powter of my dignyte that þ an
he thou shalt adoure me. I am fyrst trou
the and may fle by the ayer: I can make
nowe trees: and tozue stones in to brede
¶ Endure in þ fyre wythout hurtyng &
all that I wyll I wyll do. Saint peter des
sputed ayenst alle thys. And dyscloled al
le his malefices. ¶ Thenne symon magus
seeng that he myght not resyst. peter cast
alle his bookes in to the see lest saint Pe
tershold preue hy a magycyen by his boo
kes. and went to rome where he was had
de and reputed as a god And whan peter
knewe that he solowed & came to Rome.
¶ The. iiii. yere of Calcudrys the mprour.
¶ Peter came to rome: and sate there. xxv.
yere and ordeyned two bissoppes as his
helpars Line and. Clete. ¶ One within the
walles: and that other without. ¶ He enten
ded moche to preching of the word of god
by whiche he conuerted moche people to
the faith of crist: & heled many seke men.
and in his prechyng alle waye he preyed

and preferred chastyte he conuerted four
concubynes of agryppe þ prouost. So þ
they wold nomore come to hym ¶ Wher
foze the prouost sought occasyō ayenst pe
ter. After this our lord appyered to saint
peter sayeng to hym. Symon magus &
Aero purpolsen ayenst þ: drede þ not for
I am with the: & shall gyue to the the so
lace of my setuaute poule: whiche to morow
shal come in to rome. ¶ The sic peter know
ing þ he shold not longe abyde here assem
bled all his brethren: & toke clement by þ
hond & ordeined him a bysshop and made
hym to sytte in his owne sete after this as
our lord hadde said tofor. ¶ paule came to
rome: & with peter began to preche þ fays
the of cryst. Symon magus was so mo
che beleued of Aero: þ he wend þ he had
de been the kepar of his lyfe / of his helthe
and of all the cyte. on a daye as Leo þ po
pe sayth as he stode tofor nero sodely his
bylage chaunged. now olde & now yong
whiche whan nero sawe he supposed þ he
had be þ sone of god. ¶ The sic said symon
magus to Aero. Bi cause þ þ shalt knowe
me to be the very sone of god. comaunde
my heed to be smiten of. And I shal arple
agayn the thyrde daye / then nero comaū
ded to his broder to smyte of his heed. and
whan he supposed to haue byheded symon
he byheded a ramme. Symon by his art
magyke wente alwaye vnburte & gadied
to gyder the membris of þ ramme & hyd
hym thre dayes. The blode of þ ramme abo
de & congeled. ¶ The thyrde day he came &
shewed hym to nero saynge comaūde my
blode to be wasshen awaye: for lo I am
he that was byheded and as I promysed
I haue rplen agayn þ thyrde daye: whō
nero seyeng was a ballib: & trowed vere
ly that he had been the sonne of god. ¶ All
this said leo Somtyme also whan he was
with nero secretly within his cōclauē. the
deuyll in his lykenesse spake without to þ

people. Then the comayns hadde hym in
suche worship that they made to hym an
ymage and wrote aboue this tytle. To sy-
mon the holi god. Peter & poule entred to
nero & dyscouerd al thenchauntementes &
malefices of simon magus. And peter ad-
ded therto sayeng that lyke as in cryst be-
two substaunces: that is of god and man:
So is in this magycyen two substaunces,
that is of a man & of a deuyll. Then sayd
simon magus as saynt marceulle & leo wit-
nessen / lest I sholde suffre ony lenger this
enemye / I shall comaunde my aungellis þ
they shall auenge me on hym. To whome
peter sayd. I drede nothyng thyng aungels
but they drede me. nero said dredest thou
not Symon that by certeyn thynges after
methis godhed. To whom Peter sayd /
yf dignyte or godhed be in hym. Late hym
tel now what I thynke: or what I do whi-
che thought I shall fyrste telle to the that
he shall not moue lye. What I thynke
to whom nero sayd / come hether and
saye what thou thynkest. Then Peter
wente to hym secretly / comaunde some mā
to bringe to me a barley lofe and deliuer
it to me pryueli: whan it was taken to hym
he blessyd it: & hyd it vnder his sleue: & the
sayd he. Nowe symon saye what I thynke
& haue sayd / and done: simon answered
Late peter say what I thynke. Peter an-
swered / what simon thynketh þ I knowe
I shall do it / whan he hath thoughte.
Thenne symon haufge indignacōn cri-
ed aloud. I commaunde that dogges cri-
ed aloud. I commaunde that dogges to
me and deuoure hym. And sodenly there
appered grete dogges / and made an as-
saulte ayenst peter. He gaue to them of þ
byted that he had blessyd. And sodenly he
made them to flee. Thenne sayd peter to
nero / so I haue shewed what he thought
ayenst me not in wordes but in dedes. For
where he promysed aungels to come agayn
to me he brought dogges therby he shew

eth that he hath none aungellis but dog-
ges. Then sayd symon. Here ye peter and
poul yf I may not greue you here ye shal
come whete me shall behoue to iuge you.
I spare you here. Her. Leo. Then symon
magus as egelsippus & lynus saye / elate
in pryde auainted hym that he can reple
deed men to lye. And it happed þ there
was a ponge man deed. And then nero
lete call peter & symon / and all gaue sen-
tence by the wyll of symon that he sholde
be slayne that myght not areple the deed
man to lye. Symon then as he made his
incantacions vpon the deed body he wal-
sen meue his heed of them that stode by
Thenne all they cryed for to stonē peter.
Peter vneth getinge scyence sayd yf the
deed body lyue lete him arple walke & spe-
ke / elles knowe ye that it is a fantaspe þ
the heed of the deed man meureth. Lete sy-
mon betaken fro the bed and the body as
bode vnmouable. Peter stōding after ma-
kyng his prayer cryed to þ deed body say-
enge. ponge man arple in the name of the
su cryst of nazareth crystyfyed. And anon
he arose lyuynge and walkynge. Thenne
whan the people wolde haue stoned sym-
on magus / peter sayd. He is in payne e-
nough knowyng him to be ouercomen in
his hert. Our mayster hath taught vs for
to do gode for euyll. Thenne sayd sym-
on to peter and poule: yet it is not comē
to you that ye desyre / for ye ben not wyl-
thy to haue martyrdom. The whiche an-
swerd that is that we desyre to haue. To
the shall neuer be well. For thou lyest all
that thou sayest. Thenne as marcel sayth
symon wente to the hors of marcel. And
bonde there a grete dog blache at þ dooz
of the hous. And sayd now I shall se yf
peter whiche is accustomed to come heder
shall come / & yf he come this dogge shall
strangle hym. And a lytell after þ. Peter
& paul went thyder. And anon peter ma-

The lyf of saynt Peter the appostle.

be the sygne of the crosse / & vnbounde the
houde / and the hounde was as tame and
meke as a lambe. And pursued none but
symon. And wente to hym / and toke & cas
te hym to the grounde vnder hym & wol
de haue cstrangled hym. And then ran
peter to hym & cryed vpon the hofide þ he
sholde not do hym ony harme. And an
one the hounde left and touched not his bo
dy: but he all to rente & tare his gowne in
suche wyse that he was almoost naked.
¶ Thenne all the peple and specyally chil
dren raune with the hounde vpon hym: &
hunted & chased hym out of the towne as
he had ben a wulfe. ¶ Thenne for the repref
& shame he durste not come in to þ towne
of all an hole yere after. ¶ Thenne marcelle
that was discipule of symon magus seenge
the greate myracles came to þ peter / and
was frothyn forthon his dysaple. And af
ter at thende of the yere symon retozned &
was receyued again in to thamite of nero
And thenne as Leo sayth this symon ma
gus asslebled þ people and shewed to thes
ym how he had ben angred of the galylies
And therfore he sayd þ he wolde leue þ cy
te. whiche he was wonte to defende & ke
pe. And sette a daye in whiche he wolde as
cende in to heuen: for he dayned nomore to
dwel in the erthe. ¶ Then on the daye that
he had stablysshed lyke as he sayd he wēt
vp to an hye tour whiche was on the capi
toll / & there beyng crowned with laurer
threwe hymselfe oute fro place to place / &
began to flee in the ayre. ¶ Then sayd saynt
poule to saynt Peter. It aperteyneth me
to praye & to the for to comaunde. ¶ Then
sayd nero this man is very god and ye be
two traytours. ¶ Thenne sayd saint Peter
to saynt poule. Þoult broder lyfte vp thyne
heed / & se howe Symon fleeiþ. ¶ Thenne
saynt poule sayd to saynt peter whan he sa
we hym flee so hye. ¶ Peter why tarpest þ
perfourme þ thou hast begonne god now

calleth vs. ¶ Then sayd peter. I charge / &
conure you afigelles of sathanas whiche
bere hym in þ ayer by the name of our loz
de Ihesu cryst that ye bere ne susteyne hy
no moze / but let hym fall to the erthe. and
anone they lete hym fall to the grounde: &
bake his necke and hede and deyed there
forth with. And whan nero herde saye þ
symon was deed and that he had losse su
che a man he was sorowful and sayd to þ
appostles ye haue done this in despyte of
me. And therfore I shal destroye you by
ryght euyl example. ¶ Her leo. ¶ Then he
delyuerde them to paullyne / whiche was
a moche noble man. And paullyne delyuer
de them to mamertyn vnder the keepynge
of two knyghtes þrocelle & martini
whome saynt peter conuerted to the faith
And they then opened the pylson and lete
them all go oute that wolde go wherfore
after the passyon of the appostles pauline
whan he knewe that they were crysten by
hede bothe þrocelles and martynyan. ¶
¶ The byedern then whan the pylson was
oppned: they prayed peter to go thens &
he wolde not. But at last he beyng ouerco
me by theyr prayers went awaye / and
whan he came to þ gate as leo witnesseth
whych is called Sancta maria ad pass
He mette / Ihesu cryst comynge apen
hym / & cryst sayd to hym / I goo to Rome
for to be crucified agayn. & peter deman
ded him lozde shalt thou be crucified apen
and he sayd ye. And peter sayd / ¶ Thenne
lozde I shall retourne agayne for too be
crucified with þ. this sayd our lozde asc
ded to heuen. ¶ Peter beholdynge it / wher
che wepte soze. And whan peter vnder
stode that our lozde had sayd to hym of
his passyon: he retozned & came to his by
ethen he tolde to theim what our lord had
said. and anone he was taken of þ myn
sters of Nero / & was delyuerde to þ pri
uost agryppe. ¶ Then was his face as clay

re as the sonne: as it is sayd. Then agrip-
pe sayd to hym / thou arte he that glorefy-
est in the peple / and in women / & thou de-
partest fro the bedde of theyr hulbondes
whom the appostle blamed & sayd to him
that he glorified in the crosse of our lord
Jhesu crist. Then peter was comaunded
to be crucified as a strainger. And by cau-
se þe poul was a cytezen of Rome: it was
comaunded þe hede sholde be smyten
of. And of this sentence greeuē aenst them
saynt dyonysie in a pytyle to Chymothee
sayth in this wise. O mi broder thymothe-
ys thou haddest seen thagonyes of þe ende
of theym: thou sholdest haue falled for he-
uines & sorow who sholde not wepe that
hour whan the comaundement of the sen-
tence was greeuē aenst theym that Peter
sholde be crucified: & poul byheded. Thou
sholdest then haue seen þe turbes of þe Je-
wes and of þe paynems that smote them
and spytte in theyr visages. And whan þe
horrible tyme came of the theyr ende: þe
they were departed that one fro þe other / they
bonde þe pylers of þe world: but this was
not wythout waylling & weping of þe bre-
thern. Then sayd saynt poul co saint pe-
ter. De as wyth þe: that arte foundement
of the chyrche: and pastour of the sheep &
lambes of our lord. Peter then sayd to
poul: So thou in peas precher of good ma-
ners / medyatour ledet & solace of ryght-
ful people. & whan they were withdrawē fer
frome other: I folowed my mayster. they
were not bothe slayne in one strete. This
sayd saynt dyonysie. And as leo the pope
and marcell witnesseth. whan peter came
to the crosse he sayd: wan my lord desce-
ded fro heuen to þe erthe / he was put on þe
crosse ryght by / but me who it pleaseth to
calle fro the erthe to heuen my crosse shall
shewe my hede to þe erthe and adreſse my
fete to heuen. For I am not worthy to be
put on the crosse lyke as my lord was /

Therefore to me my crosse and crucifie me
my heed downwarde. ¶ Thenne they toz-
ned þe crosse and fastened his fete bywar-
de. ¶ Thenne the people were angry aenst
the Nero and þe prouost. And wolde haue
slayne theym / by cause they made saynt
Peter so to deye. But he requyred theym
that they sholde not lete his passyon.
And as leo wytnelleth our lord opened
the eyen of of them þe were there & wept.
so that they sawe the aungelles with crow-
nes of coles and of lilyes stondinge by pe-
ter that was on the crosse with the auge-
les. And then peter receiued a boke of our
lord wherin he lerned þe wordes that he
sayd. ¶ Thenne as Egesippus sayth Pe-
ter sayd thus / lord I haue desired moche
to folo we the. but to be crucified by cryghe
I haue not vsurped. Thou art allwaye ry-
thfull: hye and souerayne: and we ben so-
nes of the first man / whiche haue the hes-
de enclyned to the erthe / of whom the sal-
ygnesfeth the forme of the generacōn hu-
mayne. Also we ben boyn that we be seen
enclyned to the erthe by effecte. And þe cō-
dicion is chaunged for the world weneth
that suche thyng is gode / whiche is ouer
and badde. Lord thou arte all thyng to
me and no thyng is to me but thou only
I yelde vnto the thankynges with all
the spryte of whiche I lyue / by which
I vnderstonde / and by whom I call the.
¶ And whā saynt peter sawe that þe gods
cristen men sawe his glozpe. In yeldyng
thankynges to god / & commendyng gode
people to hym / he rendred by his spryte
¶ Thenne marcell and apuleus his bro-
der that were his dyscyples toke of the bo-
dy fro the crosse whan he was deed / and
ennoynted it with cryghe moche precyous
oynemente and buryed hym honourably
¶ Iosodoze sayth in the boke of the naty-
te and deeth of saintes thus. Peter after þe
he had gouerned antioche he founded a

The lyf of saynt Peter the appostle.

chirche vnder claudius the emperour he wente to rome agensst symon magus the re he preached the gospel. xxxv. yeris. & helde the byshoppriche. & xxxvi. yeris after the passyon of our lord he was crucifyed by Nero toyned the heed downwarde for he wolde be soo crucifyed. Her pphozus.

¶ That same daye peter & poul appered to saynt dyonise/as he sayth in his forsaide epyllie in these wordes. Under stode þ miracle & le the prodyge my brother thimothee of the daye of the martyrdom of the for I was redy in þ tyme of departyng of them. After their deeth I sawe them to gyder hande in hande entrynge the gates of the cytee/ and clad with clothes of light & arayed with crownes of clerenes & light Her dyonysus. Nero was not unpunished for thei deithe/ and other grete synnes and tyrannyes that he commysed for he slewe hymselfe with his owne honde/ whiche tyrannyes were ouerlonge to tell. But shortly I shall reherce here some. he slewe his mayster seneca bycause he was aferde of hym whan he wente to scole. Also Nero slewe his moder and slyt her bell for to see the place where he laye in. The physycyens and maysters blamed hym & sayd þ some sholde not sle his moder that had bozne hym with sorowe and payne.

¶ Thenne sayd he make ye me with chylde and after to be delyuerde that I maye know what payn my moder suffred/ whiche by craft they gaue to him a yonge frof the to drynke and grete in his bely. And then he sayd but yf ye make me to be delyuerde I shal see you al/ & so they gaue to hym suche a drynke that he had a vomite & cast out the frofhe & bare hym on hansde that bycause that he abode not his tyme it was mishapen whiche yet he made to be kepte. Than for his pleasure he sette rome a fyre/ whiche byennyd seuen dayes & seuen nightes: & was in a hye touris and

enioyed hym to se so grete a flāme of fyre & songe merily/ he slewe þ senators of rome to see what sorowe and lamentacyon theyr wyues wold make he wedded a mā for his wyf. he fylled with nettes of golde threde. and þ garment þ he had woone one day/ he wolde neuer were it ne se it after. Than the romayns seynge his woobnes assayled hym & purlewed hym to the cyte. And whan he sawe he myght not escape theym he toke a stake and sharped it with his tethe/ and therwyth stakke hym self through the body/ & so slewe hym self ¶ In another place it is redde þ he was deuoured of wolues: thesē þ romayns returned & founde þ frofhe and thewe it out of the cyte & there byente it. In þ tyme of saint cornelys the pope grekes stalle awaye the bodies of þ appostles Peter & poul/ but þ deuyls that were in þ ydolls were constrained by þ diuine vertue of god & cryed and said/ ye men of Rome so cour hastily your goddes: whiche be stole fro you. for whiche thing the gode cryst people vnderstode þ they were þ bodies of peter & poul/ & the paynims had supposed that it had ben theyr goddes then assembled grete nombze of cristen men: and of paynims also. And purslewed so longe the grekes that they doubted to haue ben slayn/ and thewe þ bodies in a pytte at catacumbes. But afterwarde they were drawen out by cristen men. Sainst gregorye sayth that the grete force of thondres lyghtenynge þ came fro heuen made the so afrayed þ they departed eche fro othes & so lefte the bodies of thapostles at catacumbes in a pytte. But they doubted whiche bones were peters & whiche poules wherfore the good crysten men put them to prayers & fastynge & it was answered them fro heuen that the grete bones longed to the prethour and the lasse to the slyther and soo they were departed/ and the

bones were put in the churche of hym that it was dedycate of. and other saye tha syluester the pope wolde halowe the churchel and toke al the bones togyder and departed them by weyght grete and smalle. & put that one halfe in one churche and that other half in that other. ¶ And saynt gre goze recounteth in his dyalogue that in the churche of saynt Peter where his bones rest was a man of grete holynes and of mekenes named gencien. And there came a mayde in to the churche whiche was crepel & drewe her bodi & legges after her with her hondes. And whan she had longe requyred & prayd saynt peter for helth he appyered to her in a vision & said to her Go to Gencyen my seruauunt: & he shal restore thy helthe. Then begane she to crie here & there through the churche & enquired who was gencyen: & sodenly it happed that he came to her that hym sought. and she sayd to hym / the holy appostle saynt peter sent me to the that thou shouldest make me hole & delyuer me fro my dysleafe: & he answered yf thou be sente to me fro hy. Kryse thou anone & go on thy feet: and he toke her by the honde and anone she was all hole in suche wyse as she felt no thyng of her grief nor maladye. And thenne she thanked god & saynt peter. and in þ same boke saynt Gregoze sayth whan that an holy preest was come to thende of his lyf he begā to crye in grete gladnes ye be welcome my lordes: ye be welcome: yf ye bou cheslauf to come to solytell and poze a seruauunt: & he sayd I shall come and thanke you. then they that stode by / demaunded who they were that he spake to: & he sayd to them wondrynge. haue ye not seen the blessed appostles peter & poule. And as he cried agayn his blessed soule departed fro the fleshe. some haue doubte whether peter and poule suffred deeth in one day. for some say that it was þ same one day. but

one pette after þ other. And Iheros & al þ sayntes þ trete of this mater accorde þ it was one daye & one pette and so it is conteyned in an epyllie of denys / and Leo þ pope sayth þ same in a sermo sayeng. we suppose but that it was not done without cause þ they suffred in one day and in one place the sentence of þ tyraunt: & they suffred deeth in one tyme to thende þ they shoulde go togyder to Iheru cryst: & bothe vnder one persecuter to thende þ egall crueltie shoulde strayne that one and that other. The daye for theyr mertye the place for theyr glozpe. And the persecucion ouertake me þ vertue. Per Leo. though they suffred both deeth in one daye and in one houre. yet it was not in one place. but in dyuers wh in Rome. And herof sayth a betcyfyer in this wyse. Ense coronatus paulus cruce Petrus eodem. Sub duce / luce loco / dur nero roma locus. That is to saye. Poule crossed with the sword. & peter had þ crosse reuerfed the place was the cite of romis and howe be it that they suffred deeth in one daye. yet saynt gregorye ordeyned þ that daye spelyall shoulde be the solempnite of saynt peter. and þ next day Commenmoracyon of saynt poule. for the churche of saynt peter was halowed the same day. And also for as moche as he was moze in dygnyte. and fyrst in conueryon. & held the pryncypalite at Rome.



Here foloweth the lyfe of saynte Poule the appostle & doctour.

The lyf of saynt Poull the appostle.

Poull is as moche to saye as þe mou-
the of a trompe or of lence or mer-
uayllously chosen or a myracle of election
or poull is sayd of paula þe is rest. or it is
sayd lytel of latyn / & by this ben vndersto-
den. vi. prerogatiues whiche poule had be-
fore þe other appostles. The fyrst is a fruit-
ful tonge: for he replenysshed þe gospel fro
Iherusalem to ierico / & therfore he is said þe
mouth of a trope. þe. ii. was vertuose chari-
te for he sayd who is seke / & I am not seke
and therfore he is sayd mouth of lens or
vnderstonduyng / þe thyrde is couersyd mo-
che meruayllous / & therfore he is said mer-
uayllously chosen / for he was meruellous-
ly chosen & conuerted. The fourth is the
hande werkfge / & therfore he is said mer-
ueyllous of election / for it was a grete mi-
racle whan he chose to gete his dyspences
with the labour of his handes & to preche
without ceassyng. The fyfte was cōtem-
placion delicious for rest of thought is re-
quyred in contēplacion. for he was rauish-
shed to þe thyrde heuen. The syxte was hu-
mylete vertuous / & therof he is sayd lytel
of this name poull ben thre opinions. or
gene sayth that he had alway two names
& was called paulus & saulus / & Raban⁹
sayth that he was called saulus / and that
was after saul þe proude kinge / but after
his cōuersion he was called poull as it we-
re lytell and humble of spyrte. And ther-
fore he sayd I am leest of al the appostles
And bede saith that he was called paul of
sergio paulo proconsul whome he conuer-
ted to the faith. And Linus the pope wo-
te his passyon.

Saynt poull the appostle after his cō-
uersion suffred many persecuciōs
the whiche the blessed pylare reherteth
shortly saynge. poull þe appostle was beten
with rodde by phylippis. he was put in
pylson / & by the sete fast sette in stocks /

he was stonid in lystris. In pcyne & the
salonique he was pursued of wicked pe-
ple. in ephesym he was deliuerd to wyld
bestes / in damaske he was lete by a lepe
downe of þe walle: in Iherusalem he was
arested beten / bounden & awayted too be
slayne. In cezarea he was enclosed & byd
samyd / saylyng towarde ytalpe he was
in peryl of deth / and fro thens he came to
rome / & was iuged vnder nero and then
synysshed his lyf. This sayd saynt pylare
poull toke vpon hym to be appostle amō-
ge the gentyles. In listres was a contrac-
te whiche he losed & redycclyd a ponge mā
that fell out of a wyndowe and deyed / he
repyed to lyf / and byd many other myra-
cles. At the yle of metelene a serpent bit
his hande & hurte him not / and he threwe
it in to the fyre. It is sayd that all they
that came of the progenye and lygnage of
that man þe then herberowed poull maye
in no wyse be hurte of no benymous bestes
wherfore whan theyr chylderne ben
bozne they put serpentis in theyr cradels
for to proue yf they ben verely theyr chy-
ldern or none. In some place it is sayd þe
poull is lasse than peter. Other whyle mo-
re / & somtyme egalle & lyke. For in digni-
te he is lasse / in prechynge greater and in
holynes they ben egall. Raymonde sayth
that poull fro the cocke crowe to the houre
of syue he laboured with his handes and
after intended to prechynge / & that endu-
red all moost to nyght / the resydue of þe ti-
me was for to ete / slepe & for prayer whi-
che was necessarye. he came to rome whā
nero was not fully conformed in the myn-
te. & nero herynge they were dysputynge
and questyons made bytwene poull and þe
iheres / he retchynge not moche therof suf-
fred poull to go where he wolde and pre-
che frely. Iheronymus sayth in his boke.
De vitis illustribus that the. xxi. petre
after þe passyon of our lord. The seconde

pere of nero saynt Poule was fete to come
bounden. And it were he was in fete begin-
ge & disputed agaynst the Jewes: after
he was lere go by nero & preached þe gospel
in þe west parties. And þe xij. yere of Nero
þe same yere a day þe petre was crucifye
ed his heed was fure of. Denicorinus
the wisdom & calygon of hys was pub-
lyshed out also was reputed merueyl-
lous. he gate to hys many frendes in the
emperours hous. & converted them to the
fayth of cryste. And some of his mytyn-
gers were recited & set tofore the emperour
and of all man merueylously comended.
And þe senatours under stode of hym by the
ges of auctorite. ¶ It happed on a day þe
poule preached about euensonge tyme in a
lofte: a yonge man named patrocius bote-
ler of Nero / and with hym well beloued /
wente to se the multitude of people: and þe
better for to here poule. he went by in to a
wyndowe / & there slepyng fell doune / &
deped: whiche whan nero herde therof was
muche for a heuy therfore. And anone or-
dered a nother in his offyce. poule know-
yng herof by the holy goste sayd to thine
bondinge by hym. þe thou shouldest go & brin-
ge to hym patrocius whiche was dede. &
that þe emperour louyd so muche / whom
whan he was broughte he repled to lye.
And sent hym with his felawes to þe em-
perour / whom þe emperour knewe hys for-
deed. And whyles he made lamentacon for
hym: It was tolde to the emperour þe pa-
trocius was comen to þe yate. And whan
he herde þe patrocius was alpye he mo-
che merueilled & commaunded þe he shouldest
come in. To whom nero sayd. Patrocle li-
uest thou: & he sayd. ye emperour. I lyue.
& he sayd / who hath made þe to lyue agayn:
and he sayd the lord ihesu cryst kyng
of all worldes. Then Nero beyng wrothe
sayd. Then shall he regne euer & resiove
al the reames of of the world. To whom

patrocius sayd: ye certaynly sperou. ¶ The
Nero gaue to hym a buffet. sayenge there-
fore thou seruest hym. And he sayd ye be-
rill. I serue hym & hath repled me fro deeth
to lyf. ¶ Then. h. of the mynsters of Nero
asked hys sayd to hys. O emperour why
suyest this yonge man cruelly & wyfely
answering to þe. I cust hereyn the seruice
same kyng almyghty. And whan nero her-
de þe he put the ym in pylon for to torment
therin strongly: whom he moche had loued.
¶ Whanne he made to equyre and so take
al cristen men. And wythout examynacy-
on made them to be tormented with ouer
gret tormentes. ¶ Then was poule amonge
other bounden and broughte tofore nero.
¶ To who Nero said. O thou man seruant
of þe grete kyng bounden tofore me / why
wythdrawest þe my knyghtes & drawest
therin to the. ¶ To whom poule sayd. For
only fro thy corner I haue gadred knyghtes
but also I gadre fro the bynyetfall
woorde to my lord. To whom our kyng
gyueth suche gyftes þe neuer shall fayle.
And graunted þe they shal be excluded fro
alle indigence & neede. And yf þe wilt be to
hym subgette. þe shalt be sauf. For he is al-
lo grete power: that he shal come and
I ge all the world: & destrope þe figur thes
of the fyre. ¶ And whan nero herde that he
shold destrope the figur of the world by
fyre commaunded that all the cristen men
shouldest be brent by fyre and poule to be by-
heded ad he that is gilty ayenst his ma-
ge. And thes so grete a multitude of cri-
sten people were slayn thonne. & þe people
of rome brake by his palays & cryed: &
meuyd sedycyon ayenst him sayenge. Ce-
zar amende thy maners and atewpe the
commaundementes: for this ben our people
& thou destropest & defende the empyre of
Rome. ¶ The emperour then despyng the
noble of the people chaunged his decre &
edict: that no man shouldest touche ne hurt

no cryste man tyll thempereur had other
wylde ordeined. wherfore poull was brough
te apen tofore Nero. whom allone as he
to saw he cryed & sayd. Take a waye this
wycked man & byhede hym. & suffre him
noo lenger to lyue vpon the erthe. To
whom poule said. Nero I shal suffre a lyt
tyll whyle: but I shal lyue eternally with
my lord Ihesu cryst. Nero said symte of
his hed that he maye vnderstode me stry
ger than his kynge that whan he is ouerto
men we may se whether he maye lyue af
ter. To whom poull said: to thende þ thou
knowe me liue cuerlastingly whan my he
de shalle be symte of. I shal appere to the
lyuing. and thesle thou maist knowe that
cryst is god of lyfe and of dethe. And whā
he had sayde this he was ledde to þ place
of his marder dome. and as he was ledde
the thre knyghtes that ledde hym sayd to
hym. Tell to vs poull who is he your kyn
ge that ye loue so moche that for his loue
ye had leuer deye than lyue. and what res
warde shall ye haue therfore. Then poull
preched to them of þ kyngdom of heuen
of þ payne of helle in suche wyse þ he con
uerted them to the faith. and they prayed
hym to go frely wheder he wolde. god for
bede broder sayd he that I sholde flee I
am not fugytyf. But the lawfull knyght
of cryst. I knowe well that fro this trans
pycorp lyf I shall go to euerlastyng lyfe.
Allone as I shall be byheded / true men
shall take awaye my body. Marke ye wel
the place and come thyder to morowe / &
ye shall fynde by my sepulchre two men. lu
ke and tytum praynge / to whome whan
ye shall telle for what cause I haue sente
you to them. they shal baptise you. & ma
ke you heyres of the kyngdom of heuen.
and whyles they thus spake toggyder. Ne
ro sente two knyghtes to loke yf he were
slayne & byheded or noo. And whan thus
saynt poull wolde haue couerted the they

sayd. Whan thou arte ded: & gyven agayn
then we shall bylene. Now come forthe
reterue that thou hast deserued. As he
was ledde to the place of his passyon in
pate of hollyence a noble woman named
Plantylla a discipyle of poull whos after
another name was called Arinobys. For
happely she hadde two names. metred
with poull. whiche wepyng commended
her to his prayers. To whome poule sayd
farewel plantylla daughter of curti
ge helth. Iene to me thy beyl or heuer
with whiche thou couerest thy heed. &
may bynde myn eyen therwith. And af
terwarde I shall restore it to the agayne.
And whan she had deliuered it to hym. &
bochers scorned her saynge why hast thou
deliuered to this enchauntour so precious
a clothe for to lete it. Then whan he ca
me to the place of his passyon / he toyned
hym towarde the Cest holdyng his hand
des vp to heuen ryght longe with teety
praynge in his owne langage. & thankyng
our lord. And after that he hadde his bre
dern farewel. and boude his eyen himself
with the heuercheyf of plantylla & kneli
ge downe vpo bothe his knees stratched
forth his necke / and soo was byheded.
And as sone as the heed was fro the body
it sayd Ihesus crystus: whiche had ben to
hym so swete in his lyfe. It is said that
he named Ihesus or crystus or bothe fifty
tymes. fro his wounde sprange out myk
ke in to the clothes of the knyght. And af
terwarde flowed out bloode. In the apen
was a grete shynnyng lyght / and fro the
body came a moche swete odoure. Dionys
se in a pyssle to thymothee sayth of the be
the of poull thus. In that houre ful of be
upnes my welbelouryd broder. þ boucher
saynge poull make redy thy necke. Then
blesyd Pouleoked vp in to heuen. mark
kynge his forheed and his breste with the
sygne of the crosse / and then sayd anone.

my lord ihesu cryst in to thy bondes I comende my spiryte. &c. And then without heuynesse & compulsyon he stratched for the his necke: and receyued the crowne of martyrdom. The bocher so smityng of his heed/ the blessyd martyr poule toke the keuerchep and vnbounde his eyen/ and gadered by his owne blode and put therin/ & deliuerd it to the woman. Therne the bocher retourned/ and placcyle met hy and demaunded hy sayenge /where hast thou leftte my mayster: the knyght answerd: he lyeth without þe towne with one of his felawes / & his bylage is couered with thy keuerchep. And she answerd and sayd I haue now seen peter & poule entred in to þe cyte cladde with ryght noble bestimetes. And also they had right fayr crownes by on theyr hedes moze clerer and shynynge than the sonne. And hath brought agayn my keuerchep al blodi whiche he hath deliuerd me. for whiche thynge & werke many byleued in our lord & were baptised & this is that saynt dyonysie sayth: and whā nero herde say this thynge he doubted hy and began to speke of all thysle thynges with his philosophers & with his frendes. And as they spake togyder of this mater poule came in and þe gates shyt and stode tofoze cesar & sayd. Cesar lo here is tofoze the poule þe knyght of the kynge perdurable & not baynquished. How byleue then certaynly þe I am not deed but aloue. But þe captyf shall deye of an euyl dethe. By cause þe hast slayne þe seruauntes of god: & whā he had sayd thus he banysshed a waye/ & nero what for drede & what for angre he was nyghe out of his wytt and wylt not what to do. Then by þe counseyle of his frendes he vnbounde patroule & barababe and lete them go where they wolde. And the other knyghtes longius mayster of the knyghtes and aggestus came on þe morn to the sepulchre of poule / and there

they fonde two men prayenge that were luke and tytus/ and betwene them was poule. And whā luke and tytus sawe them they were abashed and begā to flee. And anon poule banysshed away. And the knyghtes cryed after them and sayd We come not to greue you. But knowe for troughe that we come for to be baptised of you. Lyke as poule hath sayd whā he sawe now prayeng with you whā they herde þe / they retourned and baptised the with grete ioye. The heed of saynt poule was caste in a bale/ and for þe other grete multitude of other hedes of mē þe were there slayn & throwen ther it could not be knowen whiche it was. ¶ It is red in the ppylle of saynt dyonysie: on a tyme þe bale sholde be made clene: and þe heed of saynt poule was cast out with thother hedes. And a shepherde þe kepte sheep toke it w his staffe: and set it by the place where his shepe grafed. He sawe by thie nyghles continually & his lord also a ryght grete lyght shyne vpon þe sayd heed. Then they went and tolde it to þe bysshop & to othe gode crysten men whiche anon sayd truly þe it is the heed of saynt poule. And then the bysshop with a grete multitudine of crysten men toke þe heed with grete reuerence and sette it in a tablette of golde and put it to the bodi for to ioine it therto. Then the patroule answerd we knowe well þe many holy men ben slayn & theyr hedes ben disperpled in that place. yet I doubt whethet this be the heed of poule or no but lete vs sette this heed at the feet of the body: and pray we vnto almyghty god: þe yf it be his heed/ that the body may tozne and ioine it to þe heed. whiche pleased wel to them al. And they sette the heed at fete of the body of poule. And thenne all they prayed. And the body tozned hym and in his place ioined him vnto the heed. ¶ And thenne al they blessyd god/ & thus

The lyf of saynt Poule the appostle.

knawe verely that I was I hede of saint poule. This sayth saint Wyonyle.

¶ And saint Gregore tellyth that there was a man that felle in dyspayre in I tyme of Justyn I emperour. And made redy a corde to hange hymself. and alwaye he cryed on saynte poule sayenge. Saynt poule helpe me.

¶ Thenne came there a blacke shadowe saynge to hym. Hye the good man. make an ende of that thou hast begonne. And he alwaye made redy the corde sayenge. Moste blessed poule helpe me. And whan all was redy there cam a nother shadowe as it had be of a man. I sayd to hym that styred hym. He hens thou moost wretche for poule the aduocate is comen.

¶ Thenne the soule shadowe banysshed a waye. and the man comynge agayne to hymself. and castynge alwaye the corde toke condygne penaunce for his offence. and trespase.

¶ In the same epystle aforseyd saynt Denys bewaylleth the dethe of his mayster. poule wyth mylde wordes sayenge. who shall yeue teeres to myne eyen. and to my browes a fountayn of water that I may wepe daye and nyghte that the lyghte of the churche is extyncte. And who is he that shal not wepe and wayle I clothe himself wyth clothes of moornyng I sorowe I in his mynde be gretly aballhed. Lo peter I foundement of the churche I gloze of saintes I holy appostles is gone fro vs. And hath lefte vs orphans. Poule also I teacher I conforter of the peple is faylled to vs I shal nomoze be foude. whiche was fader of faders. doctour of doctours. pastour of pastours. profundnesse of wysdom a trese founninge hye thynges I a precher of trueth I saye verely poule to be most noble of thappostles I neuer wery of the preching of the worde of god. He was on erthly angel an heuenly man. ymage I simplicitude

of diuinite. I hath vs all forsaken neddy I vnworthy in this dyspysed worlde. I is gone vnto crist his god his lord and frende. Alas my broder thymothe best beloued of my soule where is thy maister thy fader I louer. I so whens shall he grete I ony more. I so I art made an orphane and remaynest allone. Now he shall nomoze wyte to I his owne hode. my dereft sone I to me my broder thymothe what is hap-
ped to vs. of heuynes. or derknes I harme bi cause we be made orphans. Now come not his epystles to I. In whyche he wryte poule the lytill seruaut of Ihesu cryste. Now he shal nomoze wyte to the cytres sage. receyue ye nu welbeloued sone I shal te my broder the bookes of the prophetes I claspse theim. For we now haue nomore I eterpertour of I parables ne paradigmes ne theyr dyctes. Dauid the prophete bewayled his sone and sayd wo to me. who shall graunte me to deye for the my sone woo to me. And I maye saye woo to my mayster myn verely woo to me. Now the concours of thy dyscyples comynge to me and sechynge. I celshe and faylleth. ¶ Now no man sayth lette vs go and se our doctours. And aske we them how we behoueth to rule the churches to vs comysed. and shal enterprete and expowre to vs the sainges of our lord Ihesu crist and of the prophetes. verely woo to the sones my brother thymothee that ben bereyued of theyr spyrytuell fader. and al to vs that ben bereyued of our spyrytuell maysters. whiche gadered togider vnder stondynge and scyence of tholde and newe lawe. and put them in theyr epystles. where is now the renewynge of poule and the labour of his holy fete. where is the mouth the spekyng and the tonge counsaylling and the spyryte well pleasynge his god. who shall not wepe and wayle. for they that haue deserued gloze and honour to

warde god ben put to deth as malefactoures & wycked men. Wo to me that behelde in that houre his blessyd body all bewrapped in his Innoce[n]t blode. Was my fader and doctour/ thou were not gylte of suche a deth/ now wheder shall I go for to seche the/ the glorie of crysten men & the pray[s] synge of good true men/ who shall synthe thy voyce that sowned so hye in the chyrsche in prechynge the worde of god. ¶ Loo thou hast entred in to thy lord and thy god whome thou hast desyred with all thyne affeccyon. Jerusalem and Rome ben euyl frendes/ for they ben egall in euyl. Iherusalem hath crucyfied our lord Ihesu crist and Rome hath slayne his apostles. Iherusalem serueth hym that they crucyfied. And Rome in solempnysynge glorifyeth them that it hath slayne. And now my brother Chymothee these ben they whome I louedest and desyredest with all thy herte. Lyke as Saul & Ionathas that were not departed in lyfe ne in deth. And so I am not departed from my lord and mayster But whan euyl and wycked men departe vs. And the separacyon of one houre shall not be alway. For his soule knoweth them that loue hym thoughe they speke not to hym whiche now ben ferre from him. And at the daye of the grete resurreccyon they shall not be departed fro hym. ¶ Iher dionysius. ¶ Saynt Iohan crysolstome sayth in the boke of pray[s]ynge of saynt Poule/ and comendeth this glorious appostle moche saynge what is founden suspycent in rescomendacyon of him syth all the goodnes that is in man/ the soule possedeth it onely & hath it in hym & not onely of a man but also of the aungelles/ & in what maner we shall saye to you hereafter. Abel offred sacrifice. And of that he was praysed/ but we shall shewe the sacrifice of Poule/ & it shall appere greter in as moche as heuen is hyer than the erth. For Poule sacrificed

hymselfe euery daye/ & offred double sacrifice in herte and in body whiche he moysesfyed/ he offred not sheep ne nete/ but he sacrificed hymselfe in double wyse & yet that suffysed him not/ but he studied to offre to god all the worlde/ for he enuyroned al the worlde that is vnder heuen & made aungelles of men/ & moze ouer the men that were lyke fendes he chainged them to aungelles who is he that is founde pareyll or lyke to this sacrifice whiche Poule with the swerde of the holy ghost offred vp to the awter whiche is about heuen. Abel was slayne by treason of his brother. But Poule was slayne of them whome he desyred to with drawe & saue fro innumerable euylles/ his dethees were soo many that they may not well be nombred. He had as many as he lyued dayes. For as is redde kepthe hymselfe his wyfe and his chyldren in the arke/ but Poule in a moze peryllous & older flode/ in an arche not made w[ith] bozdes with pytche and glewe. But with epyssles made for lordes deliuered & saued the vniuersall worlde fro the flodes of errour & of synne. This arke or shyppe was not borne to one place but it was sent thugh the vniuersall worlde/ ne lymed with pitche ne glewe. But the lordes therof were enoynted with the holy ghost. He toke the[m] that were worstypers of vnreasonab[e] bestes for to be the folowers of aungelles. He ouercame that arke in whiche was receyued the crowne/ & sente hym out agayne & closynge a wolfe therein/ whose woodnes he coude not chaunge. But this Poule toke falwcons & bydes and made of them downes and excluded all woodnes and ferocyttee fro them/ and brought to them the spyryte of mekenes. Some meruayle of Abraham that at the comaundement of god lefte his countree & kynrede. But how may he be compared to Poule/ whiche not onely lefte his countree and kynrede. But also hymselfe & the

The lyfe of saynt Poule the appostle.

woulde also he forsoke / & dyspyed all thyng
ge and requyred to haue but one thyng: &
that was the charyte & loue of Ihesu cryst
for he desyred thynges present / ne thyngs
ges to come. &c. But Abraham put hym
selfe in peryll for to haue his brothers sone
But Poule susteyned many perylles for to
brynge the vniuersall worlde fro perylles
of the deuyll / and brought other to grete
suerte with his owne deth. Abraham wol
de haue offred his sone Vlaac to god / but
Poule broughte neyther frende ne neygh
boure / but offred hymselfe to god a thous
sande tymes. Some meruayle of the pacy
ence of Vlaac / for he suffred the pittes that
he made to be stopped. But Poule not be
holdynge the pyttes stopped with stones /
ne his owne body beten onely. But them
of whome he suffred grete paynes / he stu
dyed to byge to heuen. And the more this
well was stopped so moche the more it flo
wed out streames in shedynge of water / of
scripture / of mekenes / and of pacyence.
Of the pacyence of Iacob scripture mer
uaylleth whiche abode seuen yeres for his
spoule / but who hath that soule of an ades
mant that maye folowe the pacyence of
Poule / for he abode not onely seuen yeres
for cryste his spoule. But all his lyfe tyme
he was not onely bzente with the hete of
the day / ne he suffred onely the frost of the
nyght. But sustyng temptacyons / now
with betynges / now stoned with stones / &
alway amonge his turmentes caught the
shepe and dreyue them to the fayth fro the
mouth of the deuyll. And also he was ma
de decozate / and made fayre with the chas
tyte of Ioseph / & here I doubte lest some
wolde take it for a lesynge / for to prayse he
re Poule / whiche crucyfyenge hys selfe not
onely the beaute of mennes bodies but all
suche thynges that were seen to be fayre &
clere that he behelde set no more by them
than we doo by a lytell asshe or fylth / and

abode vnmoueable as a deed man / all men
wondred at Job. for he was a merueylous
champpon / but Poule was not onely trou
bled by monethes / but many yeres endu
ryng in agony & alway appeted clere. He
put not awaye the woodnes of his fleshe
with a sherde or shell / but he ran dayly as
the vnderstandynge mouth of a lpon. And
faught apenst innumerable temptacyons
whiche were more tollerable than a stone /
whiche not of. iii. or. iiii. frendes. But of all
men & of his bredren he suffred obprobries
and was cofused & cursed of them all / & he
toke euer mekely & pacyently. Job was a
man of grete hospitalyte & had cure of poo
re people / & that he dyde was to susteyne
the fylth of the fleshe / but saynt Poule las
boured to helpe the sekenees of the soules.
Job opened his hous to euery man that
came / but the soule of Poule shewed hym
to the vniuersall worlde. Job had shepe &
oxen innumerable / & of them he was lyber
rall to pooze men. Poule had no possellpon
saue his body / and with that he mynystred
suffyciently to theym that had nede / whi
che in a place sayth / vnto my necessytees &
to theym that were with me these bondes
haue ministred. And to holy Job were gy
uen woymes: woundes: & sores whiche dyde
to hym moche payne & sorowe / but & thou
wylte consyde: Poule thou shalte se betyn
ges / hungre / chaynes & perylles that he
suffred of his knowen men / & of straungers
He suffred of all the worlde belynes for the
chyrches / & bzennynge for sclauders / thou
mayst se þ he was harder than ony stone /
& his soule ouercame with infyrmyte pren
& adamant. What Job suffred with his bo
dy / that Poule susteyned with his mynde
whiche is more greuous than ony woyme
And oft his epen flowed of teres not onely
on dayes / but also on nyghtes / he was mo
re turmented than a woman in the byrth
of her chyld / wherfore he sayd. By lytell


chyliden whome yet I byrnye forth. Doul
ses chaas for to be defaced out of the boke
of lyfe for the helth of the Jewes / & offered
hymselfe for to persylle the other / but
Doule wolde not onely persylle in his kyn
rede / but that all other sholde be sancte / wol
de be cast downe from euerylastyng Joye.
And Moyses repugned aghens Pharao / &
Doule aghens the deuill euery daye. He for
one people of the Jewes / & Doule faught
for all the bynnersall wolde not by sweet
but by blode. Saynt Iohn baptyst etc los
custes and wylded hony. But Doule in the
myddle of h world was as strayte in his
conuersacyon / as saynt Iohan was in des
serte not onely he was fedde w locustes &
wylded hony but with moche fouler mete he
was content. for ofte he leste his necessary
mete for h feruent study that he had to pre
che the worde of god. Truly there appered
in saynt Iohn grete constance in prechyn
ge aghens Herodpades / but Doule not one
ne two ne thre / but he corrected innumera
ble men set vp in hye power / & also older ty
rautes. It resteth not now that we compa
re Doule to aungels / in whiche we shall pre
che a grete thyng for with all charge they
obaye vnto god / whiche Dauid sayth met
uaylyng that they ben myghty in vertue.
And euere doo the comaundementes of god.
Also the prophete sayth that he maketh his
aungelles spyrytes / and his ministres fyre
brennyng. And all this we may fynde in
Paule / that lyke to fyre / and a spyryte / he
hath renne thurgh out all the worlde / and
with his prechynge he had purged it. And
yet he hath not sojrted heuen / & that is won
derfull. for he conuersed suche as in heuen
and was yet enuyroned with his mortall
fleshe. A lord how moche ben we worthy
dampnacyn / whan we se all good thyn
ges to be assembled in one man / & we stur
dye not to folowe the lest parte of them: ne
he had in this worlde none other thyng.

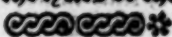
He none other nature than none other soule
byffendable to vs ne byffendynge in none
other worlde / but in the same erth / & the sa
me region. And under the same lawes non
rylled a maners. And he sut mosteth all
men that now ben or haue ben in vertue
of his courage. He this thyng is not to be
meruaylled in hym onely / that for the ha
boudance of deuocyon he felte in no payne
but he recompensed in hym the vertue for
his rewarde. And whan he sawe that his
deth approached / he called other to the de
lyte of his Joye sayng. Make ye Joye and
reioyse ye with me / & certaynly he halsted
more to wronges & iniuries whiche he suf
fred for his true prechynge / & was glade
der therof than he were boden to a fest of
grete Joye / for he desyred more deth than
bodely lyl / & he desyred more pouerte then
rychelle / & tranayle than reste. for in his
rest he chaas rather wepyng than rest. He
bled to praye more for his enemyes than
other doo for theyr frendes / and aboue all
other thyng he dyadde the wrath of god / &
had none other desyre / but onely to please
god / & he forsoke not onely all present thyn
ges but all thynges that ben to come. He
suffred all prosperytes that euer were or
euer shall be in erth / & yf we shall speke of
heuenly thynges. Thou shalt se the loue
of hym in Ihesu cryst / and with this loue
he thought hymselfe blessyd / he conceyted
not to be felowe with aungelles ne archa
ngelles ne with none ordie of aungelles but
he coucited more with the loue of god to be
leest of them that be purgished than with
out his loue to be amonge souerayne hon
ours / & that was to hym most grete tur
ment for to departe fro his loue / for that
departynge sholde be to hym an hell & pay
ne withouten ende / and on that other syde
for to ble the charyte of cryst was to hym
lyfe worlde and promysyn / & all goodes
without pombie. And so he despyed all

The lyfe of saynt Poule the apostle


that we drede. Lyke as we despyse an herbe putrefyed & rotten he reputed the tyrantes conspyrynge theyr furoure in to the apostles. Lyke as bytynges of flyes / & he reputed deth cruelnes and a thousande tormentes / but as a playe or game of chyl-
 dzen whyles he suffred for crystes sake / he thought he was made moze sayre in byndyng of chaynes. Than he had be crowned with a dyademe. For whan he was constrained to be in pryson / hym thought he was in heuen. And he receyued moze gladlyer betynges and woundes than other byttoyres / he loued no lesse sorowes than merdes. For he reputed tho sorowes in stede of rewarde. And suche thynges that ben to vs cause of sorowes were vnto hym grete delyte. And was euer embraced with grete wepynges wherfore he sayd who is sclaudred and I brenne not / and who can saye I delyte in sorowynge / many ben wounded with the deth of theyr chylidzen / & take comforte whan they may wepe ynough and it is moost greuaunce to them / whan they ben restrayned from theyr wepyng. In lyke wyse Poule nyght and daye had consolacyon of hys teetes and wepyng / there coulde no man wepe ne bewayle his owne defaultes as he bewayled other mennes defaultes. For lyke as thou wenest him to be in tourment that wepeth the perylshyng for his synnes the whiche delyte to be excluded from the Joye of heuen to the ende that they myght be saued. For he felte as moche the perylshyng of other soules as he felte to perylhe. To what thyng may he than be lykened vnto what yren or to what adamant. For he was stronger than one adamant / and moze precyous than golde or gemmes. That one matter he ouercame with strengthe and that other with precyousnes. than we may saye that Poule is moze precyous than all the worlde and all that is therin / for he flewe

as he had had wynges thurgh all the worlde in prechyng & he despyed all laboures and payles / as though he had ben without body / and lyke as he posseded heuen so he despyed all erthely thynges / and lyke as yren that is layde in the fyre is made all fyre / ryght so Poule embraced with chary-
 te was made all charyte / and ryghte as it had ben a comyn fader of all the worlde so he loued all men and surmounted al other faders bodely and ghostly by curyosyte & pyte and desyred and hastid hym to yelde all men to god and to his kyngedome / as though he had engendred them all. This holy Poule that was symple and bled the crafte to make baskettes came to so grete vertue that in the space of. xxx. yere he conuerted to the crysten sayth the persones & parthes them of mede / the indes & the scy-
 tes / the ethyops / the saromathes / & sarasyns / & moze ouer all maner men / & lyke as fyre put in strawe or in towne wasteth it ryght soo wasted Poule all the werkes of the fende. & whan he was ledde thozughe the grete see / he Joyed hym as gretely as though he had ben ledde to se an empyre. And whan he was entred in to Rome. It suffysed hym not to abyde there. But he wente in to spayne / & was neuer ydle ne in rest / but was allway moze brennyng then fyre in the loue to preche the worde of god. He dradde no paretles ne had no shame of despytes. But was euer redy vnto batayle. And anone shewed hymselfe pesyble and amyable / And whan his dyscyples sawe hym bounde in cheynes for all that he leas-
 sed not for to preche whyles that he was in pryson / wherfore some of the brythen consyderynge his techyng toke the moze strength to them and were moze constant ayenst the enemyes of crystes sayth / and all thys and yet moche moze sayth saynt Johan crystostome / whiche were ouer moche to wyte here. But this shall suffyse.

Than let vs praye to almyghty god that by the merytes of saynt Poule we may haue forguinenes of our synnes & trespasses in this present lyfe & after the same we may come to euerlastyng Joye in heuen. 

Here foloweth the lyues of the seven brethren. 

The vii. brethren were sonnes of saynt Felicitye whos names be January Felix. Phylipp. Splanus. Alexander. Vitalis. and Marcialis. All these were called by the commaundement of the emperour Anthonye tofoze publyen the prouost & than the prouost counseyled the moder that she sholde haue pyte on herselfe and for thy sonnes. Who answered and sayd neyther for thy flaterynge ne by thy blaundyshynge wordes & mayst not drawe me to thy desyre / ne with thy thretenynges & mayst not breke me. I am assured of the holy ghost whome I haue that I shall aloue ouercome the. And better shall baynquyshe the whan I am deed. And thenne she turned her to her sonnes & sayd se the heuen & loke bpwarde my derest chyldren. For cryste as bydeth you there fyght ye strongly for cryste and shewe you saythfull and trewe in the loue of Ihesu cryst / and whan the prouost herde that he commaunded that she sholde be smyten and buffeted. And as the moder & her sonnes abode moost constantly in the sayth / the moder sayenge & comfortynge them they were slayne with dyuers turmetes. And saynt Gregory calleth this blessyd felicitye more than a martyr / for she suffred. vii. tymes deth in her. vii. sonnes and the. viii. tyme in her propre body & he sayth in his omelya that saynt felicitye in byleuyng was the handmayde of cryste she in preching was the martyr of Ihesu cryst / and drede to leue after her for to lyue her. vii. sonnes in pyson lyke as woldely

freendes drede lest they sholde dye in pyson / the chyldren and bare them by the holy ghost / whome she had bozne to the world of her fleshe / and them whome she knewe well were of her owne fleshe / she myghte not se dye without sojowe. But it was the force of the loue within forth / that ouercame the sojowe of the fleshe & I haue sayd by ryghte this woman to be more than a martyr that so ofte hath be extyncte in her sonnes in whiche she had therein multiplyed martyrdom / she ouercame the victorpe of martyrdom whan for the loue of god he onely deth suffyced her not / & they suffred deth aboute the yere of our lord. C. x. vnder Decius the emperour. 

The lyfe of saynt Theodoza.

Theodoza was a noble woman and a fayre in alysaundy in the tyme of zenone the emperour & had a ryche man to her husbonde & dreyng god. The deuyl haunng enuye to the holynes of theodoza entyled a ryche man of the towne in to the concupyscence of her / whiche sente to her dyuers messengers & gyftes requyrng & she wolde assent to his desyre / but she refused theyr message & dyspyled the gyftes / he was soo hely on her & so moche greuous & she coude haue no rest & was almoost ouercome. At laste he sente a wyche & promysed to her many thynges yf she coude bypge aboute that she shold consent to his desyre & she wente & exorted her to do this synne with that man & to haue pyte on hym. To whome she sayd that tofoze god all thynges were knowen / wherfore she wolde in no wyse do so grete a synne & this fals enchastrasse sayd / what somener is do in the daye tyme god seeth & knoweth / but what is done after the sonne is done in the west & is derke / god knoweth noon thyng therof / to whome Theodoza sayd / say & I trowe ye

The lyfe of saynt Theodora.

berely I tell you trouthe. And soo the wo-
man beyng deceived hadde the man shol-
de come at nyght & she shold accomplyshe
his wyll & desyre. & whan this yll woman
had tolde this to the man. He was gladd
and Joyefull & keppe his houre & had his
wyll of her & departed. Theodora retour-
nyng to herselfe began to wepe moost byt-
terly & smote her bysage and brest saynge
Alas alas I haue lost my soule. & haue de-
stroyed the beaute of my name: her husbon-
de came fro without & foude his wyfe so so-
rowful & desolate desyred to knowe the
cause for to comforte her. but she wolde re-
ceyue no consolacyon. On the moorne erly
she wente to a monastery of nonnes & de-
maunded of the abbess yf god coude knowe
ony synne done & comysed by nyght after
the daye was passed. To whome she sayd/
no thyng may be hydde fro god. for god
seeth & knoweth all that is done. in what
houre it be comysed by nyght or by daye. &
than she wepte bitterly saynge. gyue me
the boke of the gospelles that some lotte
may fall to me. and she openyng the boke
foude wyrtten. Quod scripsi scripsi. Than
she returned to her hous. And on a daye
whan her husbonde was out she cut of her
heer & cladde her with the clothes of her
husbonde. & wente to a monastery of mon-
kes whiche was. xliii. myle thens & hydde
her. & there requyred that she myght be re-
ceyued wth the monkes. She was demaun-
ded of her name. & she sayd that she was
named Theodoros. & there she was recey-
ued. & mekely dyde al the offyces. & her ser-
uice was acceptable to euery body. After
a certayne yeres the abbot called brother
Theodoros for to yoke the oxen. & com-
maunded her that she sholde go to the cyte
and fetch the oyle. her husbond wepte moche
for sorowe & dradde lest she were gone a-
waye with an other man. & the aungell of
god appered to hym & sayd. Arise erly &

sonde in the waye of the martyrs Peter &
Paul. and she that shall mete the. is thy
wyfe. whiche done Theodora with her car-
melles came & seynge her husbonde knewe
hym well. and sayd within her selfe. Alas
good husbonde how moche labour doo I
that I may haue forgyuenes of the synne
that I haue done to the. And whan she ap-
proched hy she salewed hym sayenge. Our
lord gyue the Joye my lord. he no thyng
knewe her. And whan he had longe aby-
den. he helde hym deceived & a voyce sayd
to hym. he that yestern day salewed the was
thy wyfe. Theodora was of so grette holpi-
nesse that she dyde many myracles she sa-
ued a man all to tozned with a wyde beest
by her prayers. & she cursed that beest & so
deynly it dyed and fell downe. The deuyl
coude not sustre her holynes. appered to
her saynge. Thou strumpet aboute al other
& aduouterer. thou haste forsaken thy hus-
bonde for to come hyther & despyse me. by
my myght & power I shall reyle a batayle
ayens the & but I make the renpe the cru-
cyfied god. saye it am not I. She made
the sygne of the crosse. & anone the deuyl
banysshed awaye. On a tyme as she retu-
ned fro the cyte. & in a certayne place was
herbozowed a wenche. came to her in the
nyght saynge. slepe with me this nyght.
whome she refused. And then this wenche
wente to an other that laye in the same ho-
stely. whā her bely began to swell she was
demanded of whome she had conceived. &
she sayd. I monke hath layne by me. whan
the chyld was bozne they sent it to the ab-
bot of the monastery whiche blamed she
Theodoros. & he mekely demanded that
it myght be forgyuen hy. but he was cast
out of the monastery & toke the chyld by
on her sholder & so she abode out of the mo-
nastery. vii. yere & nonrylled the chyld wth
the mylke of the beestes. the deuyl haun-
ge enuy of the moche pacyence in the lyf

ness of her husbonde he transfigured hym
and came and sayd to her. come now thou
my wyfe. for yf þ hast layne with an other
man I forgyue it the: & she had supposed it
had be her husbonde. & sayd I shall no mo
re dwell with the. for the sone of Iohñ the
knyght hath layne by me. & I wyll do pes
naunce for that I haue synned agens the. &
she made her prayer & anone the deuyl ba
nysshed awaye & knewe that it was the de
uyl. An other tyme the deuyl wolde make
her aserde for deuylles came to her in the
lykenes of terryble wyld beestes / & a cer
taine man sayd to them. etc ye this strom
pet. she than prayed / and anone they ba
nysshed awaye. ¶ An other tyme a multy
tude of knyghtes came / whome a prynce
tofoze and the other worshypped him. whi
che knyghtes sayd to Theodora aryse and
worshyp our prynce. whiche answered. I
worshyp & adour my lord god. & whan it
was tolde to the prynce. He comaunded
that she shold be brought tofoze hym. And
to be turmented with so many turmentes
that she sholde be esteemed for deed. & than
she made her prayers. & all the multytude
banysshed awaye. An other tyme she sawe
there moche golde and she blessyd her & co
maunded her to god. & it banysshed awaye.
An other tyme she sawe a basket bozne as
waye full of all maner of good mete. & he
that bare it sayd to her. The prynce that
bette the sayth that thou sholdest take this
and etc. for he dyde it bnyttyngly / she
blessyd her. & anone he banysshed awaye.
whan the. vii. yere were complete that she
had ben out of the monastery. thabbot con
syderynge her pacience toke her agayne in
to the monastery with the childe. & bnyeth
two yere after whan the laudable accom
plyshed her obseruaunce. she toke the chyl
de and closed it with her in her sell. & whan
the abbot knewe therof he sent certayne of
his monkes to take hede what she dyde &

she sayd. And she embrasyng the chylde &
kyllynge sayd. O my swete sone the tyme of
my deeth cometh. I leue & comaunde the to
god take hym for thy fader & helper. & my
swete sone se that thou fast & praye. & serue
my brethren deuoutly. & she this sayenge
gaue bp her spyrte & slepte in our lord.
¶ Aboute the yere of grace. iii. C. lx. & x. whi
che the chylde beholdynge began to wepe
bitterly. In that same nyght there was a
vysyon shewed to the abbot. in this wyse.
hym semed that a grete maryage was ma
de & therto came augelles prophetes mar
tyrs & all sayntes. & in the myddle of them
was a woman beset aboute with grete glo
rye and they that assysted her. worshypped
her. & a voyce was herde sayenge. This is
Theodozys the monke that was falsly ac
cused of a chylde. & seuen tymes ben chaui
ged on her. she is chastysed. for she defow
led the bedde of her husbonde. And than
the abbot awoke and astonyed wente with
his brethren to her cell. & founde her there
deed. & they entred in & vncouered her. &
founde that she was a woman the abbot
sente for the fader of the wenche that sciall
died her & sayd to hym. the man that hath
layne with thy doughter is now deed. and
toke awaye the cloth. & soo knewe that she
was a woman. And all that herde therof
were in grete drede. The aungell of god spa
ke to the abbot sayenge. Arise hastily and
take thy hors and ryde in to the cyte. And
hym that þ mete take & brynge hym with
the. And forth he rode & mette with a man
rennyngs. whome the abbot demaunded
wheder he ranne. and he sayd. O my wyfe is
now deed. & I go to se her. And the abbot
toke and let the husbonde of Theodora on
his hors. and came togyder wepyng mo
che soze and with grete reuerence & solem
nyte buryed her. The husbonde of Theodora
entred in to the selle of his wyfe and
abode therein tyll that he dyed in our lord

The lyfe of saynt Swithune the bysshop

The chyldre folowynge his nouryce Theodorica flouryng in all honeste / & whan the abbot of the monastery was deed / he was



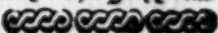
electe wone boyce of the couent for to be abbot. Than let vs praye vnto this holy saynte Theodorica to praye vnto almyghty god for vs. Amen. CDD

Here foloweth the lyfe of saynt Swithune bysshop.

Saynt Swithune the holy confessor was borne belyde Wynchester In the tyme of saynt Egbert kyng / he was the seuen th kyng after Kenulfe that saynt Biryne crystened. For saynt Austyn crystened not all englonde in saynt Athelbertus dayes. But saynt Biryne crystened the weste partye of englonde in the dayes of Kenulfe the kyng / & at that tyme this holy saynt Swithune serued our lady so deuoutly that all people that knewe hym had grete Joye of his holynes / and Elmesston that was that tyme bysshop of Wynchester made hym preeft / & than he lyued a strayghter lyuynge than he dyde before / & he became thenne soo holy in lyuynge that kyng Egbert made hym his chaunceler and chefe of his counseyll and set Ethulfe his sone and his heyre vnder his rule and gudyng and prayed hym to take hede to hym that he myght be brought vp vertuously / and within thorte tyme after the kyng dyed / and thenne his sone Ethulfe was made kyng after hym and he guded this londe full well and wysely that it encreased gretly in good lyuynge thourough the counseyle of saynt Swithune / and whan Elmesston the bysshop of Wynchestre

was deed. Swithune was made bysshop there after hym / wherof the people were full gladde / & by his holy lyuynge he caused the people to lyue vertuously / and to paye truely theyr tythes to god and holy chyrche. And yf any chyrche fell downe or was in decay / saynt Swithune wolde as none amende it at his owne costes. Or yf any chyrche were not halowed he wolde goo thyder a fote and halowe it. For he loked noo pryde ne to ryde on gaye hors / ne to be prayled ne flattered of the people / whiche now in these dayes suche thynges are vbled ouer moche god cease it. Saynt Swithune guded full well hys bysshopryche and dyde moche good to the towne of Winchester in his tyme. He dyde do make with out the weste gate of the towne a ful sayre byrde of stone at his propre coste. And on a tyme there came a woman ouer the byrde with her lappe full of egges / and a rechelles felawe stroggled and wrestled with her and brake all her egges. And it happed that thys holy bysshop came that waye the same tyme / and bad the woman lette hym se her egges. And anon he lyfted vp his honde and blessed the egges / and they were made hole and sounde euerychone by the merytes of this holy bysshoppe. And the woman beyng then glad thanked god and this holy man / for the myracle that was done to her / and soone after dyed kyng Ethulfe and his sone Egbert reigned after hym. And after hym Athelbert was kyng / and in the thyrde yere of his reygne dyed this blessed bysshoppe saynte Swithune. And whan he sholde dye / he charged hys men to burye hym in the chyrcheyerde for the people sholde not worshipp hym after his deeth. He passed to our lord the yere of grace eyght hondred and syxe / and he laye in the chyrche or he was translated an hondred and nyne yeres and odder dayes. But in the tyme of holy

kyngc Edgare his body was translated & put in to a shpyne in the abbaye of Wynche-
stre by saynt Dunstone and Ethelwolde/
And that same yere was saynt Edward
kyngc and martyr shyned at Shaftesbury
These two bysshoppes Dunstone & Ethel-
wolde were warned by our lord to se that
these two holy sayntes Shwythune & Ed-
warde sholde be worshypfully shyned/ &
soo they were wuthyn a shorthe tyme after/
and an holy man warned Ethelwold why-
les he laye seke to helpe that these two hos-
ly bodyes myght be shyned. And thenne
he sholde be perfyetely hole and soo endure
to his lyues ende/ and the token is that ye
shall fynde on saynte Shwythunes graue
two rynges of yren nayled faste there on/
and as soone as he sette honde on the ryng-
ges they came of/ of the stone and noo to-
ken was seen in the stone/ where they wes-
re fastened in. And whan they had taken
vp the stone fro the graue/ they set the ryng-
ges to the stone agayne/ and anone they
fastened to it by themselves. And than this
holy bysshop gaue laude and praysynge to
our lord for this myracle. And at the ope-
nyng of the graue of saynte Shwythune
suche a swete odour and sauour yssued out
that kyngc Edgare and all the multytude
of people were fulfylled with heuenly swes-
tenes/ and a blynde man receyued there
his syght agayne/ and many men heled of
dyuers seknes & maladyes by the mery-
tes of this holy saynt/ saynt Shwythune.
To whome let vs praye/ that he be our ad-
uocate to the good lord for vs. &c.

¶ Here begynneth the trans-
lacyon of saynt Thomas of
Caunterburye the glayous
martyr. 



The tran-
slacyon
of the glayous
martyr Saynt
thomas of can-
terbury we shal
shorthe reherce
vnto the laude
& praysynge of
almighty god.
¶ Thenne in the
fyfth yere after
his passion whi-



che was the yere of Jubilee/ that is of res-
myssyon. For of aunyent tyme the fyfth
yere was called the yere of Jubilee of par-
don & remysyon/ and is yet bled amonge
relygyous men/ for whan a relygyous
man hath cōtynued in his orde fyfth yere
¶ Than he shall be admytted to make hys
Jubilee/ and that made he is pardoned
and hath remysyon of many obseruances
that befoze he was bounden vnto. ¶ Than
in this yere of Jubilee from hys passion
was the solempnyte of his translacyon ac-
complished in the tyme of Honorius the
thyrde pope of that name. the whiche gra-
nted yerely remysyons and indulgences so
grete and large that tofoze in noo tyme of
mynde hath ben seen any popes to haue
graunted and gyuen lyke. ¶ Than lette vs
call to mynde that on a tewesday his tran-
slacyon was accomplished on the tewes-
daye happed to hym many thynges. On a
tewesday he was bozne/ on a tewesday he
was exyled/ on a tewesday our lord appe-
red to hym at pontency in fraunce saynt
Thomas my chyrche shall be glayfied w-
thy blode. On a tewesdaye he retourned
fro his exyle. And on the tewesdaye he suff-
red martyrdom. ¶ ¶ Than how his holy
translacyon was fulfilled. Now ye shall
here the reuerēt fader in god Stephen ar-
chbysshop of caunterbury. Rycharde byss-

The translatioun of saynt Thomas of caſterbury

shop of ſalſbury. Walter the pꝛiour of the ſame place with the couent with ſpirytual ſonge and deuoute ympnes whan it was nyghte wente to the ſepulchre of this holy martyr. And all that nyghte & daye of his translatioun they perſeuered in prayers & faſtynges. And after mydnyght foure preſtes electe & therto choſen approchyng to his body toke by the holy heed wꝛ grete deuocyon & reuerence. And vnto them all of fꝛed it for to kyſſe it. Than tharchebyſſhop & all the other made grete honour to it / & toke all the relykes of the pꝛecyous body & layde them in a cheſte / & ſette it faſt with yren lockes / & ſette it in a place for to be kepte vnto the daye that the translatioun ſhoulde be ſolempnyſed: the daye than of this holy translatioun beyng come there were preſent a grete innumerable multitude of people / as well of ryche as of poore / there was Pandulphus a legate of our holy father the pope / & two archebyſſhops of fraunce of reynes & a renſyns with many other byſſhops & abbottes. And alſo kynge Harry the thyrde with erles & barons whiche kynge hymſelfe toke the cheſte vpon his ſhoulders & with the other prelates & lordes brought it with grete Joye & honour in to the place where it is now worſhyppped / & was layde in a fayre & moche ryche ſhyne. At whoſe holy translatioun were ſhelwed by the merytes of this holy martyr ſaynt Thomas many myracles to blynde men was gyuen theyr ſyght to deaf men theyr hearinge / to doinbe men theyr ſpeche / & to deed men was reſtoꝛed lyfe. Amonge all other there was a man bycauſe of grete deuocion that he had for to be at this holy translatioun & byſpyte the holy martyr / whiche came to the brydge at bꝛaynſorde by London / & whan he was in the myddle of the brydge metyng there one was caſt in to the water / this man not forgetyng hymſelfe called ſaynt Thomas to his helpe & beſought

hym not to ſuffre his pygrym to perſyſſe ne to be there drowned / and ſyue tymes he ſanke downe to the grounde / & ſyue tymes aroſe aboue the water / & than he was caſt to the drye grounde. Then he affirmed that he receyued noo water in to his mouth ne in to his eres that byde to hym greuaunce ne hurte that he felte ſaue in his fallynge / he felte in his mouth a lytell ſalte water / & added moze therto ſayenge that whan he ſanke. A byſſhop helde hym by ſ he myght not ſynke. This holy translatioun was done and accompliſhed the yere of our lord 1254. In ſ nonas of July at thze of the clocke the fifti yere after his paſſyon. For this glorious ſaynt our lord hath ſhe wed many grete myracles as well by his lyfe as after his deth & martyrdom. For a lytell tofoze his deth a yonge man dyed / & was reſſed agayne by myracle / & he ſayd that he was ledde for to ſe the holy ordꝛe of ſayntes in heuen / and there he ſawe a ſete boyde and he aſked for whome it was / & it was answered to hy that it was kepte for the grete byſſhop of englonde ſaynt Thomas of caſterbury. There was alſo a ſymple pꝛeſt ſ dayly ſange none other maſſe but of our lady / wherof he was put to ſaynt Thomas his ordynary: whome accuſed he appoſed & founde hym full ſymple of curynyng / wherfoze he ſuſpended hym & inhybyted hym his maſſe / wherfoze this pꝛeſt was full ſozꝛ & prayed humbly to our bleſſyd lady that he myght be reſtoꝛed agayne to ſaye his maſſe / & than our bleſſyd lady appered to this pꝛeſt & badde hym goo to ſaynt Thomas & bydde hym by the token that the lady whom ſ ſerueſt haſte ſewed his ſherte of heere with reed ſpike whiche he ſhall fynde there as he layde it / that he gyue the leue to ſyng maſſe & alloꝛz the of his ſuſpentyng & thyn inhybytyng & reſtoꝛe the egayne to thy ſeruyce / & whan ſaynt Thomas herde this / he was greteſly

abasshed & went & folide lyke as the priest
had sayd / & than allopyed hym & lycenced
hym to saye masse as he dyde befoze com-
maundyng hym to kepe this thyng secrete
as longe as he lyued. There was a lady in
englonde that desyred gretly to haue gray
eyen / for she had a conseyt she shold be the
moze beauteuous in the sight of the people
& onely for that cause she made a bolwe for
to visyte saynt Thomas vpo her bare fete
& whan she came thyder / & had deuoutely
made her prayers for to haue her desyre / so
deply she was sterke blynde / & than she
perceyued þ she had offended & dyspleased
our lord in that request / & cryed god mers-
cy of that offence / & besought hym full mes-
kely to be restozed of her syghte agayne / &
by the merytes of the blessyd saynt Tho-
mas she was restozed to her syght agayne
& was gladde to haue her olde eyen / & re-
turned home agayne / & lyued holpy to her
lyues ende. Also there was a lordes ketuer
that broughte water to hym at his table /
to whome the lord sayd / yf thou euer hast
stolen any thyng of myne. I praye god &
saynt Thomas that þ haue no water in thy
basyn. And sodeply it was all boyde of þ
water & drye. And there was he preued a
thefe. There was a tame byrde kepte in a
cage: whiche was lered to speke / & on a ty-
me he fledde out of the cage & flewe in to þ
felde. And there came a sperhawke & wol-
de haue taken this byrde & purshed after.
And the byrde beyng in grete drede cryed
Saynt Thomas helpe me / lyke as he had
herde other speke / and the sperhawke fell
downe deed / & the byrde escaped harmles.
Also there was a man that saynt Tho-
mas loued moche in his dayes / & he fell in
a greuous syknes / wherfore he wente to
the tombe of saynt Thomas to praye for
his helth / & anone he had his desyre & was
all hole / & as he returned homeward he
pynge all hole / than he began to drede lest

this helthe sholde not be moost profytable
for his soule. Than he returned agayne to
the tombe of saynt Thomas / and prayed
yf his helth wete not profytable to his sou-
le that his olde syknes myght come agay-
ne to hym / & it came anonie agayne to hym
and endured vnto his lyues ende. And in
lyke wyse there was a deuout blynde man
whiche had his syghte restozed agayne to
hym by the merytes of saynt Thomas but
after he repented hym / for he coude not be
so quyet in his mynde as he was befoze.
He had than soo moche lettynge by sepyng
the baneyters of the world / wherfore he
prayed to our lord that by the merytes of
saynt Thomas he myght be blynde agayn
to the world as he had befoze. And anonie
he had his desyre / and lyued after full holy-
ly to his lyues ende. Who sholde tell all the
myracles that our blessyd lord hath shew-
ed for this holy martyr it sholde ouerma-
che endure. for euer syth his passyon vnto
this day god hath shewed contynually for
hym many grete myracles. Than lette vs
praye this holy saynt to be a specyall aduo-
cate for vs wretched synners vnto our lord
god. Who byngeth vs vnto his euertla-
stynge blyss in heuen. Amen.  

¶ Here foloweth the lyfe of saynt
Kencelme kynge and martyr.

Saynt Kencelme martyr was kynge
of a parte of englond by wales / his
fader was kynge tofoze hym and was rige-
med Kenuke / & founded chabbay of wyne-
checombe / & set therein monkes / & whan he
was deed he was buryed in þ same abbay
that tyme winchecombe was the best tow-
ne of that countrey. In englonde ben thre
pynnyppall ryuers / & they ben thamys / se-
uerne & humber. This kyng Kencelme was
kynge of worcetereshyre / warwiche-
shyre / & gloucetereshyre / & the byshop of worceter

The lyfe of saynt Kenelme kynge and martyr.

was bysshop of those thre shyres / & he was kynge also of derbyschyre / cheshyre / shrop shire / herfordshyre / notynghamshyre / north hamptonshyre / bukynghamshyre / oxford shyre / leycestreshyre / & lyncolnshyre / all this was called þe marche of wales / & of all those countrees saynt Kenelme was kynge & wynebecombe that tyme was chefe cyte of all these shyres / & in that tyme was in england. vi. kynges / & before that Oswolde had be kynge of all englonde / & after hym it was departed in saynt Kenelmes dayes Kenulfe his fader was a ful holy man and Doornemyl / & Quenrede were systers of saynt Kenelme / & Kenulfe his fader dyed the yere of our lord. viii. C. xix. Than was Kenelme made kynge / whan he was. vii. yere of aegre / & his syster Doornemyl loued him moche / & they lyued holpy togyder to theyr lyues ende / but quenrede that other syster turned her to wyckednes & had grete enuy at her broder Kenelme / bycause he was soo ryche aboue her / & laboured with all her powter to dystrope hym / bycause she wolde be quene & reygne after hym / & let make a stronge popson & gaue it to her brother. But god keppe hym it neuer greued hym / & whan she sawe that she cowde not preuayle ayenst the kynge in that maner. She laboured to Alkeberde whiche was chefe ruler aboute the kyng & promysed to hym a grete somme of money & also her body at his wyll / yf he wolde slee this yonge kynge her brother / & anone they accorded in this treason. And in this whyle & that same tyme this yonge holy kyng was aslepe & dreamed a meruayllous dreame. for hym seemed that he sawe a tree stonde by his beddes syde / & that the heygth therof touched heuen / & it shyned as byghyt as golde / and had fayre bzaunches full of blofomes and fruyte / and on euery bzaunche of this tree were tapers of waxe biennynge & lampes lyghyt / whiche was a glourous syght to be

holde / & hym thought that he clymbed by on this tree / and alkeberde his gouernour stode byneth & hewed downe this tre that he stode on. and whan this tree was fallen downe this holy yonge kynge was heuy & sorowfull. And hym thought there came a fayr byrde whiche flied by to heuen with grete Joy. And anone after this dreame he awoke & was all abashed of this dreame / whiche anone after he tolde to his nouryce named wolwelyne. And whan he had told to her all his dreame / she was full heuy and tolde to hym what it mente / & sayd his syster & the traytoure Alkeberde had falsly conspyred his deeth. For she sayd to hym / that he had promysed to Quenrede to slee the. And that sygnefyeth that he smyteth downe the tree that stode by your beddes syde. And the byrde that þe sawest flee by to heuen sygnefyed thy soule that asygelles shall bere by to heuen after thy martyrdom / & anone after this Alkeberde despyred the kynge that he shold go & dysporte hym by the woodes syde named clente. And as he walked the yonge kynge was al heuy & layde hym downe to slepe. And than this fals traytour purposed to haue slayne the kynge / & began to make the pytte to bury hym in / but anone as god wolde the kyng awoke / & sayd to this Alkeberde that he laboured in bayne. for god wyl not that I dye in this place / but take this smal rodde & there as thou shalte set in the erth / there shall I be martred. And than they wente forth togyder a good way thens / tyll they came to an hawthorne / & there he pyght the rodde in the erth / & forthwith incontinēt it bare grene leues / and sodeynly grewed to a grete allhe tree: the whiche ston deth there yet vnto this daye and is called Kenelmes allhe. And there this alkeberde smote of this holy yonge kynges heed. And anone his soule was borne by in to heuen in lyknes of a whyte doune. And than the

wyched traytoure byrde the body in to a
grette valeye bytwene two hylls / & there
he made a depe pytte / & cast þe body therein
and layde the heed vpon it. And whyles he
was aboute to smyte of the heed / the holy
kyng kneelyng on his knees sayd this hos-
ly canticle. *Te deum laudamus* / tyll he ca-
me to this vers. *Te martyricandidatus*.
And therewith he gaue vp his spirite to our
lorde Ihesu cryst in lykenes of a doune / as
afoze is sayd. 8 Chenne anone this wyched
man Alkeberde wente to Quenepe / and
tolde to her all a longe how he had done /
wherfoze she was full gladd / & anone af-
ter toke on her to be quene / & charged on
payne of deth that none sholde speke of Ke-
nelme / & after that she abandouned her bo-
dy to wyched lyuyng of her fleshe in les-
cherre / & brought her owne men to wy-
ched lyuyng / & this holy body laye longe
tyme after in that wode called clent: for no
man durst fetche hym thens to bury hym in
halowed place for fete of þe quene / & it was
soo that a pooze wydowe by whiche had a
whyte cowe whiche euery day was driuen
in to the wode of clent. & anone as she was
there she wolde depart & go in to the valey
where kenelme was buryed / & there rest al
the day syttyng by the corps wout mete /
& euery nyght came home w other beestes
fatter & gaue moze mylke than ony of the
other kye. & so contynued certayne yeres
wherof þe people merueyled that she euer
was in so good poynt & ete no mete / the va-
ley where as kenelmes body laye is called
coubage. After on a tyme as the pope sanz-
ge masse at Rome in saynt Peters chyrche
sodeynly there came a whyte doune / & let
fall a scrowe vpon the awter / wheron the
pope sayd his masse / & these wordes were
wyrtten therein in letters of golde. In clent
in coubage / kenelme kyng barne lyeth vn-
der a thorne / his heed of thorne. And whā
the pope had sayd his masse he shewed the

scrowe to all the people / but there was no
one that coude tell what it ment / tyll at last
there came an englyshe man / & he tolde it
openly tofoze all the people what it ment /
And than the pope w all the people gaue
laude & prayssyng to our lorde / & kepte þe
scrowe for a tyme. And the feest of saynt
Kenelme was halowed that day solemly
thugh all Rome. And anone after þe pope
sente his messengers in to englonde to the
archebysshop of caunterbury named Wyl-
fryde / & badde hym with his bysshoppes go
& seke the place where the holy body lyeth
whiche is named coubage in the wode of
clent. And than this place was soone kno-
wen bycause of the myracle that was shes-
wed by the whyte cowe. And whan the ar-
chebysshop w the other bysshoppes & many
other people came thyder & foude the plas-
ce / anone they let bygge of the body & toke
it vp with grete solempnyte. And forthe
with sprange vp in the same place where
as the body had layne a fayre welle whys-
che is called *Kenelmes welle* vnto
this daye where moche people haue ben he-
led of dyuers sykenesses and maladyes.
And whan the body was aboute the erthe
there fell a stryfe bytwene them of worces-
tershyre & gloccettershyre who sholde haue
this body. And than a full good man was
there amonge them gaue counseyle that all
the people sholde lye downe & slepe & resse
them. For the weder was than ryght hote
And whiche of the two shyres that god
wolde sholde fyrst awake they to take this
body & goo theyr waye. And all the people
agreed thereto / & layde them downe to sle-
pe. And it happed that the abbot of wyns-
chcombe & all his men awoke fyrst. And
they toke vp the holy body & bare it forth
to warde wyinchcombe tyll they came vps
on a hyll a myle from the abbaye. And for
hete and labour they were nyghe deed for
thurst. And anone they prayed to god &

the that so fayr a mayde & so noble sholde haue a god crucyfyed. To whome she sayd how knowest þ that cryst was crucyfyed. He answered by the bookes of crysten men. To whome Margarete sayd. O what shame is it to you whan ye rede the payne of cryst & the glozy. And byleue one thyng & denye an other. And she sayd & affirmed hym to be crucyfyed by his wyll for our redemption now lyueth euer in blysse & then þ prouost besyg wroth comaunded her to be put in pryson. And the nexte day folowynge comaunded that she shold be brought to hym & than he sayd to her. O good mayde haue pyte on thy beaute and wooshypp our goddes that þ mayst be well. To whome she sayd. I wooshypp hym that maketh the erth to tremble / whome the see dzedeth & the wyndes & creatures obey. To whome the prouost sayd but yf þ consent to me I shall make thy body to be all to tozne. To whome Margarete sayd / cryst gaue hym selfe ouer to the deth for me and I desyre gladly to dye for cryst. Than the prouost comaunded her to be hanged in an instruement to turment the people & to be cruelly fyrst beten with rodde & with yren combes to rende & drawe her flesshe to the bones. In so moche that the blode ran aboute out of her body / lyke as a streame renneth out of a freshe springynge well / they that were there wepte & sayd. O Margarete herply we ben sozry for the / whiche see thy body so foule & cruelly tozne and rente. O how thy moost beaute hast þ lost for thyne incredulyte & mysbyleue. now byleue & þ shalt lyue. Then sayd she to them. O euyl counsellers departe ye & go fro me. This cruell tourment of my flesshe is sauacyon of my soule. Than she sayd to the prouost. Thou shameles hounde & insacyable lyon thou hast power ouer my flesshe / but cryst referueth my soule. The prouost couered his face with his mantell for he myght not

se so moche effusyon of blode. And than comaunded that she sholde be taken dowlne & to shytte her fast in pryson. And there was sene a merueyllous byghness in pryson of the keepers. And whyles she was in pryson she prayed our lord that the fende that had foughte with her / he wolde bysibly shewe hym vnto her. And than appered an horryble dragon & assayled her & wolde haue deuoured her. but she made the sygne of the crosse & anone he vanysshed away & in another place it is sayd that he swallowed her in to his bely / she makinge the sygne of the crosse & the bely brake asunder & so yssued out all hole & soude. This folowynge and bykynge of the bely of the dragon is sayd that it is apocryfum. After this the deuyl appered to her in lykenes of a man for to deceyue her. And whan she sawe hym she wente to prayer. And after arose & the fende came to her & toke her by the honde and sayd. It suffyleth to the that þ haste done. But now crafte as to my persone. She caughte hym by the heed & threwe hym to the grounde. And sette her ryghte fote on his necke saynge. Aye still þ fende vnder the fote of a woman. The deuyl than cryed. O blessyd Margarete I am ouercomen / yf a yonge man had ouercomen me I had not recked / but alas I am ouercomen of a tender virgyn wherfore I make the more sorowe / for thy fader & moder haue be my good frendes. She than constrayned him to tell why he came to her & he answered that he came to her to counsell her for to obeye the desyre & request of the prouost. Than she constrayned hym to saye wherfore he tempted so moche & so ofte crysten people. To whome he answered that naturally he hated vertuous men & though we ben ofte put abacke fro them yet our desyre is moche to exlude them fro the felicitye that they sell fro. for we may neuer obteyne ne reconer our blyss that we haue lost.

The lyfe of saynt Margarete.

And she than demaunded what he was / & he answered I am named Veltis / one of them whome Salamon closed in a vessel of brasse. And after his deth it happed that they of babylon foude this vessel. And supposed to haue foude grete treasour therein and brake the vessel. And then a grete multitude of his deuyls flew out & fylled full the ayre allwaye / awaytynge & espyenge where we may assaile ryghtfull men / and whan he had sayd thus she toke of her fote and sayd to hym flee hens thou wretched fende / & anone therth opened / & the fende sank in / than she was sure. For whan she had ouercome h maystre / she myght lyghtly ouercome the minstre. Than the nexte daye folowynge whan all the people were assembled / she was presented tofoze h Iudge. And she not doyng sacrifice to theyr fals goddes was caste in to the fyre / & her body bropled with bzennynge bzondes / in suche wyse that the people meruayled that so tendre a mayde myghte suffre so many turmentes / and after that they put her in a grete vessel full of water faste bounden that by chaungynge of the turmentes the sorowe & felynge of the payne shold be the more / but sodenly therth trembled & the ayre was hydeous / & the blessyd byrgyne without ony hurte yssued out of the water saynge to our lord. I beseeche the my lord that this water may be to me the fonte of baptym in to cuerlastynge lyfe. And anone there was herde grete thonder: & a doue descended fro heuen: & set a golden crowne on her heed. Than. v. M. men byleued in our lord / & for crystes loue they all were byheded by the comaundement of the prouost Olybrius that tyme in campolymeth the cytee of aurelia. Than Olybrius seynge the fayth of the holy Margarete inmeasurable / & also ferynge that other sholde be conuerted to the crysten fayth by her gaue sentence & comaunded that she sholde be by

heded. ¶ Than she prayed to one Malcuth that shold byhede her that she myght haue space to praye / & that gotten she prayed to our lord saynge / fader almyghty I reide to the thankynge that thou hast suffred me to come to this gloze / beseechynge to pardon them that pursue me / & I beseeche the good lord that of thy haboudaunt grace thou wylte graunte vnto all them that wyte my passyon / rede it and here / or to them that remembre me that they may be serue to haue playne remysyon & forgiveness of all theyr synnes. And also good lord yf ony woman with childe trauaylynge in ony place calle on me / thou wylte kepe her fro peryll / & that the chylde may be deliuered from her bely without ony hurte of her membris. And whā she had synnyshed her prayer / there was a voyce herde fro heuen saynge that her prayers were herde and graunted. and that the gates of heuen were open & abode for her / & hadde her come in to the countree of cuerlastynge rest. Than she thankynge our lord arose by / & hadde the hangman accomplyshe the comaundement of the prouost. To whome the hangman sayd. God forbode that I sholde see the virgyn of cryst. To whome she sayd / thou do it not thou mayst haue noo paine with me. Than he beyng aferde & trembling smote of her heed / & she fallynge downe at his fete gaue by the ghost. Then Theophynus toke by the holy body / & bore it in to anthypoche / and buryed it in the hous of a noble woman and wydowe named Syncletpa. And thus this blessyd holy virgyn saint Margarete suffred deth and receyued the crowne of martyrdom. The. xiii. kalendas of August / as is founden in her story. And it is redde in an other place that it was the thyrde ydus of July. Of this virgyn wyrteth an holy man and sayth. The holy & blessyd Margarete was full of the drede of god / sadde stable and

to the crosse whiche made redy opynemen-
tis and wolde enoynt his body and wolde
not departe fro the monumente whā his
disciples departed. To whom Ihesu cryst
he appered fyrst after his resurrection
and was felawe to the apostles and ma-
de of our lord apostelle of the apostles.

¶ Thenne after thascencion of our lord
the xiii. yere fro his passyon. Longe after
that the Jewes had slayne saynt Ioseph
and had cast out the other disciples out of
the Jewery whiche went in to dyuerse co-
ntreys and preched þe worde of god. There
was that tyme with the apostles saynt
Marthe whiche was one of the xiiij. dis-
ciples of our lord. To whome the blessyd
Marthe magdalene was commysed by sa-
ynt Peter. ¶ And thenne whan the disci-
ples were departed saynt marthe marie
magdalene: & Lazar her broder: Martha
her syster marcell chaniberer of martha
& saynt cedonye whiche was boyn blynde
& after enlummed of our lord: al thys to
gydre & many other crysten men were take
of the myscreauntes & put in to a shyp in
the see without ony takell or rother: for to
be drowned but by the puruauce of al
myghti god they came all to marcell. whe-
re as none wolde receyue the to be lodged
they dwelled & abode vnder a porche tofo-
re a temple of the people of that countre &
whan the blessyd marthe magdalene sawe
the people assembled at this temple for to
do sacrefyce to þe ydolles she arose by pea-
syble with a glad bysage & dyscrete tong
and wel spekinge. And began to preche þe
lawe of Ihesu cryst & withdrew theym
fro the worschipping of thydolles. Then
were they admyreyled of þe beaute of the
reson & of þe fayre spekyng of her. And it
was no merueyle that the mouthes þe had
kysed the feet of our lord so debonayrly
and so goodly sholde be enspyrred with the
worde of god moze than þe other & after þe

happened that the prince of þe prouince & his
wyf made sacrefyce to þe ydolles for to ha-
ue a childe: & marie magdalene preched to
them Ihesu cryst. And tohede them to sa-
crefyce: & after that a lyell whyle marie
magdalene appered in byson to þe lady
saryng: wherfore haile þe so moche cythells
and lustrest the poze people of our lord to
depe for hunger and for colde: & she doub-
ted & was asfede to shewe this byson to
her lord: and then þe nyght she appered
to her agayn & sayd in lyke wyse & adou-
red theto menaces þe she warned not her
husbonde for to comforte the poze & neby
& yet she sayd nothyng therof to her hus-
bond. And then she appered to her þe thir-
de nyght whā it was derke & to her husbō
de also with a fro wyng & angry bysage
lyke fyre: lyke as all the hous had byenned
& sayd: thou tyraunt & membre of thy fa-
der the deuyl with þe serpent thy wyf that
wyl not sape to þe my worde. thou restest
now enemye of the crosse whiche haile spyl-
led thy bely by glotonye with dyuers mas-
net of metes & lustrest to peryshe for ha-
gre the holy sayntes of our lord. A pest þe
not in a paleys wrapped with clothes of
sylke. And thou seest them without herbo-
rough descomfited. And godde forth & ta-
kest no regarde to them: thou shalt not es-
cape so ne departe without punysshement
thou tyraunt & felon by cause thou haile so
longe tarped. ¶ And whan marie magda-
lene had sayd thus she departed awayne.
¶ Then the lady awoke and syghed and
the husbond syghed strongly also for the
same cause & trembled. And then she sayd
syr haile thou seen the quene? I haile seen
I haile seen sayd he? I am greatly amou-
uyled of: & am asfede what he shall
do. And his wyf sayd it is more ppossy-
ble for vs to obey her thane to tyme in
to the yre of her god whan she preched of
¶ For whiche cause they compassed them in

to thei hous / and they mynystred unto them all that was necessarye & nede full to them / Then as marie magdalene prechyd on a tyme / The sayd pryncce sayd to her / Wenest thou þ thou mayst defende þ lame þ thou prechest / And she answered Certaynly / I am redy to defende it / as she þ is confermed euery day bi myracles and by the pedyracion of our maister saynt peter / whiche now sitteth in the see at come / To whom then the pryncce sayd / I and my wyfe ben redy to obeye the in all thynges / yf þ mayst gete of god whom þ prechest / yf we myght haue a chyld / And then mary magdalene said þ it shold not be left therfore / And thenne prayed / vn to our lord that he wolde vouchesauf of hys grace to geue to them a sone / And oure lord hearde her prayers / and þ lady conceived / Thenne her husbond wolde goo to saynt peter for to wyte yf it were trewe that mary magdalene hadde prechyd of Ihesu cryst / Thenne his wyf said to hym / what wyll ye doo syr wene ye to go wythout me / nay whan thou shalt departe I shal departe with þ and whan þ shalt retozne agayn I shal retorne / & whan þ shalt reste and tary / I shal reste & tary / To whom her husbond answered & sayd / Dame it shall not be so / for thou art grete and þ perylls of the see been wythout nombre / thou mightest lightely perill the / þ shalt abyde at home and take hede to our possessions / & this lady for nothing wolde not chaunge her purpos / But fyll doun on her knees at his fet soze wepyng requyrng hym to take her with hys / And so at laste he consented & graunted her request / then mary magdalene sette the sygne of the crosse on thei sholders to thende þ þ fende sholde not euerselle ne lette thei in thei iourney / Thenne charged they a shype habundauntly of all þ was necessarye so thei / And lette all thei thinges

in the keepinge of marie magdalene and went forth on thei pilgrimage / And thei had made thei cours and sayled a daye and a nyghte there arose a grete tempest and orage and the winde encreased and greuouser hidouse in suche wise that this lady whiche was grete and nyghte the tyme of her chyldinge he gan to wey feble & hadde grete angur / Whes for the grete waves and troubling of the see and sone after began to trauapill and was deliuered of a saye sone by occasyon of the storme and tempest / and in her chyldyng deyd & whan þ chyld was borne he cryed for to haue comforte of þ tetes of his moder / and made a pyteous noyse / Alas what sorowe was this to the fader to haue a sone borne whiche was cause of the deyth of his moder / & he myght not lyue for ther was none to ncurry the hys / alas what shal this pylgrym do that seeth his wyf deed & his sone cryenge after the brest of his moder and the pylgrym wepte strongly & sayd / Alas captyf alas what shal I do I desired a sone / and I haue lost dothe the moder and the sone / & the maronniers then sayd this deed body must be cast in to the see / or elles we all shal peryll the / for as longe as she shall abyde with vs / this tene shall not celse / and whan they had taken the body for to cast it in to the see / the husbande sayd abyde & suffre a lytell and ye ye wyll not spare to me my wyf yet at least spare the lytell chyld that cryeth / I pray you to tary a lytel for to knowe yf the moder be a swolme of the payne / and þ she might reuyue / and whyles he thus spake to them þ shipmen espied a moultayn of ferre fro the shyppe / And then they sayd that it was best to sette the shyp towards the londe and to burpe it there & so to saue it fro deuourynge of the fylshes of the see and the good man dyde so moche with þ maronniers what for prayers & for mone

that they brought the body to þ monitain
 And whan they shold haue digged & ma-
 ke a pyt to laye the body in / they fonde it
 so harde a Roche that they myght not en-
 tre for hardnes of the stone. And they left
 the body there lyeng and couerd it with a
 mantell. And the fader layd his lypyl for-
 ne at the brest of the deed moder: and sayd
 wepyng. O marie magdalene why camest
 thou to marcelle to my greate losse & euill
 aduerture why haue I at thyn Instance
 entercpyled this iourney / hast thou requy-
 red of god that my wyf sholde conceyue &
 sholde deye at þ chyldyng of her sone. For
 now it behouethe that the childe that she
 hath conceyued and born peryll she by cau-
 se it hath no noyze. This haue I had by
 thy prayer & to the I commaunde theym
 to whom I haue commended all my goo-
 des. And also I commaunde to thy god yf
 he be myghty that he remembre the soule
 of the modet. That he by thy prayer ha-
 ue pyte on the childe that he peryll she not.
 ¶ Thenne couered he the body all aboue
 with the mantell and the childe also.
 And thenne refozned to the shyppe / and
 helde forth his Journey / and whan he ca-
 me to saynt peter / saynt peter came agayn
 to hym. And whan he sawe the sygne of
 the crosse vpon his sholder. He demaunded
 hym what he was and wherfore he came
 and he tolde to hym all by ordre. To who
 Peter sayd / praye to the thou arte wel-
 come: & hast byleued gode counseyle & be-
 thou not heuy yf thy wyf slepe. And þ lyp-
 tyl childe rest with her. For our lord is al
 myghty for to gyue to whom he wyll and
 to take awaye yf he hath gyuen / & to rest
 byll she & gyne agayne yf he hath taken / &
 to tozme all heuyenes & wepyng in to Joye
 ¶ Then peter ladde hym in to Iherusalem
 and shewed to hym all þ places where the
 cryst preched & dyd myracles and þ pla-
 ce where he suffered deeth. And where he al-

ceded in to heuen. And whan he was well
 enformed of saint peter in the sayth. And
 that two yere were passed sythe he depar-
 ted fro marcelle. He toke his shyppe for to
 retourne agayn in to his countrey: & as he
 sayled by the see they came by þ ordinau-
 ce of god by the roche where þ body of his
 wyf was leste and his sone. ¶ Thenne by
 prayers & pestes he dyde so moche that he
 aryued therton. And þ lypyl childe who mar-
 rie magdalene had kepte wente off sythel
 to the see syde. & lyke smale chyldeyne toke
 smale stones & threwe theym in to the see.
 And whan they came they sawe the lypyl
 childe playeng with stones on the see syde
 as he was wonte to do. And thenne they
 metuelled moche what he was. And whan
 the childe sawe the wyche neuer had seen
 people tofore was aferde & ranne secretly
 to his moders breste & hyd hym vnder þ
 mantell. And thenne the fader of þ childe
 wente for to se more apertly. ¶ And toke
 of the mantell & founde the childe which
 was ryght saynt suckyng his moders brest
 ¶ Thenne he toke the childe in his armes &
 sayd. O blessyd marie magdalene I were
 well happy & blessyd yf my wyf were now
 alyue: & myght lyue & come agayne with
 me in to my countrey. I knowe dereh & be-
 leue without doubte that þ that haste gy-
 uen to me my sone: & hast fedde & kepte þ
 two yere in this roche: mayst wel restabill
 she his moder to her fyrste hetthe / & with
 thysse wordes þ woman respired and toke
 lyf & sayd lyke as she hadde ben awak-
 ed out of her slepe. O blessyd marie magda-
 lene thou art of grete merite & glayouse
 for in the paynes of my deligeraunce thou
 wete my mydwyl / and in all my necessi-
 es thou hast accopyllid to me the seruy-
 ce of a chamberer. ¶ And whan her hus-
 bode herde þ thysge he admerueilled mos-
 che & sayd litlest thou my right dere & best
 beloued wif. To who she sayd / pe certyn
 3. iii.

The lyf of saynt Marye magdalene.

ly I lyue & am now fyrst come fro þe pyl-
grymage fro whens þe art come And alle
in lyke wyse as saint peter ladde þe in The
rusalem & she wed to þe al the places wher
re our lord suffred deth was buryed. and
ascended to heuē and many other places I
was with you with marye magdalene/
whiche ladde & accompanied me: & she wed
to me all the places whiche I wel remē-
bre & haue in mynde. & there recounted to
hym all the places and þe myracles þe her
husboode hadde seen: & neuer sayled of ony
article ne went out of the waye fro þe soth
And then the gode pylgrym receyued his
wyf & his chyld & went to shyppe & soone
after they came to þe porte of marcelle: &
they fond þe blessed marie magdalene pre-
ching with her disciples. And then they
kneled doune to her feet: & recounted to
her al þe had happened to them. & receiued
baptisme of saint Marymyn: & thenne
they destroyed all the temples of thydols
lys in the cyte of marcelle: and made chir-
ches of Ihesu crist: and with one accorde
they chaas the blessed saynte Lazare for
to be byllhoppe of that Cyte. And after-
ward they came to the cytee of Ays: and
by grete myracles and preaching the bro-
ughte the peple there to the fayth of Ihesu
crist: and there saint marymyn was
ordained to be byllhop. ¶ In this meane
whyle the blessed marye magdalene desy-
rous of fouerayn contemplacyon sought
a ryght sharp deserte: & toke a place wher
che was ordeyned by theaungell of god.
And abode there by þe space of .xxx. yere.
Without knowleche of ony body. in which
place she had no confort of rennyng water
ne solace of tree ne of herbes. And þe was
by cause our redemer dyd she we it open-
ly that he had ordeyned for her refectyon
celestyal and no bodely metes. And euery
daye at euery houre canonicall she was
lyft vp in thair of thangelis: & herde the

glorious songe of þe benenly compassyon
with her bodely ceteres. Of whiche she was
fedde & fylled with ryght swete metes &
then was brought agayn by thangelis
vnto her propre place in suche wyse as
she hade no neede of corporal noryshyng
¶ It happed that a prest whiche desired
to lede a solytarye lyf toke a celle for hym
self a twelue foylonge fro þe place of mar-
rie magdalene. On a daye our lord open-
ned þe eyen of þe prest and saw with bodely
eyen in what maner þe angelis descended
in to the place where the blessed magdale-
ne dwellyd: & how they lyft her in to tha-
per & after by þe space of an hour brought
her agayn with diuine praynges to þe sa-
me place: & thenne þe prest desyred grete-
ly to knowe þe trowth of this merueylous
uision and made his prayers to almighty
god: & went with grete deuocyon vnto þe
place: & whan he approached nighe to it to
a stonys caste. His thies began to swelle &
wex feble: & his entayles began withyn
to lacke breth & syghe for fere. & assone as
he retourned he hadde his thyres all hool
and redy for to go: and whan he enforced
him to go to the place all his body was in
langour: & myght not meue. And then he
vnderstode þe it was a secrete celestyal pla-
ce where no man humayn might come. &
then he called the name of ihesu and sayd
I coniuere the by our lord: þe yf thou be
a man or other creature resonable þe dwel-
lest in this caue: that þe answer me: & telle
me the trowth of þe. And whan he had sayd
de this thre tymes: the blessed marye ma-
gdalene answered. Come moze nere: and þe
shalt knowe that thou dysrest. And then
ne he came trembling vnto the half way
and she said to hym. Remembrest thou not
of the gospel of marye magdalene the ren-
nommed synfull woman whiche welde
the feet of our sauour with the ceteres and
dreded them with the heet of her hede. and

deserued to haue foryeuenes of her synnes
And the preest sayd to her I remembre it
well that it is more than. xxx. yere þ holý
chirche byleuyth & confellyth that it was
done. And then she sayd I am she that by
the space of. xxx. yere haue ben here wout
wetyng of ony persone & lyke as it was
suffred to the yesterdaye to se me. In lyke
wyse I am euery daye lyft bp by the hon
des of thaügelis in to thapre: & haue deser
ued to here with my bodely eeres þ ryght
swete songe of the companye celestýall.
and bicaule it is shewed to me of our lord
þ I shall departe oute of this worlde / go
to Maxymen & saye to hym that þ nexte
day after the resurreccion of our lord in
þ same tyme that he was wonte to arýse
and go to matyns / that he alone entre in
his oratoýre & that by þ mynysterye and
seruice of aügelis he shall fynde me there
¶ And the preest herde þ boys of her lyke
as it had be the boys of an aügel. But he
saue no thyng / and then anon he wet to
saynt maxymen and tolde to hym al by
ordre. ¶ Thenne saynt Maxymen was re
plenýshed of grete ioye / and thanked our
lord gretly. And on the sayd daye & hour
as is afoze sayde he entred in to his orato
rye and saw the blessyd marie magdalene
standing in þ quyere or choze yet amonge
thaügelis that brought her & was lift bp
fro ther the the space of two or thye cubitel
And prayenge to our lord she held bp her
hondes and whan saynt maxymen saue
her he was aferde to apþoche to her / &
she retourned to him & sayd. Come hyther
myn owñ fader and fere not thy doughter
and he approched and came to her as it is
redde in the boke of the sayd maxymen
¶ For the customable byllion that she had
of aügelis euery daye the chyere & visage
of her shone as clere as it had ben þ rayes
of þ sonne. And thenne all the clerkes & þ
preestes afoze sayd were called: & marie

magdalene receyued þ hodi & blode of oure
lord of þ hondes of the bysshop with gre
te habondaunce of teeres / & after she stras
ched her body tofoze the autler. And her
ryght blessyd soule departed fro þ body &
went to our lord: & after it was departed
there yssued out of þ hodi an odour so swe
te smelling þ it remayned there by the spa
ce of. vii. dayes to all them that entred in
And the blessyd maxymen enoynted þ bod
y of her with dyuers precyous oynemē
tis & buryed it honourably. And after cō
maunded that his hodi sholde be buryed /
by hers after his dethe. Egessypus with
other boke of Josephus accorde ynough
with þ sayd historye. And Josephus sayd
in his tractye þ the blessyd marie magdale
ne after the ascencion of our lord for the
brenninge loue þ she had to Ihesu cryst / &
for the grief & discomfört þ she had for the
abslence of her maister our lord she wold
neuer se man / but after whan she came in
to þ countree of Ays. She wente in to de
serte & dwellyd there. xxx. yere withoute
knowyng of ony man or woman. And he
sayth þ euery daye at. vii. hours canons
ques she was lyft in to thapre of the aügel
lis But he sayth þ whā the preest came to
her / he fonde her enclosed in her cel / & she
requyred of hym a bestymēt. And he deý
uerd to her one: whiche she clothed and co
uerd her with / and she went with hym to
þ church & receyued the cōmuncōn and
then made her prayers with Joynd hon
des & rested in peas in the tyme of charis
the grete in þ yere of our lord. vii. C. lxxi.
Gerard duke of burgoyne myghte haue
no childe bi his wyf / wherfoze he gaue lars
gely almes to the poze people: and founded
many churches & many monasteryes. And
whan he had made thabbeý of bylþaun
ce: he & thabbot of the monastery sente a
monke with a gode resonable felawshyp
hnto Ays for to byffg thyder yf they mygh
3.iii.

The lyf of saynt Marye Magdalene.

te some of the relyques of the noble / and
blessyd saynt / saynt Marye Magdalene
and whan that the sayde monke dydde
come vnto the Cyte where as the blessyd
body of saynt Marye Magdalene was
buryed he founde it casten downe and de
stroyed of the myscreauntes and paynes
And thenne the monke by greate aduen
ture founde the sepulcre of Marye Mag
dalene / for the wytyng the whiche was
vpon the sepulcre of Marle shewed wel
that the blessyd lady saynt Marye Mag
dalene rested and laye there / and the hys
toye of the blessyd saynt Marye Magda
lene was meruayllouslye entaylled / and
carued in the sepulcre / and thenne this sa
me monke opened the sepulcre of the holy
saynt Marye Magdalene by nyght / and
toke out the holy relyques and bare them
in to his lodgyng. And that same nyght
saynt Marye Magdalene appered vnto
that monke sayng / doubt the nothyng
ge but make an ende of thi werke the whi
che thou hast begonne. And the monke
retorned homwarde vntyll that he cam
me halfe a myle from the monastery whe
re as he dwelled. But he myght in no ma
ner of wyse remeue the holy relyques fro
thens vntyll that the abbot and all the co
uent came with processyon and receyued
them honestly with grete reuerence / and
sone after the duke had a childe bi his wif
Ther was a knyght whych had a custo
me euery yere to go a pylgrymage vnto
the body of marye magdalene whych kny
ghte was slayn in batayle / And as his
trends wepte for hym lyege on the bres
te / they said with swete and deuoute que
relles whi she suffred her deuoute seruaū
te to deye without confession and penaū
ce. Then sodenly he was deed aroos Al
le they beyng soze abalshed. And made o
ne to call a pcesse to hym / and cōfessyd
hym with grete deuocyon. And receyued

the blessyd sacrament: and then rested in
peas. ¶ There was a grete and a myghty ship
pe replenysshed and charged with men
and women / the whiche was peryllshed
by stozme and tempest and the sayd ship
was all to brused and broken. ¶ It
happened that there was a woman amo
gest them the whiche was grete with childe
and whan she sawe herselfe in peryll
for to be drowned she cryed faste vpon
the blessyd saynt saynt Marye Magdale
ne for socoure and helpe makynge her a
bolwe & yf she myght be saued by her me
rytes and escape / and yf that she myght
be deluyeryd of a sone / she sholde geue hy
in to the monastery of saynt Mary mag
dalene for to be a monke. And anone as
the sayd woman with chylde hadde soo a
uowed vnto the blessyd saint saynt Marye
Magdalene. A woman of honourable ha
byte and beaute appered vnto her / and
toke her by the chynne and broughte her
vnto the ryuage of the see al sauf and so
de. And all the other the whiche were in
the same shyppe that she was in were per
yllshed and drowned euerychone. And
after that the sayd woman was deluy
red of a ryght fayre sone / and thenne she
accomplished her auowe lyke as she had
promysed. Some saye & marye magdalene
was wedded to saint Johan theuangelist
whā crist called hy fro the weddinge. & whā
he was called fro her she had indignacōn
of it that her husbonde was taken fro her
& went & gaf her self to all delyte but by
cause it was not couenable that she calling
of saint Johan shold be occasyon of her
dāpnacyon: therfore our lord conuerted
her mercifully to penaunce & by cause he
had taken fro her the souereyn delyte of
fleshe / he replenysshed her with souera
yn delyte spyrtyuell tofore al other / that is
loue of god. And it is sayd & he ennobled

shed saynt Johan tofore all othe with þ
swetnes of his sampliarite bycause he had
taken hym fro the delyte aforesayd. Ther
re was a man whiche was blinde on both
his eyen / & dyd hym to be ledde to þ mona
stery of þ blessyd marye magdalene for to
vysyte her body / his leder sayd to him that
he sawe þ churche. And then þ blinde man
escried / & sayd with an hye voyce. O bless
syd Marye Magdalene helpe me that I
maye deserue ones to see thy churche. And
anone his eyen were opened & sawe cleres
ly all thynges aboute hym.

There was a nother man the whiche wro
te his synnes in a letter or in a cedula and
laid it vnder the couerture of the aulter
of the blessyd Marye Magdalen mekely
and deuoutely prayenge her that she wol
de gette and empette for him pardon and
forgueneys of his synnes and trespasses.
¶ And within a whyle after he toke the
cedula or letter agayne and founde all his
synnes defaced and stryken out. ¶ Ano
ther there was that was holden in pryson
for dette of money in yrons / and he called
vnto his helpe and socour ofte tymes the
blessyd Marye Magdalene. And on a ny
ghte there was a fayre woman appered
vnto him and brake all his yrons and ope
ned the doze of the pryson and commauns
ded hym to go his waye whether he wolde
and whan he felt hym selfe that he was de
lyuered he fledde awaye anone. ¶ There
was a clerke in the countre of flaunders
named Stephen xpsen and mounted in
so grete and dysordynate felonnye that he
haunted all maner synnes and dylectacy
ons of the body and suche thyng as aperteyned
to his helth and welfare he wolde
not here. Neuertheles he hadde grete deu
otydon in the blessyd Marye Magdalene
and fasted her vigyls. And honoured her
feste. And on a tyme as he vyspyed her to
be he was not all a slepe nor well awas

ked / whan Marye Magdalene appered
to hym lyke a moche fayre woman / sussey
ned with two aungellis / one on the ryght
syde and another on the lyft syde. And say
yd to hym lokyng on hym despytously ste
phen / why reputeest thou thy dedes of my
merytes to be vnworthy? wherfore mayst
not thou at the instaunce of my merytes
and prayers be moued to penaunce. ¶ For
sythen that tyme thou bygannest to haue
deuocōn in me. I haue alway prayed god
for the feruēt Arise by therfore and repen
te the. And I shall not leue the tyll thou
be reconseyled to god. And thenne forth
with he felte þ grace was shedde in hym
that he forsoke and renounced the world
and entred in to religyon. And was after
of ryght perspyght lyf / and atte the deth of
hym Marye Magdalene stondynge helys
de the byete with aungellis whiche bare
the soule vp to heuen with heuenly songe
in lyknes of a whyte doue. ¶ Thenne la
te vs praye to this blessyd Marye Mag
dalene that she gete vs grace and pardon
to do penaunce here for our synnes / that
after this lyf we maye come to her in euert
lastynge blesse in heuen. Amen

¶ Here foloweth the lyf saynt Apo
pollynarye. And fyrst the interpre
tacyon of his name.



CCCCC
CCCCC
CCCCC
CCCCC
CCCCC

Appolynarye
nare is
sayd of pollens
that is saynyn
grand Aris þ
is vertue that

The lyf of saynt Appollynare.

is to say shynning in vertues. Or it is sayd of appollo/whiche is as moche to saye as metueylous and naris þ is discrecyon as who saythe he was a man of metueylous discrecyon: or he is sayd of A. that is w out and polluo and ares: that is to saie vertuous without pollucyon of vices.

Appollynare was discipule of saint peter thapostle: & of hym he was sente to rauenne from Rome/and ther he heled the wyf of the tribune & Iuge of the toun & baptyled her with her husbonde & housholde: whiche thing was tolde & shewed to the prouost: & anone he dyd do asreste appollinare & ledde hym to the tēple of Iubyter for to do sacrefyse to him: & he sayd to the prestes of thydollis þ the golde & syluer that was sette about the ydollys had ben better to haue be gyuen to poure men: than to be geuen to deuyls/ & then he was anone taken & betten soze with staues þ he was lefte half deed: but he was taken bp of his disciples & brought in to þ hous of a widowe. And ther was kepte & restrethed. vii. monethes fro thens he came to þ cyte of clarence. and ther he heled a noble man whiche was dombe/ & as he was entred in to an hous ther was a mayde: whiche had an vnclene spyryte within her whiche cryeng sayde goo from hens þ seruaunt of god or I shall make the to be bounden hondes & feet / And to be drawen out of þ cyte: whom anone appollynare rebuked: & cōstrayned þ spyryte to goo out & departe fro the mayde. Then whan he had thus called the name of our lord vpon the dombe man & had so cured him And deliuerd þ mayde of the wycked spyryte mo than. vii. men belyued in our lord ihesu cryst. The paynems thenne bete hym with staues & forbad him þ he sholde not nempne þ name of Ihesu cryste/ He thenne lyeng on therthe cryed & sayeng þ Ihesus was very god. ¶ Then they ma

de him to stande barefoot vpon brēnyng coles/ & yet alwaye he preched cōstauntly the laue of Ihesu crist. And then they seeng that he wolde not cesse droof h̄ out of þ cyte. ¶ That tyme rufus patricius duk of the cyte of Rāueñe had a doughter sek and dyd do call appollinare to hele her/ & allone as appollynare entryd in the hous his doughter deyed: To whom rufus sayd. wolde god thou haddest not entryd in to my hous for þ grete goddes ben wroth therfore: and wold not hele my doughter. What mayst thou do to her To whom appollinare sayd be thou not aferde but promyse to me yf þ mayde aryse thou shalt not forbe de her to folowe her maker whyche w hā he had promised he made his praye/ & anone þ mayde arose & knowleged the name of crist: and was baptyled with her moder & a grete multitude of people & she abode a byrgyn / & whā cesar herdo herof he wrote to the prouost of þ p̄etoreye that he shold make appollinare to do sacrefyce or to put hym in exyle. ¶ The prouost then seeng þ he wold doo no sacrefyce cōmaunded þ he sholde be beten with staues/ & to be tourmented on þ galows where as he alwaye most cōstauntly preached the name of our lord. ¶ ¶ Thenne he cōmaūded to cast hote scalding water in his fresch woundes. And he soze bounden with grete weighte of yren shold haue be sent in exyl. ¶ That s̄eynge þ cristen & soe grete felonye done to him. werr moued in theyr courage: rāne vpon þ paynēs & of theym slew moze than. ii. hundred. & whā the prouost sawe þ he hydde himself And commaūded appollinare in to a straye and harde pryson/ and after bonde him soze with chaynes/ and set him in a shyppe with thre clerkes folowynge hym/ and loo sent him forth in exyle. where onli he with two clerkes & two knyghtes escaped þ pe syl of þ tempest / and those knyghtes

baptised. After this he toyned agayn to ra-
uene & was taken of the paynemes / and
ladde to the temple of Iupiter / whose sym-
mulacre whan he sawe / he cursed it. And
sodenly it felle do wne. And whan the bys-
shoppes sawe that they presented hym to
thauro the Juge whose sone whiche was
bynde / saynt Appollinare made for to se.
¶ And whan the Juge sawe that he byle-
uyd on hym / and made hym to dwell. uii.
yere with hym in his hous. After whan þ
bysshoppes had accused hym to baspas-
pasian commaunded who somerue dyd
ony wronge to the gods / he sholde do sa-
tisfaction or to be pryued fro the cyte. It
is not ryghtfull sayd he þ we shold auége
the goddes. But they themself maye auége
them on theyr enmyes yf they ben wro-
the. ¶ Then demostenus patricius seyn-
ge that he wolde do no sacrifice delyuer-
de hym vnto a centurion. Then beyng
cristen by whose prayer he wēt in to þ stre-
te of lepres. And that he shold there hyde
him fro the wodeness of þ paynemes. but
the people folowed hym & bete hym vnto
deth / where he abode & lyued by the space
after of eyghte dayes & preched to his dys-
ciples. And then gaue vp his spryde vnto
our lord & deyd. And there was hono-
rably buryed / about the yere of our lord
lxx. vnto baspasian. ¶ Of this martyr sa-
ynt ambrose in his preface. Appolynare
moste worthy bysshop was sent fro peter
prince of the appostles to Rauenn / for to
shewe þ name of Ihesu cryste to the pay-
nemes / who dyde merueyllous signes of
vertues to them þ hyleued in cryst / & was
all torent & tozned with wode betynges of
the wyched paynes. And by cause the crys-
ten men sholde not doubt. He dyde & per-
furned merueylles like to the appostles
¶ After this tormētes he repelyd a mayde
fro deth to lyf / to blinde men gaue syghte
& to a dombe man he restored his speche.

One that was bered with a deuyl he de-
lyuerd / he cleded a lepre he heled the ma-
bres broken with a pestilence lekenes of a
nother. The simulacre of the god Iupiter
he ouerthrew. O moste worthy bysshop of
merueyllous praynyng þ deseruest þ pow-
er and dygnyte of thapostle. O stronge
champron of our lord whiche in theyn ol-
de age constāty prechedest our lord Ihesu
su cryste redemer of the worlde.

¶ Here begynneth the lyf of saynt
Crystyne. And fyrst the interpreta-
cyon of her name.

Crystyne is as moche to say as eno-
ynted with crysme. She had sothly
the baume of gode odoure & sauour in con-
uersacyon. And oyle of deuocyon in myn-
de And also the benedycyon of grace.

Crystyne was born in Cyte in yta-
lye: & was comen of noble kyntred /
of fader & moder: & by cause of her bewte
her fader enclosed her in a certeyne towre
with twelue chāberers to serue & alwayte
on her. And ordeyned there with her gods
of syluer and of golde. And by cause of her
beaute she was desired of many noble mē
for to haue wedded her. But her fader in
no wyse wold gyue her to no mā: but wol-
de haue her cōtinue in her byrginite to do
worshyp & sacrifice to the goddes: but she
beyng espoused of the holy goste abhorred
the sacrifice of thyddolles. And thenſce þ
was delyuerd to her to do sacrifice with
she hyd it in a wyndowe. And whan her
fader came the maydens & chāberers say-
de to hym. Thy doughter dyspyseth to of-
fre to our goddes. And saythe þ she is crys-
tyn. Therfor her fader prouoked her with
swete & sayre wordes for to doo sacrifice
to theyr goddes. To whom she sayd / calle
not me thy doughter but this to whom sa-
cresce beidgeth. I wyll noo dede goddes
but to god of heuē. I offre sacrifice of law

The lyf of saynt Crystine.

de and prayfinge. Then sayd her fader to her. O doughter þe oughtest not to offere to one god leest thother be wrothe to the. To whom she sayd: thou hast sayd well not knowing the trowth. I offere truly sacrifice to the fader & to the sone & to the holy goost. Chenne sayd the fader yf thou worshyppest thre: why wilt þe not adoure þe other. To whom she sayd: they thre ben but one god. After this crystine brake al the goddes & the golde & syluer she gaf to poore peple. Her fader then came ayen for to worshypp his goddes. And he not fyndinge them demaunded of þe maidens what crystin had done to theym. And whan he had knoleche what she had done: comaunded her to be dyspoyled: and to be beten with. xii. men vnto the tyme that they began to fayle: & were so wery that they myghte nomoze. Chenne crystine sayd to her fader: O thou that without honour and with shame arte abhominable to god for they that bete me fayle & ben saynt requyre thy goddes & they grue theym strengthe yf they may. Chenne he dyde doo binde her with cheynes of yron & dyde doo sette her in pryson & whan her moder herde that she rent her clothes & came to þe pryson: and fell downe at her doughters feete. And sayd my doughter cristin þe lighte of myn eyen haue pyt on me. To whome she sayd. why callest thou me thy doughter: wotest thou not well þe I haue the name of my god. And whan she myghte noo thyng make her to tourne fro her faith. She retozned to her husbonde & tolde to hym what she had answerd to her. Chenne the fader comaunded that she sholde be broughte tofoze him in iugement and said to her. Doo sacrifice to our goddes. elles thou shalt suffre many tormentes: & shalt noo moze be called my doughter. To whom she said: thou hast gotte to me grace. for now thou callest not me doughter of the deuyl.

What is borne of þe deuyl is a deuyl: thou art the sone of the same sathanas. Thesie he comaunded that her flesch sholde be al to rent and drawen with hokes of yre. & her tender membris be al to broken & departed fro other. Crystine then toke part of her fleshe & thouwe it in to the bylage of her fader sayng. O tyraunt take the flesch whiche þe had gotten and ete it. Then her fader sette her vpon a whele and put vnder fyre & orde. And þe flame yssued out so grete þe it slew fyue hundred men. The fader ascribed this werke to hygromance & sayd. she had done that by witchecrafte. And comaunded her agayne to pryson & badde her seruantes whan it was nyght & they sholde bynde a stone to her necke & caste her in to þe se and anone as they had so done / angelles toke her vp. & crist descended and baptyled her in the se sayeng. I baptyse þe in þe name of god my fader / and in me ihesu crist his sone: & in the holy goost & comytted her to Wychel tharchangel whiche ledde her to the londe. And whan her fader herde that she was com agayne to londe he smote his forhede & sayd to her by what witchcraft doost þe thysse thynges that in þe see thou exerceyest thy cursed werkes. To whom crystine said. O þe foole & unhappy / I haue receyuyd the grace of crist. Then he comaunded þe she sholde be put in pryson and on þe moore to be biheded. And that same night whan her fader was founden deed. Then after hym folowed & succeeded a wycked & cruel Juge named Wyon: whiche dyde doo make a table of yren. And dyde doo putte this in pytche oyle & rosin: & sette them a fire and whan it was red he made cristine to be cast therin & made four men mene the tubbe that she sholde be the sooner consumed. Then crystin prayled god and thanked hym that she was soo renewed & so

hed as a childe. Then the Juge byngge
wrothe made her hede to be shaven: & was
ked to be ledde through the cyte to þe tem-
ple of appolyne/whom she commaunded
to ouerthrowe: & anone fell doone in to
powder. And whan the Juge herde herof
he dyed & gaue hy his spyryte. After hym
Julyanus succeeded/whiche dyde do lette
a fyre a grete fornyays: & crisyng to be cast
therin: wherin she abode fure dayes with
a sigellis syngyng & walkyng unhurte: &
after yssued out therof saulely/ withoute
harme. And whan Julianus herde herof
he sayd that she dyde all this by arte ma-
gyke and wytcheraste. And dyde doo be
put to her two adders / two serpentes: and
two aspydes. The serpentes lyched her fe-
te: the two aspydes henge at her brestes: &
dyde her no harme. And the two adders
woude them aboute her necke and licked
hyppes her swete. Then Julianus thenne sayd
to his enchauntour. Arte not thou an en-
chauntour: meue the bestes. And whan he
began to meue theym/they made a sawte
vnto hym/and slewe hym forthwith.

Then crystine comaunded the serpen-
tes that they sholde go to a deserte place
And she reysed the enchauntour that was
deed to lye aye. Then Julianus comaun-
ded that her brestes shold be cut of/ out of
whom flowed mylke with blode. Thenne
he made her tongue to be cut oute of her
hede. But crystine loste not her speche/for
cuttyng oute of her tongue. But toke it &
threwe it in the visage of þe Juge: & smote
oute therewith one of his eyen. Then was
Julyan wrothe and made to shote at her
And she was smyten with one arrow in to
the syde. And with a nothe vnto þe herte/
And she so smyten yelided by her soule vn-
to god: and thus suffred martyrdom abou-
te the yere of our lordes two hundred four
score and seven. Her body was buryed in
a castel Bullena/ but wene þe older tyme &

byterbe/ and Cirus whiche was not ferre
fro that castell/whiche is now destroyed

Here begynneth the lyfe of saynt Ja-
mes the more and the appostle. And fye
be of the interpretacion of his name.



This James
apostle is say-
d James the
sonne of zebedee
broder to saynt
Johan the eu-
gelyst/ and be-
narghes that is
þe sonne of thoma-
sarette. And Ja-
mes the more
he was sayd James þe sonne of zebedee not
onely in flesche/ but in the position of the
name. For zebedee is interpreted gyving
or gyuen/ and James gaue hymself vnto
god by martyrdom of dethe/ and he is gy-
uen to vs of god for a specyall patron. He
is sayd James broder of Johan not onely
by flesche/ but by semblance of maners. For
they both were of one loue/ of one studye
and of one wille/ they were of one loue/
for to auenge our lord. For whan þe samar-
itanes wold not receyue Ihesu crist James
& Johan sayd/ yf it plese the lord/ lete fy-
re descende fro heuen and destroye them.
They were of lyke studye for to lerne/ for
thysse two were they þe demaunded of our
lord of þe daye of Jugement and of ocher
thynges to come. And they axed þe one of
them myghte syt at þe ryght syde of hym/
and þe other on his left syde. He was sayd
the sonne of thoma/ by cause of þe sonne of
his predycacion. For he ferred & enuoy-
ed the slowfall. And by the byenes of his
prechyng he dyde mycelles in conuertyng
the ym to the fayth/ wherof Bede sayth of

saynt Johan: þ he thondred so hye / þ yf he had thondred a lytyll hyer al þ worlde myghte not haue compyled him. He is sayd James þ moze / lyke as that other James is said þ lasse fyrste by reason of his callinge. For he was fyrst of Ihesu cryste secondly by reason of family arite. For the su crast was seen to haue gretter famylas ryte with hym than with þ lasse James lyk as it apereth at reysing of the mayde and at his holy transfiguracōn. Thyrddly by reason of his passyon. for emōge all oth ther thapostles he was þ fyrst þ suffred deth / and he maye be sayd moze / by cause he was first called to be apostle so he was fyrst called to the Joye perdurable.

James thapostle þ sone of zebedee preched after þ ascencōn of our lord in Jewery & samarye / and after he was sent in to spaine for to sowe there þ worde of Ihesu cryst. But whan he was there he profited but lytil: for he had cōuerted vns to cryst law / But. ix. disciples of whom he left. ii. there for to preche the worde of god / & toke thother. vii. with him & retozned ayen in to Jude. Maister Johan beleth said þ he cōuerted there but one man onely. and whan after he preched þ worde of god in Jude: there was an enchantour named hermogenes with the pharysees / whyche sent philot his disciple to saint james for to ouercome hym afoze al men / & to pzeue his prechinge false but thapostle ouercame hym tofoz all men resonable and dyde many myracles to for hym. Philot thenne retozned to hermogenes & approued þ doctrine of James to be true And recited to him his miracles and sayd that he wold be his disciple. And desyred & counseyllid hermogenes in lyke wise to be his disciple ¶ Then hermogenes was wroth & by his crafte & enchaumentes he made philot in suche wyse þ he mygh

te not moue and sayd. Now we shal de thy James may saue the. Thenne philot sent his chyld to saint James and let hym haue knowleche therof. Then saint James sent to him his sudarye or kener chye & sayd. Wape to him that our lord redresseth theym that ben hurt: & byndeth thym that ben empelled. And also ne as he sayd so & toched the sudarye he was vnbounde & loosed fro al thenchaument of hermogenes / & ardeos by & went loyfull to saynt James. Thenne hermogenes was angry and called many deuylles. And cōmaunded þ they bryng to him saint James bounde: & phylyp with him for to auenge hym on theym: leest his disciples afterwarde adresse them ayen ¶ Then whan the deuylles came towarde saynt James they cryed howlyng in the ayer sainge James þ apostle of god haue pyte on vs / for we byenne tofoze our time come. To whom James sayd / wherfor come ye to me / & they sayd hermogenes hath sent vs to the / & to phylyp for to byge you to hym / & the aungell of god hath boiude vs with chaynes of fyre & tommeteth vs. And James sayd þ aungel of god shall vnbynde you / And go ye to hym / & bynge him to me bounden / but hurt him not. Than they wente & toke hermogenes and bounde his handes and brought him so boiuden to saint James & they toke hym to hermogenes / thou hast sent vs to der where we were strongly tommetted greuously boiuden / & then sayd they to saynt James. Gyue to vs powte agaynste hym that we may auenge the wronges & our enbracements. And James sayd to them / lo here is phylyp tofoze you / wher he ye not hym. They and werde we may not touche him / ne as moche as a fle is in the cote. Then sayd James to phylyp to thy ende that thou do good for thy lyke as cryst hadde vs vnbynde of. And

therne hermogynes was all confused and James sayd vnto hym go thy waye frely where þe wylt. for it apperteyneth not to our discyplyne: þe ony be conuerted apenst his wyl. And hermogynes sayd to hy I know well þe yre of the deuyllis. But yf thou gyue to me somwhat of thyn that I maye haue with me they shall flee me.

¶ Thenne saynt James gaue to hym his staf then he went & brought to thapostle all his bokes of his fals crafte and enchaunting for to be byent: but saynt James by cause that þe odour of þe byenþge myght do euyl or harme to some fooles he made theym to be caste in to the see. And aftere he had cast his bokes in to the see he retourned & holdyng his feet sayd. O thou deluyter of soules receyue me penitent & hy that hath susteyned tyll nowe myllayeng of the. And then began to be perfyghte in the drede of god oure lord: so that many vertues were done by him afterwarde & whā þe Jewes saw hermogynes couerted they were all moued of enuy: & wēt to saynt James & blamed hy by cause that he preached ihesu cryst crucifyed. And he approued clerely þe comynge & passyon of our lord ihesu crist in suche wyse that many beleued in our lord: abiatthar whiche was byshop þe pere moued þe people apenst hy And then they put a corde aboute his necke & brought hy to herode agryppe. And whan he was ladde for to be beheded by þe comaundement of herode. A man hauinge the palsey cryed to hym: & he gaue hy helpe the & sayd in the name of ihesu criste for whom I am lad to be beheded aryse thou & be all hole. And blesse our lord thy mayker and anone he arose and was all hole. ¶ A scrybe named Jolyas whiche put þe corde aboute his necke & dycted hym seing this miracle / sylle doloure to his fete: & demaunded of him forgyuenes. & þe he myght be crysted. And whan Abpatthar las

we þe he made hym to be taken. And sayd to hym: but yf thou curse þe name of cryst / thou shalt be beheded with hym. To whō Jolyas sayd / be þe accursed and accursed be all thy goddes. And þe name of our lord ihesu cryst be blessed worlde withoute ende. Then abiatthar comaunded to smyte te hym on the mouth with systers & sent a messager to herode / & gate consent that he sholde be byheded with James and whā they sholde be byheded both / saynt James despyed a pot full of water of hy þe sholde smyte of theyr hedes & therewith he baptised Jolyas / & then anone they were both byheded & suffred martyrdom. Saint James was byheded þe vii. kalendes of apryl on our lady daye thanunciacyon and the vii. kalendes of august. He was traslated to compostell & the thyrde kalendis of ianuer he was buryed. for the making of his sepulchre was fro august vnto Jenuer and therfore the churche hath established þe fest shal be halowed þe vii. kalendes of august / where as is moste couenable time: & as mayster Johan beletth sayth whiche made this translatiō dyligenti whā þe blesyd James was byheded his discyples toke þe body awaye by nyght for fere of the Jewes and brought it in to a shyp & committed it vnto the wyl of our lord the sepulture of it / & wente with all in to the shyppe withoute sayle or rother. And by conduyte of thaungel of our lord they arriued in Salpce in the reame of Lupa. ¶ There was in spayne a quene whiche had to name / & also by desceyng of her self lupa / whiche is as moche to say niengylle as a she wulf. And then the discyples of saynt James toke out his body & layd it vpon a grete stone / & anone the stone receyued the body in to it as it had ben softe waxe: & made to the body a stone as it were a sepulture. ¶ Then the discyples went to lupa the quene & sayd to her / our

The lyf of saynt James the appostle.

lord Ihesu cryst hath sente the to the bo-
 dy of his dysciple so that hym that thou
 woldest not receyue a lyue thou shalt re-
 ceyue deed. And than they recyted to her
 the myracle by oðre how þ they were com-
 men without ony gouernayll of the shyp
 and requyred her place couenable for hys
 holy sepulcre. And whan the quene herde
 this she sente them vnto a ryghte cruell
 man by trecherie and by gyle as mayster
 beleth sayeth and some saye it was to the
 kyng of Spayne / for to haue hys cons-
 sente of this mater. And that kyng dyde
 take them and put them in pylson. And
 whan he was at dyner / chaungell of our
 lord opened the pylson / and lete them es-
 cape alwaye all free. And whan he knewe
 it he sente hastely knyghtes after for to ta-
 ke them. And as these knyghtes passed for
 to go ouer a bydge it brake and ouerthre-
 we / and they felle in the water and were
 drowned. And whan he herde that he re-
 pented hym and doubted for hymself and
 for his people / and sente after them prain-
 ge them for to retozne and that he wolde
 do lyke as they wolde themselfe. And the
 they retozned and couerted the people of
 that cyte vnto the fapth of god. And whā
 lupa the quene herde this she was moche
 sorowfull. And whan they came agayne
 to her they tolde to her thagrement of þ
 kyng. She answerde take the oxen that
 I haue in yonder mountayne and Joyne
 ye and yoke them to my carte or charpot /
 and bynge ye thenne the body of youre
 mayster: and bylde ye for hym a place as
 ye wyll / & this she sayd to them in gyle &
 mockage. For she knewe well that there
 were none oxen but wyld bulles: & sup-
 posed þ they sholde neuer Joyne them to
 her charpot. And yf they were soolopned
 & yoked to þ charpot: they wolde resie he-
 der & thyder & sholde brake þ charpot and
 throw downe the body & flee them. But

there is no wisdom ayenst god. And then
 they þ knewe noo thing the cupll courage
 of the quene went vpon the mostayne &
 founde there a dragon casting fyre at the
 & ranne on theym: and they made þ sygn
 of the crosse: & he brake in.ii. peces. And
 none þ bulles were meke as lambes: then
 ne they toke them & yoked them to þ cha-
 rpot & toke þ body of saint James with
 the stone that they had laid it on and la-
 id it in the charpot: & the wyld bulles with-
 out gouernynge or draynge of ony body
 drewe it forthe vnto the mydle of the pa-
 lays of þ quene lupa. And whan she sawe
 this she was abashed: and byleued & was
 crystned. And deliuerde to them al þ they
 demaunded and dedyed her palays in to
 a chyrche & endowed it gretly / And after
 ended her life in good werkes. Bernard
 a man of þ bysshoppysche of mutynense as
 Calypte þ pope sayth was taken and en-
 chayned and put in to a depe tour and cal-
 led alway the blessyd saint James. Soþ
 saint James appered to hy & sayd com
 and folowe me in to galyte. And then hi
 bondes brake: & saint James banysht
 awaye: And he went vp in to þ hye tou-
 re and his bondes in his necke / and sprang
 downe without hurting. And it was xl.
 cubytes of heyghte. And as bede luyth
 There was a man þ had done a foule
 ne of whiche þ bysshop doubted to assaile
 hym & sent hym to saint James with a ce-
 dule in whiche þ synne was wreten. And
 whan he had layd þ cedula vpon þ altar
 on the day of saint James he prayed
 te James that by his myrtyes his synne
 myght be forgyuen and defaced. And af-
 ter he opened þ cedula and founde þ syn-
 ne effaced and stryken oute. Thenne he
 thanked god and saynt James.
 ¶ Thirtty men of Lozeyne wente togther
 on pylgrymage to saint James about þ
 yere of our lord a thousande & lxxiii. And

all made saythe to other that every man sholde abyde and serue other in all estates that shal happen by the waye excepte one that wolde not make no couenaunt. It hap-
ped that one of them was seke and his fel-
lawes abode & awayted on hym. xv. dayes
and at laste they all lefte hym saufe he that
promysed not whiche abode by hym and
kepte hym at the fote of the mount saynt
Myghel. And whan it dreyne to nyght the
seke man dyed / & whan it was nyghte the
man that was a lyue was soze aserde for
the place whiche was solytarye / & for the
presence of the deed body / & for the cruelte
of the straunge people / and for the darkenes
of the nyght that came on / but anone saynt
James appered to him in lyknes of a man
on horsbacke / and comforted hym & sayd.
Gyue me that deed body tofoze me & lepe
thou by behynde me on my hors. And soo
they rode all that nyghte. xv. dayes Jour-
ney that they were in the mozne tofoze the
sonne ryllynge at mozt Joy whiche is but
halfe a leek fro saynt James. There saynt
James lefte theym bothe comaundyng
hym that was alyue that he sholde assem-
ble the chanons of saynt James for to bus-
ye this pylgrym. And that he sholde save
to his felawes / by cause they had broken
theyr sayth / theyr pylgrymage auaylled
them not. And he dyde his comaundement
And whan his felawes came they metuey
led how he had gone soo fast / & he tolde to
them all that saynt James had sayd & done
And Calyst the pope reherceth there was
a man of almayne and his sone wente to
saynt James aboute the yere of our lord
M. iiii. score. & thre / and came to Tholouse
for to be lodged / & theyr hoost made them
dronke. Thenne the hoost toke a cuppe of
syluer & put it in theyr male. And on the
morne whā they were gone / he folowed af-
ter them as theues & bare them on honde
that they had stolen his cuppe / & sayd that

they sholde be punisshed yf the cuppe were
foude on them / & he founde it in the male.
& anone they were brought to Jgement
And than the sentence was gyuen that all
that they had sholde be gyuen to the hoost /
& that one of them sholde be hanged. And
than the fader wold haue dyed for his sone
and the sone for the fader. At laste the sone
was hanged & the fader went forth wepin-
ge on his pylgrymage to saynt James &
came agayne. xxxvi. dayes after. and than
wente for to se his sone & cryed and wepte
But the sone whiche was hanged began
to comforte and sayd to his fader. Myghte
swete fader wepe noo moze for I was ne-
uer so well at ease for the blessyd saynt Ja-
mes hath alwaye susteyned & holde me by
and hath fedde me with swetnes of heuen.
And whan the fader herde hym speke / he
ranne anone to the cye / & dyde soo moche
that the people came / & his sone was taken
downe all hole / as thoughe he neuer had
had harme / & the hoost was hanged / whi-
che had put þ cuppe in the male. Hughe
de sancto victore reherceth that the deuyl
appered in lyknes of saynt James to a pil-
grym & tolde to hym many thynges of the
vnhappynes of the worlde / & sayd to hym
that he sholde be wel blessyd yf he slewe hys
selfe in the honour of hym. & anone he toke
a knyfe & slewe hymselfe / & than the hoost
in whose hous he was lodged was holden
suspecte & was soze aserde to be put there
foze to deth. Than he that was deed reuy-
ued agayne & sayd that the deuyl had caus-
sed to slew hymselfe / and brought hym in to
grette turmentes. And saynt James ranne
& brought hym tofoze þ trone of the Juge.
And where the deuylles accused him he ga-
te that he sholde be restored to his lyf. The-
re was a yonge man of the colitre of Lyons
As Hughe thabbot of Cluny wytnelleth
that was accustomed to goo to saynt Jas-
mes / and the nyght tofoze he sholde go thy

The lyfe of saynt James the apostle

derwarde he fell in fornicacyon. And the nexte daye he wente forth. ¶ On a nyght it happed that the deuyl appered to hym in lykenes of saynt James. And sayd to him knowest thou who I am. And he answered nay. And the deuyl sayd to hym I am James the apostle/whome thou hast bled to byspte euery yere/ & I am glad for thy deuocyon. But it is not longe syth that thou in goynge out of thy hous fellest in fornicacyon & hast presumed to come not confessed therof/wherfore thy pylgrymage may neyther please god ne me. It aperteyneth not to do so/for who that wyll come to me in pylgrymage/he muste fyrste shewe his synnes by contricyon & by confessyon/and after by goynge on pylgrymage punyssh them & make satisfaccyon/ & this sayd the deuyl banysshed away. Than this ponge man was in grete anguyshe/ & dysposed hym to retorne home agayne to his hous and confesse hym of his synnes/ & than to begyn agayne his Journey. And than the deuyl appered to hym agayne in lykenes of the apostle/and warned him in no wyse to do so but sayd to hym/this synne may in no wyse be forgyuen/ but yf he cutte of his membris genytyres/ but yet he shold be moze blessyd yf he kyled hymselfe. And be a martyr for the name of hym. And he that same nyght whan his felawes slepte toke a knyfe & cutte of his genytyres/ & with the same knyfe smote hymselfe in to the bely/ & his felawes awoke. And whan they sawe this thyng they were soze aforded and anone fledde away leest that they sholde be taken as suspecte of homycyde. And after as they made redy his pytte to burye hym in/ he reuyned agayne/ & than all they were abasshed and fledde away. And he called them/ & tolde al that was befallen to hym saynge/ whan I at the suggestyon of the deuyl had slayne my selfe. The deuylles toke me & ladde me toward

Rome. And anone saynt James came after vs & blamed strongly the deuylles of theyr fallace/ & whan they had longe stryued togyder. Saynt James constrayned them to come in to a medowe where the blessyd byrgyn late spekyng with many sayntes/ & the blessyd saynt James complayned for me/ & than she blamed strongly the deuylles & comaunded that I sholde be restored agayne to my lyfe. And than saynt James toke me & rendred to me my lyf agayne lyke as ye se/ & thre dayes after his woundes were hole & there appered no thyng but the traces where the woundes were/ & than he repypled agayne his Journey & foude his felawes/ & recyted to them all this byorde. And as Calyst the pope herceth/ there was a frenshe man aboute the yere of our lord a. m. & a. C. wolde eschewe the mortalyte that was in fraunce/ & wolde byspte saynt James/ & he toke his wyfe & chyliden & wente thider/ & whan they came to Pampelone/ his wyf dyed & his hooft toke fro hym all his money & his Jument vpon whiche his chyliden were bozne/ & this man that thus wente all dyscomforted & bare his chyliden on his sholders/ & ledde one after hym was in grete anguyshe & sorow. Than came a man to hym vpon an asse whiche had pyte on hym & lende to hym his asse for to bere his chyliden. And whan he came to saynt James & had done what he wolde & prayed saynt James appered to hym & demaunded yf he knewe hym & he sayd nay/ & saynt James sayd to hym. I am James the apostle whiche haue lende to the myne asse. And yet I shall lene hym to the for to retourne. And I let the wete that thy hooft is fallen fro osoler & is deed: & thou shalte haue agayne all that he hath taken fro the. And whan al this was done he retourned Joyous with his chyliden to his hous/ & as soone as his chyliden were taken of fro the asse/ it was

not knowen where it became. **A** mar-
chaunt was deteyned of a tyraunt/ and al-
dyspoyled was wrongfully put in prysoun/
& he called moche deuoutly saynt James
in to his helpe. & saynt James appered to
hym tofore them that kepte hym/ & they a-
woke & he brought hym vnto the hyst of
the toure/ & anone the toure bowed doune
so lowe that the toppe was euen with the
grounde/ & he wente out without lepyng
and vnbounde of his yrens. Than his kes-
pers folowed after but they had no power
to se hym/ thre knyghtes of the dyocysse of
lyon wente to saynt James and that one
was requyred of a pooze woman/ whiche
for the loue of saynt James for to bere her
sacke vpon his hoys/ and he bare it after he
founde a man seke & set hym on his hoys &
toke the burden of the man/ & the sacke of
the sayd woman & folowed his hoys a fote
but he was broken wth the hete of the sonne
and with labour to goo a fote/ that whan
he came to saynt James in galyce/ he was
strongly seke and his felawes prayed thre
dayes for the helth of his soule whiche thre
dayes he laye specheles/ & his felawes aby-
dynge his deth the fourth daye he syghed
gretely & sayd I thanke god & saynt Jas-
mes/ for I am delyuered by his mercytes/
whan I wolde haue done that whyche ye
warned & admonestred me/ but þ^e deuylles
came to me & strayned me soo soze that I
myght do no thyng that apperteyned to
the helth of my soule/ & I herde you well
but I myghte not answere. And than the
blessyd saynt James came & brought in his
lyfte honde the sacke of the woman/ & in þ^e
ryghte honde the burden of the pooze pyl-
grym that he helped by the waye & helde þ^e
burdon for a spere & the sacke for a shelde &
so assayled the deuylles as all angry & lyfte
by the burdon & fered the deuylles þ^e they
fledde awaye/ & thus the blessyd saynt Jas-
mes hath delyuered me by his holy grace/

and hath rendred to me my speche agayne
Call me the priest for I may not be longe
in this lyfe/ it is tyme to amende our tres-
pases towarde our lord/ & than he turned
hym to one of his felawes & sayd to hym.
Frende ryde no more with thy lord for cer-
teynly he is dāpned & shall peryll the shor-
ly by euyl deth. And therfore leue his com-
panye & than he dyed. And whan he was
buryed his two felawes knyghtes retours-
ned & that other sayd to his mayster this
that he had sayd to hym/ & he set not there
by: & had despyte to amende hym/ & anone
after he was smyten wth a spere in batayle &
dyed. And as Calyste the pope sayth that
there was a man of byriliac went to saynt
James/ and his money sayled hym by the
waye/ & he had shame for to begge & aske
almesse. And he layde hym to rest vnder a
tree/ and dremed that saynt James fedde
hym. And whan he awoke he foude a loof
bakē vnder allhes at his heed/ & with that
loof he lyued. xv. dayes tyll that he came as
gayne to his owne place & ete suffysauntly
twyes a daye of the same loof/ & allway on
the mozne he foude it hole in his sachel. Al-
so the same Calyste reherseth þ^e a burgeys
of the cyte of barcelone wente to saynt Ja-
mes aboute the yere of our lord. m. cc. &
requyred onely that he sholde neuer be tas-
ken of ony enemyes/ & as he retourned by
sylle he was taken in the see of sarasyns &
ledde oftentymes to saytes for to be solde
but allwaye the chaynes wth whiche he was
bouiden losed/ & whan he had be solde. xiii.
tymes he was bounden with double chay-
nes/ than he called saynt James to his hel-
pe/ & saynt James appered to hym & sayd
bycause thou were in my chyrche/ & thou
settest no thyng by the helth of thy soule/
but demannde onely the delyueraunce of
thy body/ therfore thou haste fallen in this
peryll but bycause that our lord is mercy-
full/ he hath sente me to bye the/ & anone

The lyfe of saynt Cristofore

his chaynes brake / & he besynge a parte of the chaynes passed by the countrees & castelles of the sarasyns & came home vnto his owne countree in þe syght of al men whiche were abasshed of the myracle. For whā ony man wolde haue taken hym as soone as they sawe the chayne / they were aferde & fledde / & whan the lyons & other bestes wolde haue ronne on hym in the desertes where as he wente / whan they sawe the chayne they were aferde that they fledde away. ¶ It happened that in the yere. M. CC. xxx. & viii. In a castell named praat bytweene florece & byscope A yonge man deceyued of splensse by counseyll of an olde man .sette fyre in the cozne of his turtour / whiche had charge to kepe hym / by cause that he wolde vsurpe to hymselfe his heretage. Than he was taken & confessed his trespase & was Jugged to be drawen & bzent / than he confessed hym & auowed to saynt James / & whan he had be longe drawen in his sherte vpon a stony way he was neyther hurte in his body ne in his sherte. Than he was boude to a stake & fagottes & bushes were set aboute hym & fyre put therto / whiche fyre bzente a two his bones. And he alway called on saynt James and there was no hurte of bzennynge fou den in his sherte nor in his body and they wolde haue cast hym agayne in to the fyre



he was taken a waye fro them by saynt James the appostle of god / to whō he gyuen lawde & prayse.

Here foloweth the lyfe of saint Cristofore / and fyrste of the interpretacyon of

his name. ~~~~~

Cristofore tofore his baptisme was named reprobus. But afterwarde he was named crystofore: whiche is as moche to saye as bezyngge cryst / of that that he bare cryst in foure maners he bare hym on his sholders by conuepence & ledynge in his body by makynge it lene. In mynde by deuocyon & in his mouth by confellyon and predycacyon. ~~~~~

Cristofore was of the lygnage of the canonees / & he was of a ryght grette stature. And had a terryble and ferefull chere and couテナuce. And he was. xii. cubytes of length. And as it is redde in some hystories that whan he serued & dwelled with the kynge of canonees. It came in his mynde that he wolde seche the grettest pryncce that was in the world / and hym he wolde serue and obeye. And soo ferre he went that he came to a ryght grette kynge of whome þe renoume generally was that he was the grettest of þe world. And whan the kynge sawe hym he receyued hym in to his serupce and made hym to dwelle in his court. Upon a tyme a mynystrall songe tofore him a songe / in whiche he named ofte the deuyll. And the kinge whiche was a crysten man whan he herde hym name the deuyll / he made anone the sygne of the crosse in his bysage. And whan Cristofore sawe that he hadde grette meruayle what sygne it was / and wherfore the kynge made it. And he demaunded of hym. And by cause the kynge wolde not saye he sayd / yf thou wylte not tell me I shall no lenger dwell with the. And than the kynge tolde to hym saynge. Allwaye whan I here the deuyll named. I fere that he sholde haue power ouer me / and I garnyshe me with this sygne / that he geue ne anoy me / than Cristofore sayd to hym / thou doubtest the

deuyl that he hurte the not / than is the deuyl moze myghty & greter than thou arte I am than deceyued of my hope & purposse. For I had supposed I had founden the moost myghty & the moost gretest lord of the worlde. But I comaunde the to god for I wyll goo seche hym for to be my lord & his seruaunt. And than departed from this kynge. And hasted him for to seche the deuyl / & as he wente by a grete deserte he sawe a grete company of knyghtes of whiche a knight cruell & horryble came to him and demaunded whether he wente. And Crystofore answered to hym & sayd. I go seche the deuyl for to be my mayster. And he sayd. I am he that thou sechest / & than Crystofore was gladde & bounde himselfe to be his seruaunt perpetuall & toke hym for his mayster & lord. & as they wente to gyder by a comyn waye: they founde there a crosse erecte & stondynge. And anone as the deuyl sawe the crosse he was aferde & fledde and lefte the ryght waye & brought Crystofore aboute by a sharpe deserte. and after whan they were passed the crosse / he brought hym to the hye way that they had lefte / & whan Crystofore sawe that he meruaylled & demaunded wherof he doubted and had lefte the hye and fayre way & had gone soo ferre aboute by soo aspre deserte And the deuyl wolde not tell to him in no wyse. Than Crystofore sayd to hym / yf þu wyllst not tell me. I shall anone departe fro the & shall serue the no moze / wherfore the deuyl was constrayned to tell hym & sayd. There was a man called Cryst whiche was hanged on the crosse / & whan I se his sygne I am soze aferde & flee from it where someruer I se it. To whome Crystofore sayd / than he is greter & moze myghty tyer than thou / whan þu arte aferde of his sygne. And I se wel that I haue laboured in bayne / whan I haue not founden the gretest lord of the worlde / & I wyll serue

the noo lenger. God thy waye than for I wyll goo seche Ihesu cryst. And whan he had longe sought & demaunded where he sholde fynde Cryst. At last he came in to a deserte to an heremyte that dwelled there and this heremyte preched to hym of Ihesu cryst & enformed hym in the fapth dryly gently & sayd to hym. This kynge whome thou desyrest to serue required the seruyce that thou must ofte faste. And Crystofore sayd to hy / requyre of me some other thyng & I shall doo it for that whiche þu requyrest I may not do. and the heremyte sayd þu must than wake & make many prayers And Crystofore sayd to hym I wote not what it is. I may doo noo suche thyng / & than the heremyte sayd to hym knowest þu suche a ryuer in whiche many be perysshed & lost to whom Crystofore sayd. I knowe it well. Than sayd the heremyte bycause þu arte noble and hye of stature & stronge in thy membris thou shalt be resydent by the ryuer / & thou shalt here ouer all them that shall passe there / whiche shall be a thyng ryght conuenable to our lord Ihesu cryst whome thou desyrest to serue / & I hope he shall shewe hys selfe to the. Than sayd Crystofore / certes this seruyce may I well do and I promysse to hym for to do it. Than wente Crystofore to this ryuer and made there his habytacle for hym / & a grete pole in his honde in stede of a staffe by whiche sustented hym in the water / & bare ower all maner of people without ceasinge and there he abode thus doyng many dayes. And on a tyme as he slepte in his lodge he herde the voyce of a chyld whiche called hym & sayd. Crystofore come out and bere me ouer. Than he awoke & wente out / but he founde noo man. And whan he was of gayne in his hous / he herde the same voyce. and he ranne out & founde noo boy. And whan he was called & called some bla & founde a chyld besyde the ryuer. And he

erde. And
I. iii.

The lyfe of saynt Cristofore

ryuer/whiche prayed hym goodly to bere hym ouer the water. And than Cristofore lyfte vp the chylde on his sholders & toke his staffe & entred in to þe ryuer for to passe and the water of the ryuer arofe & swelled more & more. And the chylde was heuy as leed & allwaye as he wente ferther the water encreased & grewe more/ & the chylde more & more wexed heuy in so moche that Cristofore had grete anguyllhe/ & was as ferde to be drowned & whan he was escaped with grete payne & passed the water/ and set the chylde a grounde he sayd to the chylde. Chylde thou haste me put in grete peryl/ thou weyest almost as I had al the worlde vpon me I myghte bere no greter burden. And the chylde answered. Cristofore meruayle the no thyng/ for thou hast not onely bozne all the worlde vpon the. But þu hast bozne him that created & made all þe worlde vpon thy sholders. I am Ihesu crist the kynge to whom thou seruest in this werke. And bycause that thou knowe that I saye to the trouth/ set thy staffe in þe erthe by thy hous. And þu shalt se to morowe that it shall bere floures and fruyte. And anone he vanysshed awaye from his eyen. And than Cristofore set his staffe in the erthe/ & whan he arose on the morowe he foude his staffe lyke a palmyer berynge floures leues and dates. And than Cristofore wente in to the cyte of lacye/ and vnderstode not theyr langage. Then he prayed our lord that he myght vnderstonde them & so he dyde/ & as he was in this prayer/ the Iuges supposed that he had ben a sole and left him there. And than whan Cristofore vnderstode the langage. He couered his bylage & wente to the place wher they martred crysten men/ & comforted hym in our lord. And than the Iuges smote hym in the face/ & Cristofore sayd. If ye were not crysten I sholde haue myn iniurye. And then Cry

stofore pytched his rodde in the erth/ and prayed to our lord for to conuerte the people & þat it myght bere floures & fruyte And anone it dyde soo. And than he conuerted eyght thousande men. And than the kynge sente two knyghtes for to fetch hym to hym. And they founde hym prayenge. and durst not tell to hym so. And anone after the kynge sente as many moo/ & they anone sette them downe for to praye with hym. And whan Cristofore arose he sayd to theym/ what saye ye. And whan they sawe hym in the bylage/ they sayd to hym the kynge hath sente vs that we sholde lede the boiiden vnto hym. And Cristofore sayd to them. yf I wolde ye sholde not lede me to hym bounden ne vnbouiden/ and they sayd to hym. yf þu wylte goo thy waye go quyte where thou wylte/ and we shall saye to the kynge that we haue not founde the. It shall not be so sayd he/ but I shall go with you/ & than he conuerted them in the fayth. And comaunded them that they sholde bynde his hondes behynde his backe and ledde hym so bounden to the kynge/ & whan the kynge sawe hym he was aferde & fell downe of the spege & his seruantes lyfte hym vp & releued hym agayne. And than the kynge enquiryed his name & his countree. And Cristofore sayd to hym tofore or I was baptysed I was named Be probus. And after I am named Cristofet Cofore baptem a cananee. And a crysten man/ to whome the kynge sayd/ thou hast a folyshe name that is to wete of crist crucyfed whiche coude not helpe himselfe ne may not profyte to the/ now therfore thou curled cananyen why wylte þu not do sacrifice to our goddes. To whome Cristofore sayd/ þu arte ryghtfully called Dagarus/ for þu arte the deth of the worlde & felawe of the deuyl/ & thy goddes ben made with the hondes of men. And the kynge sayd to hym thou were nourished amonge wyld

The lyfe of saynt Cristofore folio. C. lxxviii.

bestes / & therfore thou mayst not save but
wyld language and wordes unknowen to
men. And yf þu wylte now doo sacrefyce to
the goddes. I shall gyue to þu grete gyftes
& grete honours / & yf not. I shall destroye
the & consume by grete paynes & turmen-
tes. But for all this he wolde in no wyse do
sacrefyce. Wherfore he was sente in to pry-
son / & the kynge dyde do beheed the other
knyghtes that he had sent for hym whom
he had conuerted / and after this he sent in
to prysen to saynt Cristofore two sayr wo-
men of whome the one was named bilena
and that other aquylne: and promysed to
them many grete gyftes yf they coude dra-
we Cristofore to synne with them / & whan
Cristofore sawe that he let hym downe in
prayer. And whan he was constreyned by
them that embraced hym to meue / he arose
and sayd what seke ye. for what cause be
ye comen hyder. And they whiche were af-
frayed of his chere and clerenes of his by-
sage sayd. Holy saynt of god haue pyte of
vs so that we may byleue in that god that
thou prechest. And whan the kynge herde
that. He comaunded that they sholde be
laten out & brought tofore hym. To whos-
me he sayd / ye be deceyued. But I swere
to you by my goddes / that yf ye doo no sa-
cresfyce vnto my goddes ye shall anone pe-
rysh by euyl deth. And they sayd to hym
yf thou wylte that we shall doo sacresfyce /
commaunde that the places may be made
clene. And that all the people may assem-
ble at the temple. And whan this was do-
ne they entred in to the temple and toke
theyr gyrdelles & put them aboute the nec-
kes of theyr goddes & drewe them to the
erthe and brake them all in peaces & sayd
to them that were there. Go and call phy-
sycyens & leches for to hele your goddes.
And than by the commaundement of the
kynge Aquylne was hanged / & a ryghte
grete & heuy stone was hanged at her fete

soo that her membres were moche despy-
tously broken. And whan she was deed &
palled to our lord / her syster Uycena was
caste in to a grete fyre. But she yssued out
without harme all hole / and than he made
to symple of her heed. And soo suffred deth.
After this Cristofore was brought tofore
the kynge / and the kynge commaunded
that he shold be beten with rodde of yren
and that there sholde be set vpon his heed
a crosse of yren rede hote and brennyng.
And than after he dyde doo make a spege
of a stole of yren / and made Cristofore to
be bounden thereon. And after to sette fyre
vnder it / and caste therin pytche. But the
spege or scyll malte lyke waxe. And Cry-
stofore yssued out without ony harme or
hurte. And whan the kynge sawe that. He
comaunded that he sholde be bounde to a
stronge stake and that he sholde be thurgh
shoten with arrowes with. xl. knyghtes ar-
chers. But none of the knyghtes myght at-
tayne hym. For the arrowes henge in theyr
aboute nyghe hym wout touchyng / then
the kynge wende that he had ben thurgh
shoten with the arrowes of the knyghtes &
adressed hym for to go to hym / & one of the
arrowes returned sodenly fro the ayre / &
smote hym in to the eye and blynded hym.
To whome Cristofore sayd / tyraunt I shal
dye to morow make a lytell claye with my
blode tempered / & anoynt therewith thyne
eye / & thou shalte receyue helth. Than by
the comaundement of the kynge he was
ladde for to be byheded / and than there he
made his oryson & his heed was symple of
and so suffred martyrdom. And the kynge
than toke a lytell of his blode & layde it on
his eye: and sayd in the name of god and of
saynte Cristofore / and was anone heled.
Than the kynge byleued in god and gaue
commaundement that yf ony person bla-
med god or saynt Cristofore / he sholde
none be slayne with the swerde. And so

The lyfe of the seuen sleepers.

sayd in his p̄face thus of this holy martyr. Lorde thou hast gyuen to Crystofore soo grete plente of vertues / & suche grace of doctryne that he called fro the errour of paynems. xlviij. thousande men to the honour of crysten fayth by his shynnyng myracles. And Uecene & Aquylne / whiche longe had ben comyn at the burdell vnder the stench of lecherye. He called & made them serue in the habyte of chastyte / & ensygned them to a lyke crowne of martyrdom / & with this he beyng strayned and bounden in a sete of yren and grete fyre put vnder doubted no thyng the hete. And al an hole daye durynge stode bounden to a stake myght not be thugh persed with arrowes of all the knyghtes. And with that one of the arrowes smote out the eye of the tyraunt that the blode of the holy martyr restablyshed his syghte. And enlumyned hym in takyng awaye the blyndenes of his body / & gate of the crysten mynde and pardon / and also gate of the by prayer to put awaye syknes and sores from them that remembre his passyon and fygure. Than lette vs praye to saynt Crystofore that he praye for vs. Amen. ❀

¶ Here begynneth the lyues of
the seuen sleepers. ❀

The seuen sleepers were borne in the cytee of ephesym / & whan Dacyen the emperour came in to ephesim for the persecucion of crysten men / he comaunded to edyfye the temples in the myddle of þe cyte so that all sholde come w hym too doo sacrifice to thyddolles & dyde do seche all the crysten people & bynde them for to make them to do sacrifice or elles to put them to deth in suche wyse that euery man was a ferde of the paynes that he promysed / that the frende forsoke his frende / & the sone renyed his fader / & the fader the sone & there

in this cyte were fouden. viij. crysten men þis is to wete Marimpen. Malchus. Marcyanus. Denys. Iohn. Serapion / & Constantyn / and whan they sawe this they had moche sorowe: & bycause they were the fyrest in the palays that despyed þe sacrefyses / they hyd them in theyr houses & were in fastyns & in prayers. And then they were accused tofore Dacyen & came thyder & were fouden very crysten men. Then was gyuen to them space for to repent them vnto the comyng agayne of Dacyen / & in the meane whyle they despended theyr patrimony in almesse to poore people / & assembled them togyder & toke counseyle and wente to the mounte of Celyon / & there ordeyned to be more secretly / & there hyd them long tyme & one of them administrated & serued them alwaye / & whan he wente in to the cyte he clothed hym in thabyte of a beggar / whan Dacyen was comen agayne he comaunded that they sholde be sette. And than Malchus whiche was theyr seruauant and mynystred to them mete & drynke retourned in grete drede to his felawes and tolde & shewed to them the grete furour & woodnes of the emperour. And than they were fore aferde. And Malchus set tofore them the loues of byrde that he had brought so that they were comforted of the mete / and were more stronge for to suffre turmentes. And whan they had taken theyr refection and sate in wepyng & waylyng sodenly as god woide slepte / and whan it came on the morowe they were sought & coude not be fouden / wherfore Decyus was sorowful bycause he had lost suche yonge men. And than they were accused that they were hid in the meut of Celyon / & had gyuen theyr goodes to poore men & yet abode in theyr purpose. And than comaunded Decyus that theyr kynrede sholde come to hym & menaced them to þe deth yf they sayd not of them all that they knewe. And they

The lyfe of the seven sleepers. Folio. C.lxxxix.

cused them / & complayned that they had despended all theyr rychesses. Than Decius thought what he shold do with them & as our lord wolde he enclosed the mouth of the caue wherein they were with stones to the ende that they sholde dye therein for hungre & faute of mete. Than the mynystris & two crysten men Theodoro & Rufyne wrote theyr martyrdom and layde it subtylly amonge the stones. And whan Decius was deed and all the generacyon thre hondred. lxxii. yere after. And the. xxx. yere of Theodocypus the emperour whan the heresye was of them that denyed the resurrection of deed bodyes & began for to growe. Theodocypus than the moost crysten emperoure beyng forowfull that the fayth of our lord was so felonously demeaned for angre & heynynes he cladde hym in hayre & wepte euery day in a secreete place / and ladde a full holy lyfe / whiche god mer cyfull & pyteous / seyng wolde comforte them that were forowful & wepyng / and gyue to them esperance & hope of the resurrection of deed men / & opened the pryccyous tresour of his pyte & reysed the forsaide martyrs. In this maner folowynge he put in the wyll of a burgeys of Ephesym / that he wolde make in that mountayne whiche was deserte & aspre a stable for his pastoures & herdmen. And it happed that of aduventure the masons that made þe sayd stable opened this caue. And than these holy sayntes that were within awoke and were reysed & entresalewed eche other. and had supposed verily that they had slepte but one nyghte onely. And remembred of the heynynes that they had the day tofore. And than Malchus whiche mynistrer to them sayd what Decius had ordeyned of them / for he sayd we haue ben soughte lyke as I sayd to you yesterdape for to doo sacrefyce to thyddolles that is that the emperour desired of vs. And than Maxymen answered


God our lord knoweth that we shall neuer sacrefyce & comforted his felawes. He comaunded Malchus to goo & bye byede in the cytee / & haue hym byngge more than he dyde yesterdape. And also to enquire & demaunde what the emperour had comaunded to doo. And than Malchus toke true shelynges and yssued out of the caue. And whan he sawe the masons & the stones tofore the caue / he began to blysse hym / and was moche amercuylled. But he thought lytel on the stones: for he thought on other thynges. Than came he all doubtous to the gates of the cyte / & was all admeruylled for he sawe the sygne of the crosse aboute the gate. And than without taryng he wente to that other gate of the cyte & founde there also the sygne of the crosse thereon and than he had grete meruayle / for vpon euery gate he sawe set by the sygne of the crosse. And therewith the cyte was garnysshed. And than he blesyd hym and returned to the fyrst gate / & wende he had dyed / & after he aduysed & comforted hym selfe / & couered his bylage & entred in to the cyte. And whan he came to the sellers of byede / and herde the men speke of god / yet than was he more abashed and sayd what is this that no man yesterdape durst name Ihesu cryst & now euery man confesseth hym to be crysten. I trowe this is not the cyte of ephesym: for it is al other wyse buylded / it is some other cyte I wote not what. And whan he had demaunded & herde verily that it was ephesym / he supposed that he had erred / and thought verily to goo agayne to his felawes / and than wente to theym that solde byede / & whan he shewed his money the sellers meruayled / & sayd that one to that other / that this yonge man had founde some olde tresour. And whan Malchus sawe them talke together / he doubted that they wolde lede hym to the emperour / & was sore aserd & payed

The lyfe of the seven sleepers.

them to let hym go / & kepe bothe money & bze de / but they helde hym & sayd to hym. Of whens arte thou / for thou haste foude tresours of olde emperours. Shewe it vs and we shall be felawes with the & kepe it secrete. And malchus was soo aferde that he wylt not what to saye to them for bze de & whan they sawe that he spake not / they put a corde aboute his necke / and bze de hym thorough the cytee vnto the myddle / & tydynges were had all aboute in the cytee that a yonge man had founden auncyent tresoure in suche wyse / that all they of the cytee assembled aboute hym. And than he confessed there that he had founde no tresour: and he behelde them all / but he coude not knowe noo man there of his kynrede ne lygnage / whiche he had verily supposed that they had lyued / but he foude none wherfore he stode as he had ben from hym selfe in the myddle of the cytee. And whan saynt Martyn the bysshop & antipater the consull whyche were newe comen in too the cytee herde of this thyng they sent for hym that they sholde byryng hym wysely to them and his money with him / & whan he was brought to the chyrche / he wende wel he sholde haue be ledde to the emperour Decius / and the bysshop & the consull meruayled of the money / & they demaunded hym where he had founde this tresour by knownen. And he answered that he had no thyng foude. But it was comen to hym of his kynrede & patrymony. And they demaunded of hym of what cytee he was. I wote well that I am of this cytee / yf this be the cyte of ephezym. And the Juge sayd to hym / let thy kynrede come & wytnesse for the / & he named them / but none knewe them. And they sayd that he sayned for to escape fro them in some maner. And than sayd the Juge how may we bileue the that this money is comen to the of thy frendes whan it appereth in the scripiture that it

is more than the hondred and lxxii. yere syth it was made and forged / and is of the fyrst dayes of Decius the emperour / and it resembleth no thyng to our money / and how may it come fro thy lygnage so longe and thou arte yonge and woldest deceyue the wyse and auncyent men of this cyte of Ephezym / and therfore I comaunde that thou be demened after the lawe tyll thou hast confessed where thou hast founde this money. Than Malchus kneled downe to fore theym and sayd. For goddes sake lordes saye ye to me that I shall demaunde you. And I shall tell to you all that I haue in my herte. Decius the emperour that was in this cyte where is he / and the bysshop sayd to hym. Sone there is noo suche at this daye in the worlde named Decius he was emperoure many yeres syth. And Malchus sayd syr herof I am gretly abashed / & noo man byleueth me. For I wote well that we fledde for fere of Decius the emperour / & I sawe hym yestern daye he entred in to the cytee / yf this be the cyte of Ephezym. Than the bysshop thoughte in hymselfe / & sayd to the Juge that this is a bysson that our lord wyll haue shewed by this yonge man. Thenne sayd the yonge man / folowe ye me & I shall shewe to you my felawes / whiche ben in the mounte of Celyon and byleue ye theym. This knowe I well that we fledde fro the face of the emperour Decius. And than they went with hym & a grete multytude of people of the cyte w them. And Malchus entred fyrste in to the caue to his felawes / and the bysshop nexte after hym / & there founde they amonge the stones the letters sealed with two scales of syluer. And than the bysshop called them that were come thider & rede them tofore them all. Soo that they that herde it were all abashed & admeruayled. And they sawe the sayntes syttinge in the caue. And theyr bysages lyke vnto roses

flouryng. And they knelyng downe glorifyed god / & anone the bysshop & the Iuge sente to Theodocyn the emperour prayenge him that he wolde come anone for to se the meruaylles of our lord that he hath late shewed. and anone he arose vp fro the groude and toke of the sacke in whiche he wepte / & glorifyed our lord / and came fro constantynople to Ephesym / & all they came ayenst hym / & ascended in to the mountayne with hym togyder to the sayntes in to the caue / & as sone as the blessyd sayntes of our lord sawe the emperour come / theyr visages shone lyke the sonne. And the emperour entred than & glorifyed our lord & embraced them wepyng vpon eche of them and sayd. Ife you now lyke as I sholde se our lord reysyng lazare. And than Mary myen sayd to hym byleue vs. For so sothe our lord hath reysed vs tofoze the daye of the grete resurreccyon / & to the ende that thou byleue fermely the resurreccyon of the deed people / verily we ben reysed as ye se here & lyue. And in lyke wyse as the childe is in the wombe of his moder without feelinge harme or hurte. In the same wyse we haue ben lyuyng & slepyng in lyenge here without feelinge of ony thyng. And whan they had sayd all this / they enclyned theyr hedes to therth / & rendred theyr spyrytes at the comaundement of our lord. The su cryst & so dyed. Then the emperour arose and fell on them wepyng strongly / & embraced them / & kyssed them debonayrly. And thenne he comaunded to make precyous sepulchres of golde & syluer / & to burye theyr bodyes therein. And the same nyghte they appered to the emperour and sayd to hym / that he sholde suffre them to lye on the erth lyke as they had layne tofoze tyll that tyme that our lord had reysed them vnto the tyme that they sholde ryse agayne. Than comaunded the emperour that the place sholde be adourned nobly and ry-

chely wyth precyous stones. And all the bysshoppes that wolde confesse the resurreccyon sholde be assayed. It is doubte of that whyche is sayd that they slepte thre hondred & lxii. yere. For they were reysed the yere of our lord. iiii. hondred & lxxviii. And Decys reigned but one yere & thre monethes. And that was the yere of our lord two hondred and lxx. And soo they slepte two hondred & eyght yeres. 

Here foloweth the lyfe of saynt Nazaryen & fyrst the interpretacyon of his name.

Nazaryen is sayd of Nazareus that is as moche to saye as consecrate or clene or departed or floured / kepyng. In a man ben founde these fyue cogytacyon / affectyon / intencion / accyon / & locucion / or speche. Cogytacyon or thought ought to be holy. Affectyon clene. Intencion ryght. Accyon iust / & locucion or speche moderate. All these thynges were in saint Nazaryen he had an holy cogytacyon or thought / and therof he is sayd clene. He had Intencion ryght & therof is he sayd departed. Intencion is that departerth werkes for a simple eye cometh of a bryght body. Of a shewed eye is made a derke body. He had accyon iust / & therof he is sayd floured / for a Iust man shall floure lyke a leyl. Spekyng or locucion moderate. And here of he is sayd kepyng. For he had kepte his wayes in the wyse that he hath not trespassed in his tonge.

Of the name of Celse. Celsus is as moche to saye as hpe. For he enhaunsed hym aboue hymselfe / whan he ouercame his chyldyshe age by the vertue of his courage. It is sayd that Ambrose in the booke of Exuase & Prochase hath reherced the lyfe and passyon of them. In some bookes it is redde that there was a phylosopher haupyng deuocyon to Nazaryen that wrote his passyon / whiche Celse

The lyfe of saynt Nazaryen and Celse.

cious whiche buryed the bodyes of the sayntes layde it at the heed of them. 223

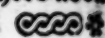
Nazaryen was sone of a noble man named assyrcan / but he was a iew & of saynt perpetua moost crysten woman & comen of the noblest of the romayns & had be baptysed of saynt Peter the apostle whan he was .ix. yere olde he meruaylled gretly seynge his fader & moder so to baryn in thobseruacyon of theyr relygyon for his moder keppe the lawe of baptem / & his fader folowed the lawe of the sabbate / wherfore to whome he myghte folowe of them he doubted moche. For they both laboured to drawe hym to theyr sayth. At last by the wyll of god he folowed the lawe of his moder / & receyued the holy baptisme of saynt Lyne the pope / whiche whan his fader knewe he began to exhorde & drawe hym fro his holy purpose / & reherced to hym by ordre all the maner of turmentes that were ordeyned for crysten men / but he myght not withdrawe hym fro his holy purpose / that whiche is sayd that he was baptysed of Lyne the pope / it is to vnderstonde that Lyne was not then pope / but after ward he was pope. Nazaryen lyued after his baptisme many yeres as it shall apere hereafter whiche suffred martyrdom vnder Nero / whiche crucified Peter the last yere of his reyne. Whanne whan Nazaryen wolde in no wyse assent to his fader / but preched crist moost constantly: his kynrede dradde leest he sholde be slayne. And at theyr request & prayer he departed out of Rome / and toke with hym .viij. somers charged & laden with ryches & goodes / whiche he gaue to poore people in the parties of Italye to whiche he came / & the tenth yere that he departed fro Rome he came to placence / & fro thence to melane and soude there Geruase & Proschalc holden in pryson whome he comforted. And whan it was knowen that Na-

zaryen had comforted & encouraged the said martyrs he was anon take & brought to the prefecte / & he alway abydyng sturfastly in the sayth & knowleginge of crist was beten with staues / & so cast out of the cytee. And as he wente fro place to place / his moder whiche than was ded appered to him and comforted hym and warned him that he sholde go in to fraunce and so he dyde. And whan he came in a towne of fraunce whiche that hyght gemelles and had conuerted moche people to the sayth of Ihesu cryste. There was a noble woman whiche offered vnto hym her sone named Celse whiche was an elegant and a fayre chyld praynge hym that he wolde baptise him. & whan the prefecte of fraunce herde herof / he toke hym & the chyld Celse with theyr hondes becluden behynde them / & a chayne in theyr neckes / put them in pryson for to turment them on the morowe. Than the wyfe of the prefecte sent to hym / affermyng that it was not ryghtfully done that he sholde slee Innocentes / but the goddes al myghty sholde presume to auenge theym. By whiche wordes the prefecte was corrected and deliucted the Innocentes / but charged and warned them that they shold no more preche there. Than they came to the cyte of Cypre / & he was the fyrst that preched crist and conuerted many to the sayth & there edified a churche. And whan Cornelye leutenaunt of Nero herde herof he sente thyder an .C. knyghtes for to take hym / and they founde hym in an oratorye that he had made / & toke hym and bounde his hondes sayenge / the grete Nero hath sente for the. To whome Nazaryen sayd. The kynge all out of ordre hath also knyghtes out of ordre / why came ye not honestly and sayd. Nero calleth the / & I wolde haue comen. Whanne they ledde hym bounden so to Nero / and Celse the chyld wepyng they smote & buffeted hym / and

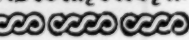
coſtrayned hym to ſolowe. And whan Nero ſawe them he comaunded to put them in pyſſon / tyll they there dyed by turmentes. And on a daye whan Nero ſente his hunters to take wylde beſtes. Soodepnly a grete multytude of wylde beſtes brake theyr ordynafice / & entred the gardyn of Nero where they ſlewe & al to rent many a man that Nero all troubled fledde & hurted his ſote that vnneth he myght come to his palays / & after laye many a day & myght not remeue for the payne of the wounde. At laſt he remembred of Nazaryen & Celse / & ſuppoſed his goddes were wroth with hym / bycauſe he ſuffred hym to lyue ſoo longe. Than by the comaundement of the emperour knyghtes bette them both & brought them afore the temple. Nero ſawe theyr byſages ſhyne lyke the ſonne. And he ſuppoſed that they had done it fantaſtykly to mocke hym by magyk / & comaunded them to put awaye theyr enchaſtementes / & oſtre to the goddes. Than was Nazaryen ledde to the temple / & prayed that all men ſholde goo out. And than he made his prayers to god & all the ydolles fell downe & were broken. And whan Nero herde that he comaunded to caſt hym in to the ſee / & yf it happed that he eſcaped that they ſholde folowe & take hym & bzenn hym / & ſholde take the alhes of hym / & caſt it in to the ſee. Nazaryen than and the chyld Celse were put in to a ſhypp / and broughte in to the myddle of the ſee. And were bothe caſte in and anone aboute the ſhypp roſe a grete tempeſt & aboute them was grete calme & tranquylyte / whan they than that were in the ſhypp were aſerde to be perſyſhed / & repented them of the harme & wyckednes that they had comysed in the ſayntes. Nazaryen with the chyld Celse walked vpon the ſee and appered to them with a gladde cheere / & entred in to the ſhypp to them / & than they byleuynge by his prayer the ſee

was pealed / & fro thens they ſayled. v. C. paas / & came to a place beſyde Jene / where they longe preched. And after came to melane where they ſoude Geruaſe & Prothaſe in the place where he had leſte them. And whan Alonynus the prouoſt herde ſ he ſente them in exyle / & Celse & chyld abode in the hous of a noble woman. Nazaryen then came and founde his fader then olde and cryſten & enquiryed of hym howe he was cryſtened / whiche ſayd that Peter the apoſtle had appered to hym and badde hym byleue as his wyfe and his ſone dyde. Than fro thens he was exyled of thoſe byſhoppes vnto melane agayne / fro whens tofore he was exyled to Rome. And was now compelled agayne wyth wronge for to go to rome where as he was preſented to the prouoſt with the chyld Celse / whiche than was ladde out of the gate of Rome / whiche is named thre walles with the chyld Celse / and there was byheded whoſe bodyes the cryſten men toke vp and by nyght buryed it in a gardyn. And the next nyght they appered to an holy ſaynt named Cyprike / ſayenge that he ſholde burye theyr bodyes in his hous more deper for drede of Nero. To whome he ſayd. I pray you fyrſt my lordes that ye make my doughter hole of the paſſey / whiche anone whan ſhe was hole he toke the bodyes / & as they comaunded they dyde. Longe tyme after this / god ſhewed theyr bodyes to ſaynt Ambroſe / and he leſte Celse lyenge in his place. And toke vpp the body of Nazaryen with as freſhe blode as he had be buryed. The ſame day ſmellynge a meruayllous ſweete odoure incorrupte w his heert and his berde and broughte it to the chyrche of the apoſtles / and there buryed it honourably / and after toke vp the body of Celse and buryed it in the ſame chyrche. They ſuffred dethe aboute the yere of our lord. lvi. Of this mater ſayth Ambroſe in his preface. O holy noble champpion

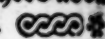
Of saynt felyx Of saynt Simplicyen Faustyn & Beatrixe

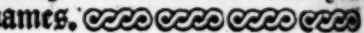
a blessyd martyr shynynge by the shedynge of thy blode / thou hast deserued to haue the kyngdom of heuen: whiche by the innumerable assautes of turmentes haste ouercomen the woodnes of the tyraunt by constance of the fayth. And haste gadred toggyder a multytude of people to euerlastynge lyf. O thou martyr of whose helth the chyrche Joyeth more than the world Joyed in his punysshynge. O thou blessyd moder of her children glozved with turmentes / whiche ledde them not with waylynge ne sorowynge to hell / but departynge hens folowed her with perpetuall lawde vnto that heuently kyngedomes. All this and more sayth saynt Ambrose. C.C.C. xl. 

Here foloweth the lyfe of saynt felyx. and fyrst thynterpretacyon of his name

Felyx is sayd of felicitate that is blessednes. Or elles felyx as berynge stryues & trybulacyons of this worlde for euerlastynge lyf. Or felyx berynge lyghe or water to fayth / whiche is to saye ledynge people to the fayth. 


Felyx was chosen pope in stede of lybertye & was ordeyned & sacred. for bycause lybertye the pope wolde not cōsent to the heresy of tharttyens / he was sent in to exyle of Cōstancien sone of Cōstantyne & there abode thre yere / wherfore all þe clergye of Rome ordeyned felyx to be pope by the wyll & consent of Lybertye / & than this felix assembled a cōseyll of .xlviij. bilshoppes & condemned Cōstancien arryen & heretyke & two prestes whiche fauoured & susteyned hym in his heresy. for whiche thynge Cōstancien was wroth & chaced felyx out of his bysshopyche / & called agayn lybertye by this counaūt that he sholde be partener w hym & the other whome felix had cōdemped. And lybertye whiche was

turmented be the greuouines of his eyen submytted hym to the euyl heresy / & thus the persecucion grewe more / in soo moche that many prestes & clerkes were slayne within the chyrche without that lybertye defended them / & felyx whiche was cast out of his bysshopyche dwelled in his owne herytage / of whiche he was put out / & was martred by smytynge of / of his heed aboute the yere of our lord. C.C.C. xl. 

Here foloweth the lyues of saynt Symplicyen. Faustyn. and Beatrice. And fyrst of theyr names. 

Simplicyen is as moche to saye as symple or without ony plyte of fallhode. He was symple by mekenes & humylyte for he humbled hymselfe to receyue martyrdom / he was knowynge. for he knewe the crysten fayth. And for the fayth he suffered martyrdom. Faustyn is as moche to saye as fortunat. Beatrixe is to saye holdynge blessednesse. Or it is sayd of beata that is blessed: & of ares þe is vertue whiche is a blessed vertue. And beatrice is sayd sorrowfull or heuy. for she was sorrowfull of the passyon of her brethren. And she was blessed by her martyrdom.

Simplicien & faustyn brethren whā they wolde not by no constraynt do sacrefyce to thyddolles & refused it vterly / they suffred many turmentes at rome under Wyoclesyan. And at last sentence was gyuen ayenst them & were byheded & their bodyes were cast in to tyber the riuer. and Beatrixe theyr syster toke vp þe bodyes of them & buryed them honourably. Lucette whiche was prouost of Rome wente on a tyme playnge aboute the herytage of Beatrixe & sawe her & made her to be taken & cōmaūded her that she sholde make sacrefyce to his goddes & she refused it. And Lucette made his seruantes to strangle her

In a myght & let her lye. And lucyne the bis
gyn toke awape the body & huried it with
her brethren. & after þæt lucrete entred in to
theyr heritage. and thus as he assayed the
martyrs and dyde do make a grete feest to
his frendes. And as he late at dyner a yon
ge childe that lay wofiden in small clothes
in his moders lappe that yet souked spran
ge out of the lappe of his moder that helde
hym & all men seynge escryed and sayd. O
thou lucrete here & vnderstonde thou hast
slayne and assayed the martyrs of god &
therfore þæt art gyuen in to the possessyon of
the fende. And than anone Lucrete trem
bled & fered. & was rauysshed of the deuyll
and was so tourmented by thre houres of
the deuyll that he dyed at that same dyner.
And whan they that were there sawe that
they were conuerted to the fayth and re
compted vnto all men how the passyon of
saynt Beatrece was auenged at the same
dyner. And they suffred dethe aboute the
yete of our lord. CC. lxxxviii. 

Here foloweth the lyfe of saynt Martha

Saynt Martha hostelle of our lord
Ihesu cryste. was borne of a ryall
kyntede. her fader was named Syro and
her moder Euthalya. the fader of her was
duke of syrye and martyre. & Martha
with her syster posseded by the herpytage of
theyr moder thre places that was þæt castell
magdalene & bethanie. & a parte of Iheru
salem. It is now here redde that Martha
had neuer. ony hylbode nor felawshyp of
man. but she as a noble hostelle ministred
and serued our lord. And wolde also that
her syster sholde serue hym and helpe her.
for she thoughte that all the wolde was
not suffycient to serue suche a geste. After
the ascensyon of our lord. whan the dyscy
ples were departed she with her moder la
zare & her syster Marye. Also saynt Mari

mpen. whiche baptysed them. & to whome
they were comysed of the holy ghoost. And
many other were put in to a shyppe. with
out sayle oozes or rother gouernayle of the
paynems. whiche by the conduyte of our
lord they came all to marcelle. and after
came to the terrytoyre of aquense or Ays.
& there conuerted the people to the fayth.
Martha was ryght faconde of speche and
curteys and gracyous to the syghte of the
people. There was that tyme vpon the
ryuer of none in a certayne wood. by the
ne a rylate and Aupnyon a grete dragon
halfe beest and halfe fylle greter than an
oxe. longer than an hors. hauynge teth
sharpe as a swerde. and horned on eyther
syde. heed lyke a lyon. tayle lyke a serpent
and defended him with two wynges on ey
ther syde. & cowde not be beten with cast
of stones ne with other armur. And was
as stronge as twelue lyons or heres. whis
the dragon laye hydinge & luryng in the
ryuer. and perysshed them that passed by &
drowned shyppes. he came thyder by see
fro galyce. and was engendred of Acuras
than. whiche is a serpent of the water & is
moche wood. & of a beest called bonacho
that is engendred in galyce. And whan he
is pursued he casteth out of his bely behyn
de his ordure the space of an aker londe on
them that folowe hym. and it is bygyht as
glasse. & what it to wcheth it brenneth as
fyre. To whome Martha at the prayer of
the people came in to the wood and fofide
hym etynge a man. & she cast on hym holy
water & shewed to hym the crosse. whiche
anone was ouercomen & stondynge styll
as a shepe she bonde hym with her owne
gyrdell. and than was slayne with speres
& glayues of the people. The dragon was
called of them that dwelled in the cositree
tharasconus where of in remembraunce of
hym that place is called tharasconus. whi
che tofoze was called berline & the blacks

The lyfe of saynt Martha.

lake, bycause there ben woodes shadowes
and blacke. And there the blessyd Martha
by lycence of Martynne her mayster & of
her syster dwelled & abode in the same plas
ce after. And dayly occupied in prayer &
fastynges / & there after assembled & were
gadered togyder a grete couent of sisters &
buylded a fayre chyrche in thonour of the
blessyd Marye byrgyn / where she ledde a
harde & a sharpe lyfe / she eschewed fleshe
and all fatte mete / egges / chese and wyne
she ete but ones a daye. A hondred tymes
a daye / and a hondred tymes a nyght she
kneled downe & bowed her knees. ¶ On a
tyme at Alynnyon whan she preched by
twene the towne & the ryuer of roon. The
re was a yonge man on that other syde of
the ryuer desyrynge to here her wordes / &
had no bote to passe ouer / he began for to
swymme naked / but he was sodenly taken
by the strength of the water / & anon suffo
rate & drowned / whose body vnneth was
fouiden the nexte daye / & whan it was tak
en by it was presented at the fete of Mar
tha for to be repled to lyfe. She than in ma
ner of a crosse fell downe to the grounde &
prayed in this maner. O adonay lord Ihe
su Cryste whyche repledest somtyme my
welbeloued broder beholde my moost dere
ghest to the fayth of them that stonde here
& reple this chyld. And she toke hym by
the honde & forthwith he arose lyuynge &
receyued the holy baptysme. Eusebius tel
leth in the fyfth boke of the hystoie eccles
astyke / that a woman named Emoryssa
After that he was heled of our lord she ma
de in her countree an ymage lyke vnto Ihe
su cryste / with cloth & hemme lyke as she
saue hym whan she was heled / & worschyp
ped hym moche deuoutly. The herbes that
grew vnder the Image / tofore that she
had touched the hemme were of no vertue
But after that she had touched it / they we
re of so moche vertue that many seke peo

ple by them were heled. That woman Em
oryssa whom our lord heled. Ambrose saye
that it was Martha. Syste Thetom saye
and it is had in historia tripartita: that Ju
lyanus apostata toke away that ymage
Emoryssa made / & set his owne there / wh
che w the stroke of thonder was all to be
ken / our lord came to her a yere tofore her
deth / & shewed to her that she sholde depar
te out of this worlde / and all that yere she
was seke & laboured in the febrer / & ege
dayes tofore her deth she herde the heuen
ly felawshyppes of aungelles berynge her
sisters soule in to heuen / & anon dyde
come all the couent of brethren of sisters &
sayd to them / my frendes & moost swete
lawes I praye you to reioyse & enioye
me. for I se the felawshyp of aungelles be
the soule of my syster Marye vnto heuen.
O moost fayre & swete syster / thou lyu
now with thy mayster and my gesse in the
blessyd sete in heuen / & than anon Mar
tha sayd to theym that were present that
her deth was nyghe. And bad to lyght
tapers aboute her / & that they sholde wa
ke vnto her deth. And aboute mydnyght
tofore the dape of her deth / they that
watche were heuy of slepe and slepe / and
there came a grete wynde & extyncte
dyde out the lyghtes. She than saynge
grete tourbe of wycked sprytes began to
praye and sayd. My fader help / my
gesse these deceyvers ben gadered for to
moure me byngynge wyten all the euyl
des that euer I dyde. O blessyd help be
fer withdrawen fro me / but entende
my help. And forth with she saue her
sister comynge to her holdynge a bond
her honde & lyghted the tapers & lampes
and as eche of them called other by the
name. Cryst came to them sayenge / com
my welbeloued hostelle. for where I
thou shalt be with me / thou hast receyued
me in thy herborough and I shall receyue

the to my heuen. And al them that cal vp
on y. I shall here them for thy loue. Then
the houre of her deth approachynge she com
maunded that she shoulde be bozn out of þ
hous that she myght beholde and loke vp
in to heuen & to laye her on the erthe / and
to holde the sygne of the crosse tofore her
and sayeng thyle wordes she prayed. My
swete ghesse I beseeche the to kepe me thy
poze creature. And lyke as thou hast vou
ched sauf to be lodged with me. so I besee
che the to receyue me in to thy heuenly
herborough. And thenne she had that
the passyon after Luke shoulde be redde to
fore her. & whā this was said. pater in ma
nus tuas commendo spiritum meum
She gaue vp her spiryte and deyed in our
lorde. The nexte daye folowing that was
the sonday whyles they sayd laudes abou
te her bodi: and dyd her obsequye / & abou
te the houre of tyece at petogoryke our lor
de appered to the blesyd francone syn
gynge masse whiche after thepyssle slepte
in his chāyre and sayd to hym my welbe
loued francone / yf thou wylt fullyll that
thou behyghest longe lythe to my hostes
martha: aryse anone & folowe me / whose
commaundement he obeyed: and sodenly
both came to tharascone: & syngynge thospy
ce aboute the body. And the other answer
tyng: they w theyr owne hondes layde þ
body in to þ sepulture. And trouth it was
that at petogryke whan they had songe
in the choze and þ deken shoulde go rede þ
gospell: and receyue the benedycyon they
awoke the bysshop demaundyng the benes
dycyon. Thenne the bysshop awoke and
sayd: why haue ye awaked me mi bredern
Our lorde Ihesu cryste hath led me to his
hostesse Martha / and we haue layd her in
her sepulture. Now led thyder messagers
for to feche our ryng of golde and our glo
ues / & whiche whyles I made me redy to
burye her. I delyuerd them to the sextayn

ne. And I haue forgotten them there by
cause ye awoke me to sone. Thenne the
messagers were sent forth: and as the by
shop sayd they founde his ryng and one
gloue / which they brought agayn and that
other the sextayn receyued for a wittenes
and memozye. And the blesyd francone
added thereto sayenge that after her sepul
ture / a brother of the samplace / a lerned
man in the lawe demaundid of our lorde
what was his name. To whom he answer
rede not / but shewed a booke open in his
honde in whiche was wyrtten this vers
cle. In euertlastyng memozye shall be my
ryghtful hostes and shal drede none cyp
in the laste day / and whan he shoulde teure
ne the leues of þ boke / in euery leeihe feūs
de þ same wreten where afterwarde ma
ny miracles were shewed and done at her
tombe. Then Clodoues kinge of itaū
ce was after this made a cryste man and
baptyled of saynt Remye / and suffred
grote payne in his raynes / came to her to
be / and there receyued helth. For whiche
cause he entyched that place. And the spa
ce of thre myle waye aboute on both sydes
of the ryuer of Roon as well towayne as cas
selles / he gaue to the same place and that
place he made free. Marcylla her seruau
te wrote her lyf and legend / whiche after
warde went in to flauonye: And ther pre
ched the gospell of cryst. And after ten yere
fro the deth of Martha he rested in our
lorde. Thenne late vs praye to this bles
yd Martha hostes of our lorde that after
this shorte lyf we maye be herberowed in
heuen with our blesyd lorde Ihesu cryste
to whom be gauen Joye laude and pray
syngge worlde without ende. Amen.

Here begynneth the lyues of
Abdon and Sennen.

The lyf of saynt Abdon and Sennen.

ABdon is sayd of abscyn in Grek
whiche is as moche to say as cutt
te in latyn: and dolos whiche is to saye as
seeing. He was cutte and he wen in his bo
dy & sa we god by martyrdom. Sennen
is sayd of senos in grek. Whiche is as mo
che to saye as wytte. And en that is and
therof is senner as in wytte: o: sennes as
olde. As who sayth he was olde in wytte

ABdon and Sennen suffred mar
tyrdom vnder Decyen hēperour
whan Deaus themperour had surmoun
ted babylone and h other prouynces. He
found semme crysten men withyn h cyte
and brought them with hym bounden to
the cyce of Cordule: & made them there
to dey: by diuers tormentis.

And thenne Abdon and Sennen whi
che were as gouernours of the countree
toke the bodyes and buryed theym.

Then were they acculed and brought
to Decyen: & he dyd do lede them with h
bounden in cheynes to Rome. Then we
re they brought tofore Decyen & tofore h
senatours. Then was it comaunded h
they sholde do sacrefyse: and. they sholde
haue all theyr thynges freely. Or ellys
they shold be deuoured by bitinges of wil
de bestes But they dyspueden to make sa
crefyse: & spytten agaynst h fals ydolis &
statues. & then were they drawen to h pla
ce of martirdom & made to be brought to
them two lyons: & two berys whiche dyd
to them none harme ne touched the not.
But rather kept the fro harm. Then they
began to caste speres & swerdes at them:
& at h lasse they were alle to hewen with
swerdis: & the they were boude by feet &
drawen thurgh h town vnto the doli of h
scile. And whan they had layn there. iiii.
dayes. Myrine subdeke toke the bodyes
vp & buryed them in his hous. & they suf
fred deeth about h pere of our lord. CC. lvi

Here foloweth the lyfe of saint.
Arnolde byllhop.

Saint Arnold was fader of Depyn
and graunt fader of charles h gre
te as a doctour recounteth named Wyter
dampen: and helde a duchye in Loraïne.
Whiche dyd put fro hym al worldly affecti
cyons as rycheles wyf and chyldren and
hailed the deserttes for to lede best solytra
ry lyf. On a day soo as he passhed ouer
the riuer of meuse: and that he was abou
te the myddes of the bydge where h wa
ter was more depper than in any other
place: he took a ryng h he had & caste hit
wythin in the water laynge whan some
euer I shal receyue and haue ageyn this
ryng: then shal I byleue that I shal be
alloyled of al my synnes: and after from
thens he departed and wente in to a deser
te. where he was longe tyme as deed to h
world and lyuyng wuth god. In that tyme
deyed the byllhop of mets & happed
that saint arnold was chosen for to be byl
shop there. Soo then on a tyme as he abs
teyned him fro etyng of ony flesshe: as he
euer dyd whyle that he was in h desertte:
or wode: was presented vnto him a fyllhe
and as his cook dreslyd & slytted it: he son
de withyn his bely h sayd ryng: & yede
and shewyd it to h holy byllhop: wherof
he was ryght ioyeful and glad. and ye ou
ght to wyte that fro the place where h hol
ly man had caste h said ryng in to h wa
ter vnto h place where h sayd fyllhe was
presēt to him was. xxiii. myle be water.
And whan the holy man aduysed hym
& that well he kne we to: certeyn the sayd
ryng: he thanked god of it that he gaue
to hym knowlege of the tcmynen of his
synnes from thens forthon euer fro bett
ter vnto better deuoutly & by holy perfe
uerance he enteded to serue our lord: &
yet as now is the said ring within the pa

leys of mets / men maye be merueyllyd & merueyllynge to magnifye a prayse god. How in this present lyf they may not lyue without peryles / but he is boyn in a gode houre that acqwyred grace of god: & that maketh Justyce on his owne flesshe as lo ge as he is lyuyng in it. I saye this by cau se of this holy man that was at so gode an houre bozne / that so moche of graces he gate & acqwyred towarde our lord. That he was certefyed and ensured of þ remissy on and pardon of all his synnes as tofoze as ye haue herde say. sone whā he was pos selling his bysshopyche / he did destrbyeue and departed to the poze so moche and so largely of his owne goodes that the poze folke came thider fro ferre countrees and citees / for to be counceylled and helped by almesse. He was also besely tendyng to all gode werkes / and in especial to receyue re lygyous folkes / monkes and poze pylgry mes. He hym self wellhed theyr fete he clo thed them of newe / & to them gaue syluer ynough to passe on theyr waye / allone as othe of newe came he was as redy for to helpe them as he tofoze was / for þ honour and reuerence of god. In watchyng / in fastyng / in deuoute prayers and in orysons he employed euer þ tyme / none might not well reherce ne telle the grete abstinence that he made. for whan he had fasted the space of thye dayes he was contente to haue a lytyll breed made of barley & a lytyll water / & euer most secretely that he coude he ware vnder his clothes the hayre / in so moche that by force of abstinence he rygh te gretely had made lene his flesshe.

¶ On a tyme duryng the thye dayes whiche he fasted he dyd do make a proceSSION wher at many creatures were / whiche mo che deuoutely prayed / and so as the procel syon was in doyng / there was a woman tourmented and soze vexed by the deuyl / that began to crye lowde & hye / whan the

holy man sawe this woman / he made the sygne of the crosse ouer her. And anone af ter she was deliuered fro the enmye the deuyl that so soze dyde torment her.

¶ In the tyme of Dagoberte þ kyng of fraunce so as he was within his paleys a lepre came there that began to crye after the holy man / and demaunded mere & clo thyng. Some comaunded þ holy man that he sholde be ledde home / & so as he mynys terd and toke to him that was nedefull / and necessarye to him / he dyd dannaude of hym yf he were baptised for he was of bar bary. Thenne answerd the lepre to the ho ly man alas syr nay. for I that am a poze creature haue not founde none that hath gyuen to me the precyous gyfte of baptys me. And anone the holy man baptised hy and incontynente after that / his sekenesse lefte hym and departed fro his body / and so he that befoze had be aspyner and sore seke / by þ mercyte of þ holy man was lefte and made hole bothe of body and of soule

¶ On a tyme a noether man named fiodo do whiche was drunken and full of wyne beganne to mocke and dyspyrtyed the ho ly man sayenge that he was not the man of god / but that he was full lussy and redy to all delyces. Wherfoze it happed that so as he and his sone wente to bedde / sode nly by the wyll of god theyr chymng were all aboute on a fyre & beganne to byenne Thenne they cryed and called for water but the water dyde noughte to it / so that the fyre toke on theyr shertes toward þ ge nytoyses. And from them they might not haue of theyr clothes. And whā they saw as no remedye they myght put to it they yede out of theyr chambr & began to laye them self as swynes doune in to þ ordure or fylth and in to fowle and styngyng wa ters / but all this auaylled theym nought. for fro moze in to moze theyr genitories dyd brenne: as I bylene at þ same houre

B.ii.

Of ltepebhypn Arnolde

was berefyed that: þoure lord sayde by
þe moowthe of Dauid þe prophete sayenge
Detrahentē secreto proximo suo / hunc
per sequeber. That is to saye in englysshe
Thoo that secretly blamen & dyspreysen
theyr neyghbours them. I shalle persecu
re þe same. Soddo deyed in this estate and
knowleched his synne / and soo dyd his so
ne by þe sayd sentence. So as þe holy man
was perseueryng in vertues for to kepe &
eschewe the vayne gloire of this world: He
departed fro þe cyte and wente to a place
not ferrefro it: where he dyde make a lye
tel hows & made him self to be closed and
shytte therin / & there he was continually
in praers and orysons lyftyng his hōdes
toward heuen. It happed by aduenture
that þe fyre took þe hous of the kinge and
so moche it grewe that þe howles there ab
oute beganne to brenne fast. Sodcynly þe
peple were moeuyd whan they sawe þe all
þe cyte was espyred on a fyre & flamme:
and they yede forth with to þe celle of the
said holi man: where he was deuoutely in
his orysons and praers thus as he was a
customed to be. Another one þe was called
Romancius toke hym by þe honde & sayd
Kylle thou fro hens man of god to þe ende
that thys fyre consume ne domniage the
not with the cyte. Thenne the holy man
answerd. I wyll not departe. But lede
me nygh the fyre / & yf god wyll þe I shall
be brennt. I am in his hondes here as I
am. ¶ Then they of þe cyte came with him
honde in honde vnto the fyre: & after com
maunded that eche one of them shold sal
in praers: & whan the holy man had ma
de his praers they rose vp all and then
he lyfte vp his hondes & made the sygne
of þe crosse. And then anone the fyre quen
chyd & made after no manere of domma
ge: & after þe houre one of his brethren sas
we in a bysyon toward heuen þe sygne of

the very crosse in a manere as flamme. &
at other syde he herde a voyce þe said. Ser
est thou thys crosse by þe hath the bysshop
Arnolde deliuerd þe cyte fro fyre this ny
ghte. After this saint Arnolde relinquis
shed & lefte the world al enterly & wente
in to a deserte emonge the wyld beestys
where he made a lytel hows with somme
monkes that were dwelling there: where
he held him euere in holy medytacyon & di
uine praisinges: & whan ony poure peple
came there he frendely receyued & seruid
them: theyr hosen he dyd pulle of. They
fecet he wellhed & made cleene theyr shos
ne: & also moche benygne he made theyr
beddes & made theyr mete redy: and so he
was bothe cook & bysshop to gyder: hōgre
and thyrste suffred he many tymes / soo þe
he myght of his owne mete fede his felo
wes: and let a parte al precyous raymens
tes and moche dere he helde þe hayre that
was roughe and harde.

¶ In thise two good dedes doing þe good
man rendryd his soule to god / and after
hys obsequye done. The bysshop hys suc
cessour that had to name Goericus assem
blid togider grete cōpanye of people: two
bysshop & many clerkys also / & all togy
der they came to þe deserte: & whan they
came vnto the place there as þe corps was
sayng bygylyes moch solempnely and af
ter they toke the corps and bare it awaye
with grete honour and reuerence vnto þe
cyte. ¶ And as they came to a ryfel or cha
nell and wolde haue passid it / hys happed
þe they whiche he bare the corps behynde
fyll down. but as I suppose the angels in
steyned the corps in þe ayer. for they þe
re hys before yede ouer and latted not &
they that were fallen had no harme: but
stood vp anone and bare the corps ageyn
as they dyd before.

¶ In the tyme that this holy man was
on lyue: there was a man that lyued may

che lecherously the holi man reprevied hy
many tymes therof and prayd hym that
he wolde leue that lyf and do penaunce oꝝ
that he sholde depe in that state. ¶ It hap
ped so þ as the holy corps was boꝝne to þ
cyte / & as they passid thozugh þ sayd ma
nes grounde / þ same holy corps at thētre
of the sayd mannes grounde stode stil / in
so moche þ they þ bare it coude not moue
it from thens / wherfore the byshop þ pre
stes the clerkes / and all the people þ wes
re there were moche metueylled and soze
troubled. Also by cause that þ nyght was
nyghe / & they wist not where they myght
te be lodged. ¶ Thenne a duke that was
in the cōpanye named Roddo sayd thus
to theþ / yele how he refused to entre with
in the grounde of this synnar / my to wne
is herte nye. I counceyll that we retourne
thyder / for to abyde and rest vs there all
nyght. ¶ For also we ne haue here what
to fede this people withall / for of all: pros
uissions oꝝ stozz I ne haue but a lytyll bere
within a lytyll vessell / and a lytyll brede.
yf it pleased god and vnto the holy corps
that we myght be there oꝝ the nyghte co
me. ¶ And howe be it that ferre awaye it
was thens. Neuertheles by the wille of
god they were there right sone / and them
semed that the holy corps bare hym self / &
nameli that they were boꝝn thyder where
they came by day lyght. And thenne sayd
Roddo to them I pray to saynt Arnolde þ
by his grace he wyl fede vs all this nyght
for well I wote þ at his prayer we shall
haue all that to vs nedeth and sone with
that lytel drynke and brede that they had
by the grace of god and of the saynt they
were all fedde and satsyfyed that nyght
and yet moche remayned of it bothe of dri
ke and of brede. On the moꝝne next with
grete Joye they walked and bare the ho
ly corps in to the cyte. They of the cyte al
so came to mete þ corps in processyō with

grete reuerence as he that hadde ben the
yr pastour oꝝ gupde of theyr soules / wher
che of long tyme they hadde not seen and
moche reuerently they buryed the corps
in the churche of the appostles.

¶ A woman that Iule had to name wher
che of longe tyme had lost her syght / came
to the sepulture of saynt Arnolde / and fer
uently her prayer there made by hym re
couerd her syght. ¶ A nother woman on
a sondaye wroughte / god pynnyshed her /
for her two hondes were styffe and coun
trefayte / she came in to the churche where
the holy body lay / and besought the saynt
with scrythfull herte soze wepyng and as
none recouerd her helthe. The solempnite
of this glorious saynt is celebrid the xxiij.
day of the kalēdis of August in the honou
re of god that lyueth / and withoure ende
regneth in seculozum secula Amen.

¶ Here begynneth the lyf of Euse
be and fyrst of his name.



¶ Eusebe if
sayd of
eu: whiche is al
moche to saye
as gode and le
houshe is elo
quence / oꝝ sta
cyon. Oꝝ Euse
be is as moche
to saye as woꝝ
shiptull he had
bounte in sanc
tyscyon. Es

loquence in desce of the sayth. Stacyon
in stedfastnes of matterdom & gode woꝝ
shyppynge in the reuence of god.

¶ Eusebe was alwaye a byrgyn. And
whyles he was yet yonge in sayth
B.iii.

The lyf of saynt Eusebe.

he receyued baptisme & name of Eusebe
 þ pope In whiche baptisme þ hōdes of ali
 gelles were seen þ lyfte hym oute of the
 font. ¶ On a daye a certayn lady was es
 prysed of his beaute: & wolde haue goon
 to his chambze. And the angelles kepte þ
 doze in such wyse that she myght not en
 tre. And on the mozn she wete to him and
 kneled downe at his fete and requyred of
 mercy & forgyuenes of þ she hadde ben
 in wyll to haue made hym synned. And
 he pardonned her debonayrly/ and whan
 he was ordeyned to be a prest/ he shoon in
 soo grete holynesse that whan he sange þ
 solempnytees of the masse: þ angelles ser
 ued hym. ¶ After than whan þ herelyse
 of tharrens had effectted alle Italie. and
 constantine þ emperour sauourpng the
 Julius the pope sacred Eusebe in to bys
 shop of verlaylle the cyte/ the whiche hel
 de the pryncipate of þ other cytes in Ita
 lye. And whan the heretykes herde saye þ
 they shytte fast þ dozes of þ chyrche/ whi
 che was of our blessed lady: & blessed byr
 gyn saynt marye. Then the blessed saint
 kneled downe & anone þ dozes opened bi
 hys prayer. Then put he out Eugenyen
 byshop of melan: whiche was corrupted
 of this euyl herelyse. And ordeyned in his
 place denys a man ryght catholyque: and
 thus Eusebe purged all the chyrche of the
 occident. And anastase purged thozent
 of the herelyse arryen.

¶ Arius was apcest of Alsaunder whi
 che sayd and affermed that cryst was a
 pure creature: and sayd that he was not
 god and soz vs was made: that we by hys
 as by an Instrument were made of god.
 ¶ And therfore Constantyn ordeyned a
 coull yll at Nicene: where as this errour
 was condemned. And after this arpen
 dyed a myserable dethe: soz he boyted all
 hys entrayls byneth at hys foundement.
 ¶ And Constantyn sone of Constantyn

was corrupt with thys herelyse forz whi
 che cause this constancen had grete hate
 ayenst Eusebe/ and assembled a cōpanye
 of many bysshoppes/ and called Denys
 and sent many lettres to Eusebe/ and he
 knewe well that the malysce of hym was
 so grete that he daygned not to come to
 hym. wherfore þ Emperour establyshed
 ayenst ther cusacyon of hym/ that þ cons
 seyle sholde be solempnyshed at mylane.
 whiche was nye to hym. And whan he sa
 we that eusebe was not there. he cōmaū
 ded to tharrens that they sholde wryte
 theyr sayth/ and sende it to denys byshop
 of melane. And .xxix. bysshops he made
 subcrybe þ same sayth. And whan eusebe
 harde that he pssued oute of hys cyte for
 to goo to mylane/ and sayd well tofoze.
 that he sholde suffre moche: And thus as
 he came to a flood for the goo to mylane.
 The shyppe tarped longe on that other
 side of the ryuer: but þ shyppe came at his
 cōmaundement & bare him ouer & his so
 lyshyp without gouernour. Then þ say
 sayd denys came ayenst hym & kneled
 downe to hys fete & requyred pardon. &
 whan eusebe cowde not be toyned by res
 tes ne by menaces of this emperour/ he
 sayd tofoze them all. I saye that þ sone is
 lasse than þ fader/ wherfore haue ye then
 made mi sone & my disciple greter thā me
 for the disciple is not aboue þ mayster/ ne
 the sone aboue the fader. ¶ Thenne were
 they meued bi this reason: & shewed to þ
 þ wryting þ they had made: & denys had
 wreten & they sayd þ he had wreten & he
 sayd naye I shall not subcrybe after ny
 sone to whom I am souerayn by auctory
 te but byenne this wryting and after wry
 te a nother pfe wyll oz I shall wryte/ &
 thus by the wyll of god that ccūle was
 bzent. whiche denys & the .xxix. bysshops
 had subscribed. ¶ And thenne tharrens
 wrote ayen a nother ccūle: & deluwered

to eusebe & to þ other bysshops for to subscribe. But the bysshops enhardyed of eusebe wolde in no wyse consente to subscribe: but they were gladde that thylke cedula whiche by constraynt they had subscribed was bzent. ¶ Then was constancien angry & deliuerd eusebe to þ wyll of thar ryens & anone they drewe hym fro þ middle of þ bysshops: & bete him cruelly & drewe him fro the hyest of þ paleys by þ stappes downe to the lowest: & fro þ lowest to the hyest vnto the tyme þ his heed was al to bzosed: & bled moche blode: & yet he wolde not consente to them. ¶ And then they bonde his bondes behinde hym and after drewe hym with a corde abowt his necke. And he thanked god & sayd that he was all redy for to deye for the defence of þ faith of holy churche. ¶ Thynne constancien exyled lybertyen the pope / denys paulyn & all the other bysshops that eusebe had hardyed. And then thar ryens ledde Eusebe in to Ierapolyn a cyte of palastyn & enclosed him in a strait place. In so moche þ it was strait & shorte þ he myght not stretch out his feet ne tozue hys from one syde to a nother. And he had his heed so strait that he myght not moue it / ne tozue hyder ne thyder his membris in no maner: sauf only his sholders & armes: the place was so strait in lenghe and in brede. ¶ And whan constacyen was deed Iulyn succeeded hys. And wolde please euery man and commaunded that all the bysshoppes whiche haue ben exyled sholde be repelled / & the temples of the goddes to be opened: & wolde that all men sholde vse peas vnder what lawe he were. And by this occasyon eusebe yssued oute of prysyn. And came to anathase & tolde to hym what he had suffered. ¶ Then Iulyn deyed & Ionnyen regned & thar ryens selled. Safter Eusebe returned to the towne of bethsayle / where the people receyued hym with grete Joye

& after whan valent regned thar ryens came agayn in to thet forces & entred in to the hous of eusebe / & stoned hym with stones: and so put hym to deeth / and deyed de bonayty in our lozde. And was buryed in the churche that he made. And it is sayd þ he impetred and gate grace of our lozde þ none arrien myght lyue in that cyte. And after the cronicles he lyued .lxxxviii. yere. ¶ He flowered aboute the yere of our lozde the hondred and ffty.

¶ Here foloweth of the seven machabees.

¶ Here was .vii. machabees wth thet yr worshypfull moder & a prest named Eleazar / whiche wolde ete none sawyng flesch / by cause it was defended in the yr lawe. And after þ it is conteyned in the fyrst boke of the machabees they suffered grete toymentes & such as was neuer herde tofore. And it is to vnderstonde that þ churche of the orient make the solempnytees of the sayntes of that one & of that other testament. And the churche of thoccydent maketh no fest of them of the olde testament: sauf of the Innocentes / because that the soules of the sayntes of þ tyme descended in to helle. But she maketh the fest of the Innocentes: by cause that Ihesu was slayn in eueryche of them. And also of the machabees: & there be four reasons: wherfore the churche maketh solempnytees of the machabees / how be it þ they descended in to helle. ¶ The fyrst reason is by cause they had prerogatyue of martyrdom not tofore like herde & aboue that any other of the olde testament haue suffered. And therfore they ben preuyleged / that theyr passyon be solempnyled by theyr meryte / and this reason is sette in scolastica hystoria. ¶ The seconde reason is for the reprehension of the mystrye. The nombze of the .vii. is vniuersall & generall. And by them

B. iii.

Of the seuen Machabres

ben vnderstonde & signified al þe faders
of þe olde testament worthy to be solemp
nyled. And how be it that the churche mas
keth not solēpnite of them: by cause they
descended in to helle. And also by cause þe
there came so grete a multitude of new
sayntes. Fewer theles in thys seuen is do
ne reuerence to theym all. For as it is say
yd by þe nombze of. vii. is assignyd an vni
uersyte. The thyrde is by cause of þe enlās
ple of suffringe: and there ben purposed
in ensample of good crysten men for two
thynges that is to save: the constance af
ter the cōstance of them they ben enhar
dyed in the loue of the fayth: & also for to
suffre for the lawe of the gospelle: lyke as
they dyde for the lawe of moyses. ¶ The
fourth reason is for by cause of theyr toz
mentes. for they suffred suche tozmentes
for theyr lawe þe they helde for to defend
lyke as crysten men done for the lawe of þe
gospel. ¶ A maiister Johan beletth assignyd
thys. iiii. last reasons in his some of þe office

¶ Here begynneth þe feste of saynt Peter
ad vincula at lammes.



uerance of alexander for to destroye the
custome of paynems / & for to gete abso
lucion of spyrituell bondes. And þe fyrst
cause whiche is in remēbraunce of saynt

The feste
of say
nt peter thap
postle þe is cal
led ad vincula
was establis
hed for iiii cau
ses þis to wete
in remēbraunce
of the delyuer
aunce of saynt
peter. And in
munde of dely
uerance of alex
ander for to des
troye the
custome of pay
nems / & for to
gete abso
lucion of spyr
ituell bondes.
And þe fyrst
cause whiche
is in remēbra
unce of saynt
peter for as it
is sayd in thys
tozpe scolas
tyque that herode agryppe went to ro
me and was ryght famylar with gayus
neueme of tyberius emperour.
¶ And on day as herode was in a chariot
te brought with gayn he lyfte vp his hon
des in to heuen. And sayd I wolde glad
ly see þe deth of thys olde scilawe Peter
the lord of all the world: & þe charyot man
herde thys word sayd of herode. & anone
tolde it to tiberius wherfore tyberius set
te herode in pryson / and as he was there
he be helde on a daye by hym & sawe vpon
the branche of thys tree an owle whiche
satte thereon. ¶ And a nother prysonner
whiche was with hym that vnderstode
well dyuynacōns said to him. Thou shalt
be anone delyuered & shalt be enhauns
sed to be a kynge. In luche wyse that thy
frendis shall haue enuye at the and thou
shalt dye in that prosperyte. And knowe
thou that for trouthe that whan þe shalt
se the owle ouer at the ende of fyue dayes
after thou shalt dye for certayn. & anone
after tyberius deyed / & Gayus was ep
er out whiche delyuerd herode out of pry
son and enhaunsed hym gloriously. And
sente him as kyng in to Judee And an
ne as he came he sente hys pupillaines
and sette honde to. ¶ For to put somme
of the churche to assyrcyon and dyd do so
James broð of saynt Johā theuangelyst
w a swerde byfore the day of ester. And
by cause it was a thyng agreable and ple
sed þe Jewes. He toke peter on ester daye
and enclosed him fast in pryson And wol
de after ester bringe him forth shewe him
to the peple & sle him But chaūgel came
mercifully & vnbond him and losed
his chaynes & sente him forth alle quyt to
the scruple of prechynge the worde of god
And the felonny of thys kyng suffred
not tabyde ony dylacion of vengeaunce
for the nexte day folowinge.

he made to come the hepars. for to beg-
ne to courtmente them wth dyuers paynes
for the sleynge of peter. but he was lette
to do that. That the delpneraunce greued
theym not. for he wente hastyly to Cezar
tye. And there was synpten of an aungel
and deyed. Thus reherseth Josephus in
the boke called the boke of antyquyte.

¶ For whā herode came into Cezaree all
the men and women of that pryncce ca-
me to him. And whan the day came that
he sholde go in Jugemente and take pos-
selyon of the counreie. He went and clad
hym with a bestymēt of cyllus merueyl-
loufly shynnyng of golde and of spluer.
And whan the sonne smote and shone on
it. It was moze bygghter and shynnyng
than þ sonne. for it was so bygght / that
no man myghte beholde it.

¶ And the byghenes was lykerede me-
tal and gaue fere and drede to them that
loked theron. & therfoze the pyde of hym
was so grete / that he semed better a man
made by crafte than by nature humayn.

¶ And thenne the people began to crye &
sayd / we haue seen þ tyll nowe lyke a mā
But now we confesse that thou arte abo-
ue nature humayne. And thus as he was
flattered with honours / & refused not dy-
uine woꝝshyppes / he beyng there set he
sawe aboue his heed an owle sittyng. whi-
che was messager of his hasty deeth.

And whan he had apperceyued the owle
and byhelde the people that were there as-
sembled and comen at his commaundes-
ment: he sayd to thē. Certayn I that am
your lord shall deye within fyue dayes.
for he knewe it wel by cause þ deuynour
hadde tolde hym / that he sholde dye with-
in fyue dayes that he had seen þ owle syt-
tyng aboue hym. And in continēt. after
this thyng thus accōpylshed he was smē-
ten sodenly in suche wyse that woꝝmes ete
his bowelles. And on the fyft day deyed.

And this sayth Josephus. And by cause
then in remembraunce of the delpneraun-
ce of saynt Peter pryncce of chappostles
fro the cruell bengraunce of the cruell ty-
raunt. Whiche as sone as he was enhaun-
ced for to be kyng wente to purlew and
destrope the church tofoze the church ha-
loved þ feest of saynt Peter ad vincula.

¶ And the epyble is songen in the masse
in whiche this delpneraunce is wytnes-
sed to be done and remembred.

¶ The seconde cause of the stabylshynge
of this feest was by cause Alysauder þ po-
pe whiche was the. vi. after Peter. And
Hermes prouost of Rome whiche was co-
uerced to the sayth by the same Alysaun-
der were holden in dyuerse places in the
pyso of Quyrine the Juge / whiche ings
sayd to Hermes the prouost. I merueylus
of the that arte so wyse a man that thou
wylt leue the grete woꝝldely honours þ
thou haste / and the grete rychelless that
thou receyuest of the prouostye. And wilt
leue all thyse thynges for dremyng of an
other lyf. To whom Hermes sayd tofoze
this tyme I dysprayed and scoꝝned / and
wende there had ben none other lyf than
this. Quyrine answered. Make proof to
me that there is a nother lyfe / & anone I
shall applye me to the saythe. To whom
Hermes sayd Alysauder whom thou hol-
dest in thy pyson shal enforme the better
than I. Thenne Quyrine cursed Alysaun-
der & sayd to hym. I wyl that thou shalt
make proof of this thyng to me / & thou
sendest me to Alysauder whom I holde
bounden in chaynes for his euyl dedes.
Truly I shall double the pyson vpon þ
& Alysauder / and I shall sette watche vpon
you / and yf I fynde the with hym or
hym with the I shall verily gyus saye
to thyn & his woꝝdes. And then he doub-
ted theyr heptes & he wold this to Alysaun-
der. And thenne Alysauder prayed to god

The lyfe of saynt Peter.

and an angell came to hym and brought hym in to the pylson vnto Hermes. And whan Quirpue came to þ þ pylson he foude the both togyder. wherof he was moche admerueyled. And then Hermes recofited it to Quirpue how Alysauder had heled his sone & repesd him fro deeth. And then sayd Quirpue to Alysauder. I haue a doughter named Balpene: whiche is seke of the goute. yf thou mayst hele her. I promyse the þ I shall receyue þ sayth yf þ mayst gete for her helthe. To whom Alysauder sayd Go anone & bypunge her to me in to my pylson. And Quirpue said to hym. how may I fynde the in thy pylson and art here. And Alysauder sayd go thy waye: for he that brought me hyther shal soone bypunge me thyder. And Quirpue wente theise & sette his doughter & brought her in to þ pylson where Alysauder was & founde hym there: and thenne kneled downe to his feet: and his doughter began to kysse the chaynes with whiche the saint Alysauder was bofiden hoppynge therby to receyue her helthe. and saint Alysauder said to her. doughter kysse not my chaynes. but seke þ chaynes of saynt Peter & kysse theym with deuocyon: and thou shalt receyue thy helthe. And anone Quirpue dyd doo seche the chaynes of saynt Peter: & they were fofiden: And so Alysauder dyde the doughter doo kysse them. And anone as she had kysled them she receyued her helthe and was all hole. Then Quirpue demafided pardon and forgyuenes & delyuered Alysauder out of pylson: and receyued the holy bapteme he and all his meyne & many other. Thenne Alysauder establisshed this fest to be halowed alwaye the fyrste daye of August. And dyde do make a chyrche in þ honour of saint Peter where as he sette the chaynes: and named it saint Peter ad vincula. And to that chyrche cam moche people at

that solempnyte & þ people kysled there the bondes and chaynes of saynt Peter. The thyrde cause of this establisshement after Bede is this. Antoyne & Octauman were so conioyned togyder by affynyte. so that they departed bytwene the two the Emppre of þ worlde. Octauman had in thotcydent ytaly France & Spayne. And Antoyne had in þ cest Alpe. Donte & Aitryque. Antoyne was wyldely & rybauldis. and had the syfter of Octauman to his wyf. and left her and toke Cleopatra whiche was quene of Egypte and for this cause Octauman had hym in grete despute: & wente w force of armes ayenst Antoyne in Alpe & ouercame him in all thynges. Thenne Antoyne and Cleopatra fledde as baynquysshed & slewe themself by grete sorow. & Octauman destroyed entyrelly þ Royame of Egypt & made it to be vnder the Romayns. And fro thens he wente in all the hast that he myght in to Alexandrye & despoyled it of all rycheles and brought theym to Rome & encreased so the comyn profyt of Rome that there was gyuen for one peny þ whiche tofore was solde for four. and bycause the wataylles of the people had wasted & destroyed the cyte of Rome: he renewed it sayenge: I fofide it couered with tyles & I shall leue it now couered w marbles and for thys cause he was made Emperour. and the fyrst that euer was called August. and of hym ben all other that cam after hym called Augustes. Lyke as after his vncle Julius Cesar thei ben called Cezaryens. also this moneth of Auguste whiche tofore was called Sextylis. the people entypled it to his name & called it. augustus in the honour & remembrance of the byctoyre of the Emperour that he had the fyrst daye of this moneth. In so moche that all the Romayns made that daye grete solempnyte vnto þ

me of Theodosius the Emperour / & whiche
he began to regne the yere of oure lordes
CCCC. xxvi. Thenne Eudoxye daughter
of the sayd Theodosius Emperour and
wyf of Valente went by avoyle to Iheru
salem. And there a Jewe gaue to her for
grete loue a grete yeste / & they were þæt
þæt des that is to wete the two chaynes with
whiche saynt Peter vnder herode was boū
den with / wher of she was moche ioyous.
And whan she retourned to Rome / she sa
we that the Romayns halowed the fyrste
daye of August in the honour of an Empe
rour paynym whiche was deed. Thennes
was she moche sorowful bycause they dy
de so moche honour to a man dampned /
& thought that they myght not lyghtly be
withdrawen fro this custome. But yf she
myghte so moche do she wolde not leue it
thus / but yf it sholde be made in þæt honour
of saynt Peter / and that al the people shoi
de name that daye the daye of saynt Pe
ter ad vincula. And herof she hadde collas
cyon with saynt Delagyen the pope / and
brought them with sayr wordes to þæt that
the remembraunce of the prynce of pay
nings was forgotten. And the memoire of
the prynce of thapostles was halowed / &
it pleased ryght well vnto all the people.
Thenne she brought forth þæt chaynes the
whiche she had broughte fro Iherusalem.
And shewed theym to all the people. And
the pope brought forth þæt chayne with the
whiche he hadde be bounden vnder Nero.
And as soone as that chayne touched the
other / all thre by myracle were but one ly
ke as they had be neuer but one. Thenne
the pope and the quene establiſhed that
the solyſſe relygyon of the people makin
ge solernpnite of a paynym were chaun
ged in to a better / and was made of saynt
Peter prynce of the apostles. And the po
pe and the quene sette the chaynes in the
churche of saynt Peter ad vincula. And

were gyuen of the quene to the sayd churche
the ryght grete gyftes & ryght sayr pre
uileges / & it was establiſhed that daye
to be halowed ouer all. And this is that
Beda sayth / and Gregorius also sayth þæt
same of this thyng & of what grete ver
tue this chayn is. It appered well in the
yere of oure lordes. CCCC. and. xliii. Ther
e was an erle the whiche was myghty vnto
the Emperour Ottone that was so cru
elly bexed and tourmented with the deu
yll tofore all the people so that with his
owne tethe he bote and tare hym self / and
by the comaundement of the Emperour
he was led vnto pope Johan for to putte
the chayne about his nek / and there was
an other put about the necke of this wo
de man and demonyake / and it dyd hym
none alegement bycause it had no vertue.
And at the laste the very chayne of saynt
Peter was brought & put about the necke
of the sayd man demonyake. But it was
of suche vertue that the deuyll myghte
not bere it / but departed & went out cry
ng tofore them all. Thenne Theodorys
bysshop of Mets toke that chayn & sayd /
he wolde not departe fro it in no manere
but yf his honde were cut of. And for this
cause was grete dyscorde bwtwene the po
pe and the bysshop & the other clerkes / &
at the last the emperour appeased þæt moy
se and gate of the pope that he had a lyke
ke of the chayn / and he kept it moche wo
rthy in grete deuocyon. ¶ Helet also re
hercerth in his Cronycle. And is wyrt in
thys booke Capertye that in þæt time there
was a grete horryble dragon whiche ap
pered at Emperum. And þæt bysshop Do
nate spette in his mouth and kyled hym
forthwith / but that bysshop made tofore
the sygne of the crosse with his fyngers
vpon the dragō. For he was so grete that
there behoued seven couple oxen to draw
hym thens out of the towne in to a place

The lyf of saynt Peter.

where he was byente for bycause þe stens
che of hym sholde not corrupte the aper/
pet sayth the same Helet. And also it is
sayd in thys storye Cypertre that the deu
ypl apperred in a towne named Creta in
the semblaunce of Moyses: and this Creta
is nyghe to a mountayne whiche is nyghe
to the see: and assembled a grete multitu
de of Jewes of all places & brought them
to þe toppe & hest of the mountayne. And
promysed theym to lede theym and to go
drye foot with them vpon the see in to the
londe of promysyon. And there he assem
bled people without nombre. And some
byleued that the deuyl had despyte of the
Jewe that had gyuen this chayne vnto þe
quene by whiche the fest of Octauyan cel
sed & was made of saynt Peter. and whan
the deuyl sawe that he had there of the
Jewes without nombre aboue on þe gre
te mountayne. He made many falle downe
from the toppe to the grounde bynethe: &
made of the without nombre to be drow
ned in the see: and thus the deuyl aduen
ged hym on them: and many of them þe
escaped bycame crist. for whan they wol
de haue gone vppon þe mountayne with
the other they myght not go vp so sharpe
roches: in suche wyse that they þe wente
vp were all to cutte wyth the stones. and
the other were drowned in þe see and we
ren all ded. And whan the other wold e
haue done the same and taryed by cause
þe they wyl not what was happened of
the other: but certayn fysshers goynge by
them tolde them what was fallen of þe o
ther: and thus they that myght escape re
turned and wente not after the other: &
all thys thynge ben conteyned in þe said
hystorie. ¶ The fourth cause of the Insti
tucion of this feste may be assigned here
in this wyle. For our lord deliuerd saint
Peter out of this chaynes by myracle: &
gaaf hym power to bynde and vbynde

for we ben holden and bounden vnto the
bounde of synne: and haue nede to be al
soyled. Therefore we worthyp the solemp
nyte of the chaynes afore sayd. for as he
deserued to be vnboude of þe boude of
his chaynes: so receyued he power of our
lord Ihesu criste to alloyle vs. And this
laste reason may be lyghtly apperceyued
for thou seest that the epylle accordeth to
thabslucion and losynge of the chaynes
made to thapostle. And the gospel recy
deth the power that was gyuen vnto hym
for to alloyle: And the oryson of the deit
requyareth that absolucion be made to vs.
And thus that some tyme he gyuerth abso
lucion and alloyleth the dampned other
wyle by the power of the keyes whiche
he receyued. ¶ It happed in a myracle of
þe blessed virgyn Mary. On a tyme there
was a monke a scolier whiche was in the
cyte of Colayne in the monastery of saint
Peter: whiche monke was synfull: and
whan this monke was suppyled with
dayne deth: the deuylles accused hym &
cryed on hym þe he had done all maner syn
nes: þe one sayd I am couetyle: whiche
so oft thou hast couerted ayenst the com
mandement of god: & an other said I am
vayne glorie of whiche thou hast emoyed
the in makynge a vaunte amonge men
an other sayd I am thylefynge in whiche
thou often synnedest in lesynge: and other
in lyke wyle. And contrary to them some
good werkes that he hadde done excused
him sayenge. I am obedyence þe whiche
thou dydest to thyn elders and to thyn
uerayns: and an other sayd I am þe
ge of psalmes that thou hast tongen vnto
god moche ardantly. And saint Peter to
d hym he was a monke wente to god in
to pray for him. And our lord and wold
to hym. hath not the ptephete said by my
Inspiracyon. Domine quis habitabit
tabernaculo tuo. Lord who shall dwell

In thy tabernacle / or who shal reste in thy
holy moſtayne / he that shall be with
out any spot of ſyne / how may this man
than be ſaued whiche is not entred with
out ſpote / ne hath done no ryghtwylnes.
And yet ſaynt Peter prayed for him with
the bleſſyd hyrgyne ꝑ moder of god. And
thenne our lord gaue vpon hym this ſen
tence that the ſoule ſholde retourne agay
ne vnto the body and that he ſholde do pe
naunce. And then ſaynt Peter with the
keyes that he helde in his honde ſered the
duyſles & made them to flee / & after de
ſpycted the ſoule to a monke of the ſame
monaſterye & comafided hym that he ſhol
de byngne it to the body / and he bare it to
hym & requyred of hym for his rewarde ꝑ
he hadde brought it agayn that he ſholde
ſaye euery daye for hym the pſalme Miſe
re mei deus. And ꝑ he ſholde ofte ſwepe
his ſepulture & kepe it cleane. And thus he
reuyued fro the deth and came agayne to
the worlde & dyde his penaunce / and re
counted to all the people this ꝑ hadde hap
pened to hym. Thenne late vs praye this
glozyous apoſtle ſaynt Peter to be our ad
uocate to our lord Iheſu cryſte that we
may by the power of the keyes gyuen to
hym haue very abſolucyon of our synnes
that after the accompliſhement of this
ſhorthe and tranſytoꝝ lyf we maye come
to euerlaſtyng lyf in heuen Amen.

Here foloweth ꝑ lif ſaynt Stephē ꝑ pope

Whan ſaynt Stephen the pope had
couerted many of ꝑ paynymys vnto
to cryſten ſayth both by worde and by ex
ample / and had alſo buryed many bodies
of martyrs in the yere of our lord. CC.
and. xl. he was ſought by greate ſtudy of
Valeryen & Galpen thenne Emperours.
for by cauſe that he and his clerkes ſhol
de do ſacreſyce vnto theyr ydolles or elles

to be ſlayne by dyuerſe tourmentes / and
the ſayd Emperours made ordynance /
that who ſomeuer broughte them he ſhol
de haue all theyr ſubſtaunce / and for that
cauſe ten of his clerkes were taken and
brought forth / and anone without audy
ence were byheded. And the next daye fo
lowyng ſaynt Stephen the pope was ta
ken and brought to the Temple of Mars
theyr god to the ende that he ſholde adou
re and do honour to the ydoll / or elles he
ſholde haue ſentence to be byheded. But
whan he was entred in to the Temple he
prayd to our lord Iheſu cryſte that he wol
de deſtroye the Temple. And anone a gre
te partye of the Temple fylle / and all they
that were there fledde for drede that they
hadde. And thenne they wente to the Cy
metoꝝpe of ſaynt Luke / and whan Wales
ryen herde that he ſent to hym mo knygh
tes than he dyde tofoꝝe / and whan they ca
me they ſoude hym ſyngyng maſſe / and
anone he ſynpliſhed deuoutly that whiche
he hadde begonne / and that done they by
heded hym in his ſecte.

Here begynne the Inuencyon of ſa
ynt Stephen prothomarty.



lacyon & the conſulcyon were made by or
der for a pꝛeſt named Lucyen of the cou
ntee of Iheruſalem. Of whom Gerard recomp

The In
uency
on of ſaynt Ste
phē prothomaz
tyr was made
in the yere of our
lord. CCC.
& xlii. in ꝑ. xlii
yere of Honori
us thepꝛour.
The Inuency
on of ꝑ the trans

Inuencyon of Saint Stephen

The lyf of saynt Stephen prothomartyr.

teth amōge þ noble men & wyrteth thus
þ on a frydaye whan he was in his bedde
rested & vnneth awoke. He sawe an auncy-
ent man of noble stature with a longe ber-
de with a semely bysage enuyronned in a
whyte mantell. In whiche there were ly-
tell ouches & crosles of golde tyssued / he
was hosed with hosen browdyed with gol-
de aboue / whiche helde in his honde a rod-
de of golde with whiche he touched hym
and sayd / Go and with grete dyligence
open our tombes / for we be layde in a pla-
ce dyshoneist and of despyte. go thou ther-
foze too Johan þ bysshop of Iherusalem
saye to hym that he laye vs in a moze ho-
nourable place. and by cause þ brought &
trybulacō is thurgh þ worlde / god hath
ordeyned to be debonayr and merciful to
the worlde by our suffragies and prayers
And Lucyen sayd to hym syr who art þ /
I am sayd he Gamalyell whiche nou-
tysshed thapostle Poule & enseygned hþ
the lawe of my faders / and he that lyeth
with me is saynt Stephen whiche was sto-
ned of the Jewes & caste out of the Cyte
for to be deuoured of the bestes & byrdes.
but he kept hþ to whom he kept his sayth
without hurtyng / & I with grete dyl-
gence toke by the body / and with grete re-
uerence buried it in my newe tombe. And
that other that lyeth with me is Richode-
mus myn neuewe whiche wēt by nyght
to Ihesu cryst and receyued bapteme of
Peter and Johan and therfoze the pryn-
ces of pzeestes were angry with hym and
wolde haue slayne hym / but þ they left
it at þ reuerence of vs. Neuertheles they
toke awaye all his substauces and depos-
sed hym from his pryncypate / and beted
hym strongly and lete hym lye for deed.
And thenne I ledde hym in to my hous
wheret he lyued after but a fewe dayes / &
whan he was deed I buried hym at the
feet of saint Stephen / & the thyrde that

is with me is Abybas my sone whiche in
the .xx. yere of his age receyued bapteme
with me & was a clene virgin: and lerned
the lawe of god with my dyscypple Poule
& Cethea my wyf & Selemus my sone whi-
che wolde not receyue the sayth of Ihesu
cryst were not worthy to be in our sepul-
re / thou shalt fynde them buried in an-
ther place & shalt fynde theyr tombes by-
de & ydle / and whan he had sayd all this
saint Gamalyell vanysshed awaye. And
thenne Lucyen awoke & prayed to god þ
this bysion were terwe þ it myght be shu-
wed yet the seconde tyme & the thyrde tyme
me / and þ next frydaye folowynge after
he appyered lyke he dyde tofoze & sayd to
hym: wherfoze hast thou desdayne to do þ
whiche I haue requyred þ. And he sayd
to him / syr I haue no dysdayne: but I ha-
ue prayed god þ it be in his name that it
appyere to me yet ones agayne. And Ga-
malyell sayd to hym be cause thou hast
thought in thy courage that þ thou fynde
vs how thou myghtest deuple þ relyques
of eche of vs. I shall enseygne the of euery
che by sympletyude to knowe the tombes
and relyques of eche of vs. And then he
shewed thre panyers of golde & þ fourth
of syluer / of the whiche that one was full
of reed roles & the other tweyne of whyte
roles / and the fourth whiche was of sil-
uer was full of lassafron / and Gamalyell
sayd to hym these panyers ben oure tom-
bes / & thysle roles ben our relyques / and
the fyrst full of reed roles is the tombe of
saint Stephen whiche oonly of vs all be-
serued þ crowne of martyrdome: the other
tweyne ful of whyte roles ben þ tombes
of me & Richodemus whiche persueued
with a clene herte in þ confessyon of Ihesu
cryst / & the fourth of syluer whiche is full
of lassafron is of Abybas my sone / whiche
shyneth by whytnes of burgynye: and þ
sued out of this worlde pure & nette / and

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worthy

this sayd he hanged awape. And the frydape after that weke folowynge he appered to hym agayne all angry and blamed hym greuously of his delaymentes & negligence. And anone Lucien wente to Iherlm & recounted all by order to Iohan the bysshop & called the other bysshoppes / and went to þ place that was shewed to Lucien. And whan they had begonne to delue & meue the erthe / a ryght swete savour was felte. And by þ merueyllous savour & swetnesse / and by the myrtyes of the sayntes. lxx. seeke men were heeled of theyr infirmytees / & thus the relyques of thyle Saintes were transported in to the churche of Syon whiche is in Iherlm in þ whiche saynt Stephen bled thospyce of þ archdeken / & ther they were ordeyned for ryght honourably. In the same hour descended fro heuē moche rayne. And of this bysion & Inuencion Beda maketh mencyon in his cronycle. And this Inuencion sayth saynt Beda was in the same dape that his passyon is halowed / & his passion as it is sayd was the same dape also. But the feestes haue ben chaunged by double reason. The fyrste reason is by cause that Ihesu cryste was bozn in erthe / that mā sholde be bozne in heuen / therfor it apperteyneth that the feest of Saynt Stephen sholde folowe the natypte of Cryste / for he was fyrst martyred for Cryste for to be bozn in heuen / and so it signefied that the one folowe that other / & therfore it is songen in the churche. yesterdape Cryste was bozn in erthe / & this dape Stephen sholde be bozne in heuen. The seconde reason is that the feest of the Inuencion is moze solempnely made than the feest of his passyon / & that is onoly for the natypte of our lord Ihu cryste / neuertheles our lord has the shewed many myracles in þ Inuencion of hym / and by cause his passyon is moze worthy thā his Inuencion therfore ought

it to be moze solempne / & therfore þ chryche hath transported his passyon to the tyme in whiche it is had in grette reuerence. And as saynt Austyn sayth the translacyō of hym was in this maner. Alysaider Senasour of Constantynople went with his wyf to Iherlm & made there a sayre oratory of saynt Stephen the fyrst martir / and after his deth he dyde hys to be buryed by his body / and. vii. yere after Iulian his wyf wolde retourne in to her countree by cause that the princes dyde to her wronge. And wolde carpe with her the body of her husbonde. And whan she had made longe request to the bysshop with many prayers. The bysshop shewed to her two tombes of syluer & sayd to her. I wote not whiche of thyle tweyne is thy husbonde. And she sayd to hym. I wote well & wente hastely & embraced the body of saynt Stephen / & thus by cause of fortune whan she wende to haue taken the body of her husbonde / she toke þ body of the prothomartyr. And whan she was within the shyppe with þ body there was herde ympnes & songe of aūgels & a ryght swete odour. And the deuyls cryed & meued grette tempest sayeng. Alas alas / for the fyrst martyr Stephen passeth here by / & whiche beteth vs cruelly with fyre / & the martyners were in grette doubte & cryed on saynt Stephen. And anon he apperyd to them & sayd. I am here doubte ye no thyng / & anone was grette peas & sayre weder in the see. Thenne were there herde voyces of deuyls cryetige felon pynce byenne this shyp / for Stephen our aduersary is within it / wher the prince of deuyls sent. b. deuyls for to byenne the shyp but thāgell of our lord plūged them downe in to the grotide of the see / & whan they came to calcydonyethe deuyls cryed sayenge / the seruaūt of god cometh whiche was stoned to deth of þ felo īwes. Then came they in sauetē in to Constantynople.

The lyf of saynt Stephen. prothomartyr.

tyynople / & h body of saint Stephen was brought w grete reuerence in to a churche And this sayth saint Austyn the conuincyon of the body of saynt Stephen w the body of saynt Laurence was made by this ordynance. It happed h Theodosyan the Emperours doughter Theodosye was gretly tourmented w a deuyl / & whan it was tolde to her fader whiche was at Constantinople. he comaunded h his doughter sholde be brought thyder / & that she shold touche the relikes of saint Stephen the fyrst martyr. And the deuyl cryed within her. yf Stephen come not to rome I shal not yssue out of her. for it is h wyll of the apostles. And whan theemperour herde h he impetred a gate of the clergye / & h people of Constantinople h they gaaf to the Romayns the body of saint Stephen / & they sholde haue therfore the body of saynt Laurence. And theemperour wrote to Delagven the pope / vpon whiche h pope by h counseyll of h Cardynals consented to the request of theemperour. And then wente h Cardinals. to Constantinople & brought the body of saint Stephen to Rome: And the Grekes came for to haue the body of saint Laurence / h body of saint Stephen was receyved in to Capuan. whiche gate by theyr deuonte prayers the ryght arme & bulded their churche metropolitan h is to save the archebysshops see in h honour of him. And whan the Romayns were come to Rome / the wolde haue bozn h body of saint Stephen vnto the churche of saynt Peter ad vincula / they h bare it stode styf & myght go no ferther / & the deuyl which was in the mayde cryed ye traueylle you for nought / for he shal not be here but w Laurence his broder where as he is. & for this cause was h body bozn thyder / And the mayde touched h body & was all hole And saint Laurence as enioyenge him of the compnge of his broder & synplunge toz

fied hym to h other parte of the sepulchre & made place & left half the place voyde And whan the Grekes sette theyr hondes for to haue bozn a waye Laurence they in doctore to the erthe as they had ben deid but the pope & the clerkes prayed for they & all the people. and yet vneth with grete payne came they to lyue agayne at euery sogetyme neuertheles they were al deid within .x. dayes after. and the Latynes & all they h so consented entred in to frenche & myght not be hool vnto the tyme h thyle two bodies were entombed togider And then was there a boys herde fro hauen h sayd / O blestyd Rome whiche has enclosed in one tombe h glorious Jewelles the body of saint Laurence of Spayne & of saint Stephen of Iherusalem. This conuincyon was made about the yere of our lord. ix. hondred. xxv. Saynt Austyn recoiteth in the .xxii. boke of the cyty of god / that. vi. deed bodies were repyled by h Inuocacion & prayers of saint Stephen. that is to wete that there was ony laye deed / & the name of saint Stephen was called ouer hym & he was anone repyled to lyf. Also there was a childe whiche was slayn w a carte / whom his mother bare h to the churche of saint Stephen & was anone repyled to lyf. And ther was a nonne whiche was at her last ende and was bozn to the churche of saint Stephen & there she deyed in h syght of all the people / and after she arose all hole. Also a mayde of yponence / of whom her fader bare her cote to the churche of saint Stephen / & after layde it on the body of the deed maide and anone she arose And a yonge man of yponence deyed / & anone as the body of hym was enoynted with h oyle of saint Stephen / he arose to lyf. An other childe was bozn deed vnto the churche of saint Stephen / & by the myghtes of saint Stephen was anone resylid

shed to lyf. And of this precyous martyr saynt Austyn Gamaspell martyr of the scole and with a stole about his necke made reuelacyon of hym. Saul dyspoyled & stoned hym. Ihesu cryst wrapped in poze clothes enryched hym & crowned hym by his precyous blode & stones. And saynt Stephē shone in beaute of body in floure of age in sayre speche of reason wysdome of holy thought in werkes of dyuynyte. He was a stronge pylor of þe sayth of god for whan he was taken and holden with tonges amonge the hōdes of theym þe stoned hym in the forneys of fyre of sayth he was destrayned smeten demened & betē the sayth encreased & was not baynquished. And last Austyn sayth in a nother place vpon this auctorite harde byayn he was not flattered but put out. He was not tasted but hurte he fered not trembled not but was chaufed. And in an other place saythe thus beholde Stephen thy felowe he was a man as þe arte & of the masse of synne as þe art & boughte with the same pryce that thou were. He was deken & red the gospell that thou resdest or herest. There he foude wryten. Loue your enmyes & this blessyd prochor martyr saynt Stephen lerned in redyng and prouffyte and accomplysshed in obeyng. Thenne lete vs praye deuoutely to hym that he praye for vs to that blessyd lord for whom he suffred deth and prayed for theym that poutsued hym that he praye and that we may fele the effect of his praye lyke as dyde Saule whiche after was called Poule þe holy doctour and apostle.

Here foloweth the lyf of saynt Domyng and fyrste of his name.

Here begynneth the lyf of saynt Domyng

nyng and fyrste of his name.

Domyng is sayd as a keper of oure lord or elles as kepte of god. It is sayd Dominicus as the ethymologre of this name that is dominus. It is sayd keper of oure lord in thre maners. That is to wete keper of the honour of our lord. As touchyng to god keper of the bynde parde or of the flocke of oure lord vnto his neyghbour keper of the wyll of our lord or of his commaundements as touchyng hymself. Secondly he is sayd Dominicus as kepte of our lord / our lord kept hym in his threfolde state / of whō the fyrste is that he was a lay man. In the seconde he was a chanon reguler. And the thyrde as apostle. For in the fyrst state he kepte hymself in makynge hymself to be gyf laudably and well. In the seconde to perfoyme wel. And in the thyrde to accomplyshe well. In the thyrde he maye be sayd Domyng by the ethymologre of his name dominus. Dominus is sayd as geuyng menaces geuyng a gyfte or geuyng lasse. And so saynt Domyng was geuyng that is to vnderstonde geuyng ge thretenyng by leuyng of Inuities geuyng yettes by largesse of fraunchyse for he gaue not donly to poze men but he wolde ofte selle hym selfe for to relese and bye poze men. And in geuyng lasse that was makynge his body lene for he gaue allwaye lasse vnto the body than it desyred or as it wolde appetyte.

Domyng was duke of the order of freres prechours. And a noble fader of the partyes of Spayne of a towne named Callozega of the bypocle of Drompence and his fader was named felix and his moder Johan of whom he came as of the fleshe. And his moder tofoze þe he was bozne sate in her slepe that she was

The lyf of saynt Domynyk

re a lytell whelpe in her bely/whiche bare
a brennyng ge bzonde in his mouth. And
whan he was yssued out of her wombe he
brente al the worlde. And also it semed to
a woman that was godmoder to hym at
fonte & helde hym & the childe Domynyk
had a sterre ryght clere in his forheed whi
che enlumyned all þe worlde/ & as he was
yet a childe & in þe keepynge of his nouri
ce/ he was oft foude leuyng his bedde &
lyenge on þe bare grounde. And after whan
he was sente to Valentyne for to lerne/ he
tasted ne dranke neuer wyne in .x. yere/
And whan he sawe that þe grete famyne
was there/ he solde his bokes & al his sub
staunce/ & gaf the pryce of theym to poore
people. And whan his good renome grees
we/ he was made chanon reguler of the
bysshop of Orenpence in his churche/ and
after he was myrtour of lyf vnto the peo
ple/ & was ordyned subpyour of the cha
nons/ and daye a nyght he extended to re
de in prayenge god contynually that he
wolde gyue hym grace þe myght esten
de to the helth of his neyghbours. ¶ In
the boke of collacions of faders he redde
curiously & toke therein grete perfeccyon
he wente with the sayd bysshop of Tho
louise/ & there he reprehended his hoost of
heresye and conuerted hym to þe sayth of
Jhesu cryst/ & presented him to our lord
as an handfull of the fyrste fruyte of the
tocomyng heruest. ¶ It is redde in the
gesses of the erle of Mounfort/ that on a
daye as saynt Domynyk preched apenst
the here syes/ that he put in wyrtynge the
auctorytees þe he purposed/ & deliuered
the cedula to an heretyke for to argue a
penst his obieccyons. And that nyght the
heretykes assembled at fyre & shewed to
theym that cedula/ & they hadde hym to
cast it in the fyre/ and yf the cedula bzens
ned theyr sayth was not but trecherye/ &
yf it brenned not thenne he preched the be

ry sayth of the churche of Rome/ thenne
was þe cedula cast in the fyre. And whan
it hadde be in the fyre a while it sprange
out all sauf. And thenne one of theym
that was moze harder than the other said
Cast it yet in agayne and we shall preu
better and moze playnly the trowth. And
thenne it was throwen in agayne/ and it
yssued out agayne without brennyng/ &
thenne sayd he lete it be cast in the thyrde
tyme and then shall we knowe without
doubte the yssue of this thyng. And so it
was cast in agayne/ and it came out the
thyrde tyme without ony lesyon or hurte
And yet the heretykes abydyng in theyr
hardenelle swoze amonge theym feruently
that none of theym all sholde publyshe
this thyng. Neuertheles a knyght that
was there whiche was somewhat accou
dyng to our faith dysclosed this miracle
¶ And it is sayd assemblable thyng hap
ped at the mozt Wyctoryall in the temple
of Jupyter: that a disputacon was ordey
ned apenst the heretykes/ lyke as the ma
ladye of heresye grewe in þe partys of Al
begys & dysputacon solempne was at þe
temple of Jupyter/ & were ordeyned Ju
ges on both partys/ to whom þe assyma
cyon of þe sayth & eueryche sholde ensy
ne sholde be wyrtyn in a boke. And þe bo
ke of saynt Domynyk was chosen & pre
sented amonge the other vppon the whiche
þe Judges stroof apenst theym/ howe
it. It was ordeyned that þe bokes of one
partye & that other sholde be cast in to þe
fyre/ and they that brenned not sholde be
holden without doubte for þe very sayth.
And thenne þe bokes were throwen in to
a grete fyre brennyng/ and anone þe bo
ke of the heresy was brente/ and þe bo
ke of saynt Domynyk onely was sauf
& not brente/ but sprange out of the fyre
without hurtyng. And it was cast in the
seconde tyme/ & it lept out agayn without

hennynge. And after this the other crys-
ten men went home agayn to theyr pro-
pre places. And the bysshop of Oronpce
deyed / and saynt Domynyk abode there
alone with a fewe crysten men and catho-
lyke apenste the heretykes / and denouns-
ced and preched the worde of god fermylly
And the aduersaries of trouthe mocked
hym & spytte at hym / and threwe at hym
fylthe of the stretes and other right foule
thynges and boode behynde hy wysses
of strawe in grete dyspyte. And whā they
thretened & menaced hym / he answered
wout fere or drede. I am not worthy to
be martred / neyther I haue not yet deser-
ued that deth by glozpe / and therfore he
passed hardely by þ waye where they del-
pyled hym & songe and went Joyously
And they merueylled & sayd to him / hast
thou no drede of deth / what woldeste þ
haue done yf we had taken the. I wolde
haue had prayd you sayd he that ye shol-
de not haue slayne me sodainly but lytyl
and lytyll ye sholde haue hewen membre
fro membre one after an other. And then
that ye had shewed tofore myn eyen my
membres so detrenched / and thenne that
ye had lest my body so lyenge and fouled
in my blode without to haue slayn me at
your wyll. He founde a man that for the
grete pouerte that he suffred was ioyned
to the heretykes. And saynt Domynyk
seyng this ordeyned hymself to be solde /
and that the pryce of hym sholde be gyue
vnto the poze man to bynge hym out of
his pouerte / and this dyde he for to byng-
ge hy out of the foule errour that he was
in. And so he wolde haue ben solde yf not
the dyuine mercy hadde not purueyed o-
ther wyse. ¶ In other tyme a woman cas-
me to complayne to hym that her broder
was in the hondes of the sarasyns in gre-
te capturyte & that she knewe no waye
how to reysuer hym. And he was moued

of pyte in his herte and offred hymself to
be solde for the redempcyon of that other.
But god that knewe him moze necessary
for the redempcyon spyrituell of many
pysoners suffered it not / and yet he entē-
ded for to be his pledge and to lye for hy
his charyte was so grete. ¶ On a tyme he
was lodged with certayn ladyes / whiche
by occasyon of relyggyon they had ben de-
ceyued of the heretykes. And thenne he
fasted & his felowe with hym all the len-
ten with brede and water / so that by the
shadowe of relyggyon he toke from them
that errour. And in the nyght he woke sa-
ue whan necessite was he laye downe vn-
der a table without other thyng / & thus
thysle women were brought to the know-
leche of trouthe. And then began he to thys-
ke of the stablyshment of his order / and
of what offyce it myghte be for to go and
preche thozugh the worlde / and for to en-
haunce the crysten fapth apenst þ herety-
kes. And whan he had dwelled .x. yere in
the partyes of Choulouse after the deth of
the bysshop of Oronpence vnto the tyme
that the counceyll sholde be solemnysed
at Latranence. ¶ Then he wente to Rome
with Faucon bysshop of Choulouse to the
couceyll generall for to gete of Innocent
the pope that the order whiche is sayd þ
order of þ prechours myght be cōfermed
to hym & to his successours / and the pope
wolde not lygheli accorde to this thyng.
And thenne it happed on a nyghte that þ
pope saide in a bysyon that the chirche of
Latranence was sodenly menaced for to
falle & ouerthrowe. And as he behelde it
all aserde he saide on that other syde saynt
Dominik remynge apenst it & susteyned
& bare it vp and kept it fro fallinge. And
thenne awoke the pope & vnderstode the
bysyon & receyued Joyously the petrycyō
of the man of god / and had that he & his
bretheyn sholde seche some rule approued

The lyfe of saynt Domynik.

& he wolde conferme it at his wyll. And then saynt Domynik came to his brethren & shewed to them what þe pope had said and they were of þe nombre about .xvi. or .xvii. freres, whiche anone called colleypt of the holy ghoost and chose the rule of saint Austyn precher & holy doctour: and wolde of one wyll be in dede and in name prechers: and establisshed therewith some customes more straiter in theyr lyuynge whiche they toke aboue & promysed to kepe theym truly. In this tyme Innocent the pope deyed: & Honorius was made pope & sowerayn byllshop of the churche, and he gate of the same Honorius the confyrmacyon of his order in the yere of our lord .M.CC. and .xvi. And on a tyme as he prayed at Rome in þe chyrche of saynt Peter for þe encreacyng of his order he sawe comynge to hym þe glorious princes of thapostles Peter & poule, and hyf semed that Peter gaf to hym þe staf fyrst & saynt Poule delyuered to hym þe boke. And they sayd to hym go & preche for þe art chosen of god to do that occupacyon & mynistry. And in a lytell moment hym semed þe he sawe his sones spradde thurgh out the worlde two & two prechyng to þe people the worde of god, for whiche cause he came agaynge to Choulouise and departed his brethren some to Marys, some to Spayne, & other to Boloyn, and he returned agaynge to Rome. Ther was a monke before the establisshment of this order whiche was rauylshed in spyryte: & sawe the blesyd virgyne oure lady saynt Mary kneelunge with her hondes Joyned prayenge her sone for the humayne lygnage, and he often withstode her request. And atte last he sayd to her that so belofely required him: moder what may I do more for theym. I haue sente to them patryrkes and prophetes, and lytel haue they amended theym. After I come to theym

myself, & after that I haue sente theym thapostles & they haue slayne theym. I sente to theym also martyrs, confellours, and also doctours, and they accorded not to them ne to theyr doctryne, but bycause it aperteyneth not to me to withsay thy request. I shall gyue to theym my prechers by whome they may be enlumyned & made clene, or elles I shal come ayenst theym myself yf they wyll not amende theym. And an other sawe þe same tyme whan the .xii. abbottes of þe order of Cysters were sent to Choulouise ayenst the heretikes. For whan þe sone had answered to his moder as is aboue sayd the moder sayd to him. Sayte sone thou oughtest not to do to theym after theyr malysce, but after thy mercy. To whom the sone baynquysshed by her prayers sayd. I shall yet do to theym mercy at thy request: for I shal sende to theym my prechers & shal warne & enfourme theym, & yf they then not correcte theim I shal spare theim no more. A freere mynour þe longe tyme had be felowe with saint fraunsys recounted to many of the freres of the order of the prechers: & whan saint Domynik was at Rome for the confyrmacyon of his order of the pope, he sawe on a nyght Ihu cryst in thair holdynge thre speres in his hande & brandysshed them ayenst þe worlde, his moder ranne hastily ayenst hym & demaunded hym what he wolde do. And he sayd to her, all the worlde is full of vyces of pryde of luxury & of auarysce, & therfor I wyl destrope theim with thyle thre speres. Then þe blesyd virgyn fylle dobownd at his feet & sayd. Were sone haue pyte & tarpe thy Justyce by thy mercy, & Ihu cryst sayd to hyr, seest þe not þe many wynges & Injuries they done to me. And he answered sone attrepe thy wrath & tarpe a lytell. I haue a true seruaunt & a myghtyghter apeng þe vyces: whiche shal

ne ouer all & baynquyshe & woulde & sub
due them vnder thy leygnourpe. & I shal
gyue to him an other seruaut in to his hel
pe that shall fyght as he dooth. And our
lozde her sone sayd. I am apealed & recey
ue thy prayer. but I wolde se whom thou
wylt sende in so grete an offence. And she
thenne presented to hym saynt Dominik
And Ihu cryst said truly heis a gode & a
noble fyghter. and shall do vpyghtly that
thou hast sayd. And thenne she shewed to
hym and offred hym Saynt fraunsys.
And he prayled hym as he dyde the fyrst.
And saynt Dompnyk considered dylge
tely his felowe in that bysion. for he had
neuer seen hym before. And he foude him
on the moyn in the churche and he knewe
hym by that he had seen hy in the bysion
wout other shewer. & began to kysse hy
and sayd / thou art my felawe thou shalt
cenne with me. & we shall be togyder. &
none aduersarye shal surmount vs. And
thenne he recofited to hym all by order &
sayd bysion. And fro than forthon they
were one herte and one souie in our lozde
And comaunded that this loue sholde be
kept to them that sholde come after them
perdurably. And whan on a tyme saynt
Dompnyk had receyued a nouyce in to þ
order. Some that had be his felawes per
uerted him in suche wyse that he wolde re
tourne to the worlde. and demaunded af
ter his gozne. And whan saynt Domp
nyk herde that he went to prayer. and as
the yonge man had dyspoyled him of his
relygious clothyng / and that they had
done on his sherte. he began to crye with
an hye voyce and sayd. I chauff. I brenne
certayne I am all brenne. Woe of doo of
this cursed sherte whiche brenneth al my
body. & myghte not endure it in no wyse
till he was dyspoyled of his sherte. and
clothed hym agayne with his relygious
clothes. and brought agayn in to the cloy

ster of the relygious. And whan saynt
Dompnyk was at Bolopne what time þ
the freres were gone to slepe. a frere cons
uerse began to be tormented of the deuyl
And whan frere Keyner of Lofanne kne
we it he sayd it vnto saynt Dompnyk.
And saynt Dominik commaunded that
he sholde be brought in to the churche tofo
re the aduer of our lady. and a freres bri
neth myght byngge hym there. And then
sayd saynt Dompnyk. I conuere the wic
ked spyryte that thou telle to me wherfo
re thou best this creature of god. and
wherfore and howe þ thou entredest here
And he answered I ber him. for he hath
deserued it. he dranke yester day in the cy
te without lycence of the pyout. and ma
de not the sygne of the crosse theron. and
I entred then in the sygne of a noble to
the ende that he sholde drynke nie with
the wyne the soner. Thenne it was foun
den that he hadde drunken in the towne.
And in the meane whyle he made the syg
ne of the crosse and they rofuge to matyns
And whan the deuyl herde that. he sayd
now I may no lenger abyde sythen they
with the grete hodes arple. and thus he
was constrained by the prayer of saynt
Dompnyk to yllue and to go his waye.
and the frere was deliuered and hole and
was well ware euer after to do ayenst þ
wyll of the pyout. And as saynt Domp
nyk on a tyme came vnto a Ryues to
warde the partyes of Cholouse. his bo
kes whiche had a custode fylle in the wa
ter and coude not fynde theym. but must
leue them behynde hym. And the thyrde
daye after a fylsher cast his hoke in to the
water and supposed to haue taken vp so
me grete fylshe and drewe vp þ bokes of
saynt Dompnyk without ony wertyng
lyke as they hadde ben kept dylgently in
an almarpe. And on a tyme whan he ca
me to a monastery. and all the brethren

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were at rest/ and he wolde not dystrouble
ne awake theym. but put hym to prayer
and entred in with his felowe the pater
beynge shytted and closed. Also in yke wy
se in the conflycte of the heretykes as he
was with a conuerse of þe Cysters in an
euē tyde and came to a certayne chyrche
and founde it shytted & closed. He made his
prayers & sodaynly they were in þe chyrche
and abode there all that nyght in prayer.
And whan he had prayed he had allwaye
a custome to staunche his thurst at some
well or fountayne lest he sholde haue de
syre too drynke in the house of his host.
¶ There was a scolar in the hous of the
fretes at Boloyn for to here masse/ & it
happyd þe saynt Domynik langed þe masse
& whan it came to the offrynge the scolar
went & kyssed þe honde of saint Domynik
w grete deuocōn/ & whan he had kyssed
it he felte come out of his honde so grete
swetnes & soo swete an odour as cuer he
had felte tofore/ and than forthon the ar
dour & byrennyng of lechery began to were
colde in hym/ so þe whiche tofore had be
bayne & lecherous was after so cōpyent
that his fleshe shone al of clerenes & chas
titye/ & the fleshe of saynt Domynik sho
ne moche of grete chastitye and purete/ of
whome the odour cured the fylthes of the
thought. ¶ There was a preeft whiche sa
we saynt Domynik so ardantly in his
predycacyon with his felowes. and he con
cluded in himself that he wolde Joyne hy
to them yf he myght haue a booke of the
newe testament necessarye to hym for to
preche/ & as he thought this/ there came
a yonge man beyng a boke of the newe
testament to selle vnder his bestement/ &
anone þe preeft bought it with grete Joye
But as he doubted yet a lytell he made
his prayer to almyghty god and made þe
crosse vpon the boke without forth/ & syth
opened þe boke & looked within forthwith

& the fyrst chapytre that he folde was in
the actes of the apostles/ & whiche is sayd
to Peter came fyrst to his syght/ whiche
was this. Wyle by descende and go with
them nothynge doubtyng/ for I haue sent
theym/ thenne he went & Joynd hym to
theym. ¶ On a tyme whan a noble may
ster in science & in fame was regente in
Colouise in Theologie/ on a mornynge
tofore the daye wyle he purueyed his les
sons he was surpyssed with slepe/ & encl
ned hym on his chayre a lytell/ & hym ser
med þe seuē sterres stode tofore him/ & as
he merueyled of the nouelte of this/ the
said sterres grewe sodaynly in to so grete
lyght that they enlumyned al the world.
And whan he entred in to the scoles and
as he redde saynt Domynik with. vi. ste
res of the same habyte entred & came as
myably to him & shewed theyr purpose/ &
said þe they coueyted to haunte his scoles
¶ Thenne this mayster remembred his by
syon/ and doubted not but thys were the
seuen sterres that he hadde seen. ¶ Whan
saint Domynik was on a tyme at Rome
mayster Reynolde of saynt Amande deas
ne of Olypauce/ whiche was wyle in the
lawe Canon/ & had ben fyue yere doctour
was comen with the byshop of Olypauce
to the see for to passe to Rome/ and had
be longe in purpose to haue left the worl
de & to entende to prechynge/ but he was
not yet auyssed how he might accomplis
it. And whan he had herd þe Instytuci
on of the order of the prechours of a Car
dynall to whom he had tolde his wyl/ he
called saynt Domynik and expounded to
hym his purpose. And thenne he had con
seyll to entre in to the order/ but without
taryenge he was taken with so greuous
sickness that he was dyspayr of his helth
And thenne saint Domynik prayed her
ty to our blessyd lady the burgen to whos
me he had comysed all the order that sh

wolde gyue to that deme helth for a lytyll tyme. And sodaynly þe quene of mercy came with thre maydens / & Reynolde walskyng & abydyng the deth saw her come to hym. And our lady sayd to hym / be of gode chere / requyre me what thou wylt & I shall gyue it to þe. And as he thought what he sholde requyre / one of the maydens sayd to hym softly that he sholde requyre no thyng / but to comytte hym all to her wyll. And whan he hadde so done thenne she put forth her virgynall honde and touched his eeres / his nofethpylles / mouth / hondes feet & raynes / and enoynted them with oynement of helth whiche she had brought with her / in sapenge propheet the forme of thysse wordes whiche apperteyne to the membris / & she sayd to þe raynes / thysse raynes be restrayned wth the gyrdell of chastyte / and then she tourned to the feet & sayd. I enoynte þe feet in preparacyon of the euangelye of peas / & she sayd I shall sende to the an apple for to restablyshe to the full helth. And then she shewed to hym thabyte of the order & sayd to hym / this is thabyte of thyn order. And saynt Domynyk beyng in prayer sawe all this bysyon. And on the morne saynt Domynyk came to hym and founde hym all hole / & herde of hym all the orde nauce of the byleon / & he toke thabyte þe virgine shewed to him. for tofore the freres bled surpys. And the thyrde daye the moder of god was there and enoynted the body of Reynolde that she tooke not oonly alway þe hete of feuers / but extynct and quenched the ardour of luxurpe lyke as he confessyd after / that one oonly moynge of luxurpe was not in hym after. And this bysyon sawe agayn a religyous man of the holsptall with his one eye / beyng presente saynt Domynyk and was astonyed therof. And this bysyon saynt Domynyk publyshed to many bretheren

after his deth. Then was Reynolde sente to Boloigne / & entended moche assiduity to preching / and encreased the nombze of the freres / and after that he was sente to Paris / and a whyle after he deped in our lordes. ¶ There was a yonge man of the Cardynall Estreuenfyll with his hoys in to a dyche / & was drawn out therof all deed and offred to saynt Domynyk. And he made his prayers / and the yonge man restablyshed to lyf. ¶ In the churche of saynt Sixte a mason had be hyred of the freres for to repayre the broken walles / & a pece of the wall felle upon the man and slewe hym / but saynt Domynyk comaunded that the body sholde be brought to hyf and anon by the helpe of his prayers he was restablyshed to lyf and to helth. In the same churche at Rome on a tyme there were fourty freres and they had but lytil breed. Then saynt Domynyk commaunded to put þe breed in thre partys þe there was. And as sone as eche of theym had broken a morcell breed with Joye / there came two yonge men of the same habyte and fourme the whiche etred in to the refectorye or frapour and the lappes of their mantels that henge on theyr necke were full of breed / and whan they hadde gyuen it all styll to saynt Domynyk they departed so sodaynly that none of theym wylt fro whens they came ne whyder þe they wente / and thenne saynt Domynyk gaue forth with his honde here and there to the freres and sayd. Nowe ete my bres thern. On a tyme whan saynt Domynyk was in his Journey greuously troubled with grete floodes of rayn / he made the spgne of the crosse and chased awaye the rayne fro hym and fro his felowes lyke as yf he had a pauelyone ouer hym / and the grounde was all meete rounde about him and no drope came nyghe hym the space of thre cubytes lengthe. ¶ On a tyme as

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he passyd by thyp towarde the partyes of
Thoulete/ the thypman demaunded of
hym a peny for his passage. And the holy
man of god promysed to hym the kyngs
dom of heuen for his labour/ saynge that
he was the dysciple of Ihesu Cryste: and
that he bare neyther golde ne siluer ne no
moneye. And þ thypman drewe him for
syble by the cope and sayd/ thou shalt les
ue here thy cope or thou shalt paye to me
a peny. The good man of god lyst by his
eyen to heuen and prayed a lytell/ and as
he had a lytell thought he loked vpon the
grounde and sawe a peny/ whiche with
out doubte was procured by the wyll of
god. Thenne sayd he loo my brother take
it there and lete me go in peas. ¶ It
happened on a tyme that whan this holy
man saynt Domynyk was in his hyage
a religious man whiche was of good con
uersacion and holy accompanied with hy
but he was of straunge langage: and thei
were sozi þ they coude not vnderstande
eche other for to comforte eche other/ and
they prayed and gate grace of our lord
that in the dayes that they went togider
what by sygnes & what by wordes eche
of them vnderstode what þ other ment
¶ There was a man whiche was vexed
with many deuylles and was offred and
brought to saynt Domynyk. And he toke
a stole and put it about his necke and af
ter bounded about the necke of þ demos
nyake/ and commaunded them that we
re in him that fro thens forthon they shol
de turmente nomore that man/ and ano
ne they were tormented within hym and
began to crye/ late vs goo/ wherfore con
strauest thou vs to be so tormented. And
he sayd. I shall not lete you go tyll ye ha
ue gyven me pledge that ye shall not re
tourne agayne. And they said/ what pled
ge may we gyue to you. And he sayd/ the
holy martyrs that resten in your chyrche/

And they sayd/ we may not/ for our mar
tyres requyte it not. And he sayd ye must
nedes gyue them/ or I shall not suffice
you to go quyte. And they answered þ
they wolde doo theyr payne/ and a lytell
whyle after they sayd how be it that we
be not worthy we haue gotten that the ho
ly martyrs shall be our pledges. And he
requyred them to haue a sygne and a to
ken of this thynge. And they sayd/ go to
the thypne where the heddes of þ martyrs
ben: and ye shall fynde them reuerfed and
toured. And then he wente and founde
it lyke as they had sayd. And he preached
on a tyme some ladyes that had ben decey
ued of heretykes kneeled at his feet/ and
sayd to hym seruaunt of god helpe vs/ for
it be trewe that thou prechest. the spyrite
of errour hath blynded our synnes. And
he sayd/ be ye ferme and tarpe a lytel and
ye shal se what lord ye haue seruyd. and
anone they sawe spryng out of the myds
dell of them a catte ryght horryble/ whi
che was more than a grete dogge/ & had
grete eyen & flammyng/ her tonge long
ge brood and bloody/ and longe vnto the
nauell/ he had the tayll short and reyled
vp on hyght and he skewed the after ende
whiche waye he tourned hym/ out of whi
che there yssued a terribly stench. And
whan he had tourned hyther and thider
amonge the ladyes longe/ at the laste he
mounted vp by the belle cope in to the sp
ple & banysshed awaye leuyng a grete
stenche after hym. And the ladyes than
ked god and were conuerted to the sayth
catholyke. whan he had ouercomen some
heretykes in þ partyes of Tholouse/ and
they were condemned to be byente/ he sa
we one amonge them which was named
Raymonde/ & he sayd to the mynystres
kepe ye this man that he be not byente in
no maner wyse with the other/ and then
he sayd to hym spekyng sweetely to hym

I knowe well sone that thou shalt yet be
agode man and he was leste and abode
twenty yere in his euyl heresye and in þ
ende he was conuerted & he was a frere
prechour in that order and synlshed his
lyf wel and laudably. And as he was on
a tyme in Spayne accompanied with so
me freres he sawe in a byspon a ryghte
grette dragon whiche swalowed in to him
the bzyethern that were with him. And so
whan he vnderstode this visyon he war
ned his bzyethern to resyste strongly the
fende theyr enemye. And a lypyl whyle
after all the freres excepted frere Adam
and two conuerses departed fro hym.
And he demaunded one of them yf he wol
de go also / and he sayd nay my fader. I
wyl not leue the heed for to folowe the fe
te. And anone he gaue hymselfe to prayer
and conuerted almost all by his prayers
¶ He was at last Sirte on a tyme at Ro
me and sodaynly the holi ghooft lyghted
on hym / and he called his bzyethern in to
the chapitre and sayd apertly tofor them
all that foure of his bziedern sholde deye
shortly / two in body & two in soule. And
anone two freres deyed in our lord / and
two departed owte of the order. ¶ He was
on a tyme at Boloyn / & a frere an Almay
ne boyn named Conrade with hym who
me the freres despyred moche to haue in to
thorder. And as saynt Domynik spake to
the pyour of Cassamarye of þ Cystew
in the bygglye of þ Assumpcion of our la
dy of certayn maters. And he sayd to hy
by ampyable assyaunce. I tell to the pyour
a thyng whiche I neuer yet sayd to no
man / ne thou shalt neuer telle it as longe
as I shal lyue. And that is this. I neuer
yet requyred thyng of god in this lyf but
þ I had my desyre. And the sayd pyour
sayd to hym that peradventure he sholde
deye byfoze hym. And saynt Domynik
by the spyryte of prophete sayd to him þ

he sholde lyue longe after hym. And the
pyour sayd to hym. Fader requyre may
ster Conrade that he gyue hymselfe in to
the order / for þ freres desyre hym moche
And he sayd / bydder thou requyrest a mo
che harde thyng. Thenne whan compli
ne was sayd the other freres went to rest
And he abode in the chyrche & dyde as he
had be accustomed al the nyght to be in o
ryson & prayer. And whan the freres as
sembled at pyyme / and þ chaityour begā
Jam lucis orto / mayster Conrade came
sodaynly whiche despyred to be sterred w
newe lyght and fyl downe at the fete of
saynt Domynik & requyred thabyte of þ
order / & receyued it perseruatiu. And he
was a ryghte relygious & a gracious lea
to oft in thorder / whiche as he lay in dey
enge & had closed his eyen / þ freres had
wete he had be deed / and opened his eyen
and loked about & sayd. Wils vobiscum /
whiche is to saye / our lord be with you /
And they answered. Thy spyryte be with
god. And thenne sayd he. All crysten sou
les by the mercy of god may rest in peas
& forthwith he deyed & rested in our lord
¶ Saynt Dominik was of moche stedfast
equalitye of thought / but yf he had be mo
ued by pyte and by mercy / for he hadde a
fopous herte. A peaslyble vilage of a mā
within forth / þ conspicyon apperyd out
warde / & that she wed debonayrte. In þ
dape time there was none þ was so com
to his felowes & bzyethern in all honeste /
at þ houres in the nyght & in his prayers
there was none moze stedfast. The dape
he departed to his neyghbours / & þ nyght
to god / his eyen were lyke a wel of teeres
And oft whan our lordes body was lyft
bp at the masse / he was so rauysshed in
his mynde as he had seen Ihu cryst in his
fleshe. For whiche cause he wold not mo
che here masse with the other / he hadde a
custome ryghte comune for to walke al þ

nyght in the churche in suche a wyse that
 seide he rested in his bedde for to slepe &
 whan he was wery & necessyte of slepe
 constrayned him to slepe he rested hys for
 fore an adwter enclyned to haue a stone bi
 der his heed. He receyued with his propre
 honde thye tyme in the nyght dyscyplyne
 w a chayne of yron that one for hymself
 & that other for the synners y ben in the
 woylde & the thyrde for them y ben tour
 mented in purgatorye. He was on a tyme
 chosen to be bysshop in Cozeacense but he
 refused it vterly affermyng to leue ra
 ther the erthe than for to consente to the
 electyon that was made to hym. It was
 asked of him on a tyme wherfore he dwel
 led not more gladly in y dyocese of Thou
 lete than in y dyocese of Carcollone. And
 he sayd that in the dyocese of Thoulete
 I fynde moche people whiche honour me
 & in Carcollone it is all the contrary for
 there al men assaylle me. It was deman
 ded of hym by a man in what booke y he
 most studyed. And he answered in the bo
 ke of charyte. On a tyme the holy man
 Domynyk woke in the churche of Boloyn
 ne and the deuyll appyered to hym in the
 forme of a frere & saynt Domynyk had
 supposed that he had ben a frere & made
 a sygne that he sholde go to reste with the
 other freres. And he made to him sygnes
 agayne in mockynge him. Thenne saynt
 Domynyk wolde knowe what he was y
 so despyled his comaundement & lyghted
 a candell at the lampe & behelde hym in
 his face and he confessyd that he was the
 deuyll. And whan he hadde blamed hym
 strongly anone y deuyll enioyed hym y
 he hadde made hym to breke his splanse.
 And saynt Domynyk sayd that he myght
 wel speke as pryout & mayster of the fres
 res & constrayned hym to saye wherof he
 tempted y freres in the quere. He sayd I
 made them to come late & to go out erly.

Thenne he brought hys in to the doctoure
 & asked hym wherof he tempted y freres
 there and he said I make them slepe long
 ge & arys late and thus I kepe them fro
 dyuyn seruyce and in the meane whyle
 to haue vncleue thoughtes and after he
 ladde him in to the refectorye or fraptour
 and demaunded him wherof he tempted
 theym there & thenne the deuyll sprange
 vpon y tables & said now more now lasse
 and whan the saynt asked hym what he
 ment therby he said I tēpte some freres
 to take moche mete by whiche they be lets
 te to do goddes seruyce & some y they tas
 ke lasse than they sholde doo for to make
 theim ouer feble to kepe the obseruances
 of theyr order after he brought hym to y
 parloure or locutoyre and demaunded him
 wherof he tempted the brythern there &
 thenne he put out his tonge often & made
 a merueyllous sowne of confusyon & the
 saynt demaunded hym what he ment ther
 by and he sayd this place is all myn for
 whan y freres ben assembled to speke I
 tempte theym that they speke confusedly
 & y they meble wordes without profyte
 and that one tarye ne abyde not tyll the
 other haue spoken. And at last he brought
 hym to y chapytre but whan he was to
 fore the doze of the chapytre he wolde be
 no wyse entre in & sayd I shall neuer co
 me in there for this is a cursed hous & is
 helle to me for what someuer I wynt in
 other places I lese al here for whan I ha
 ue made on frere to synne by ony nece
 gence he purged him anone of that nece
 gence in this place of maledyccyon & accu
 sed hym tofore al the brythern for they be
 here warned confessed accused beten and
 assolpled. And here I lese al wherof I sw
 rowe for lesynge of y I Jored to haue
 wonnen in other place and whan he had
 sayd all this he banysshed awaye. And in
 the ende whan y terme of saynt Domy

nyke pilgrymage appoched he was at Bolo-
 yne & began to languishe by greuous
 Infirmitie of his body. And the dysolu-
 cyon of his body was shewed to hym by a
 byssion / for he sawe a ryght sayr yonglyn-
 ge whiche called hym & sayd thus. Come
 my frende / come to Joyes / come / & then
 he assembled .xii. freres of the couente of
 Boloyn / & to the ende that he wolde not
 leue theym / and dysherited / & orphanes
 he made his testament & sayd. These ben
 the thynges that I leue to you / possede by
 ryghtfull heritage as to my sones. fyrst
 to haue charyte / to kepe humylte / to pos-
 sed voluntarie pouerte / & exorted as mo-
 che as he myght straitly that there sholde
 be none temporell possessions in his order
 And that he sholde presume to touche &
 folowe the order of frere prechours with
 earthly rychelles / he prayd ferdefully that
 he sholde haue the malediccyon & curse of
 god almyghty and of hym. And the freres
 made moche sorowe of his departynge / &
 he in recomfortynge them swetely sayd.
 My brethren late not my departynge trou-
 ble you & doubt ye no thyng / for ye shal
 haue me moze prouffitable deed than ly-
 uynge. And he came to his laste houre in
 the yere of our lord. M. CC. xxi. And so
 slept in our lord Ihesu cryst / whole de-
 partynge out of this worlde was shewed
 p same daye & the same houre to the frere
 generall thenne pryncer of p prechours of
 Buxia. And afterwarde to p bysshop of
 the same Cyte in this maner. For as he
 slept a lyght slepe the heed enclined to p
 walle / he sawe the heuen open / & put do-
 ne to the erthe two whyte ladders / of whi-
 che Ihesu cryst & his moder helde the e-
 de on hygge / and the aungels descended / & al-
 cended by the ladders synge / & in the
 myddes of p ladders there was a sete set
 & upon the sete satte saynt Domynyk w-
 his heed couered lyke a frete. And Ihesu

cryst & his moder dyde by the ladder in
 to heuen so hye that he p sat was lyft up
 in to heuen / & thenne the openynge of he-
 uen was shette & closed. And thenne the
 same frere came to Boloyn & soode that
 the same daye and the same houre saynt
 Domynyk deyed. ¶ There was a frere
 named Raoul whiche was that tyme p
 he deyed at Tybur / & wente to the water
 to synge masse / and whan he came to the
 canon in whiche is remembred the hyyn-
 ge men. He thought to praye for the helth
 of saynt Domynyk / & sodaynly he was
 rauysched in his mynde and sawe p holy
 man saint Domynyk crowned w a crow-
 ne of golde satteate & gorynge out of Be-
 loyn by the waye royall. And thenne he
 marked the daye and houre & soode that
 saynt Domynyk was thenne deed. And
 whan the body of him hadde layen longe
 vnder erthe / and myracles shewed w-
 out fellynge / and that his holynes myght
 not be bydde. There pssued and came out
 of the place where he laye a ryght grete o-
 dour p same tyme whan his tombe was
 opened whiche was bounden w yron bou-
 des and Instrumentes & semetes. And
 p stone taken awaye and the body trans-
 lated to an hyer place. And the odour firs-
 moued al aromatykes / ne there was no
 ne odour lyke to that / and that was not
 oonly in the bones of the holy body / but
 in the powder and chesse & in all the erthe
 about was lyke sauour. In suche wyse as
 the erthe was boyn in to ferre regyons / &
 reteyned longe the same odour. And this
 odour also abode in the bondes of the freres
 that had touched some thyngs of the
 holy reliques: that how wel that they w-
 re wail he & stoten / yet reteyned they lon-
 ge and many dayes the swete odour / and
 bare wytnesse of p swete sauour & ayes
 ¶ In the prouynce of Bongerpe a noble
 man his wyf and his sone wente to by-

The lyf of saynt Domynyk.

lyte in a churche the relikes of saynt Domynyk. And the sone was seke and came to his last ende and deyed/and the fader layd the corpe of the childe tofoze the altar of saynt Domynyk and began to wepe and saye: blessyd Domynyk I came to the all gladde and Joyfull: but alas I go home so sorowfully. I came with my sone/ but I retourne without him. yelde to me agayne my sone. gyue to me agayne the gladnesse of myn herte: And about mydynyght the childe reuyned & wente about in þe churche. ¶ There was a yonge man whiche was lef and bonde to a yonge lady and went for to fysh in a water/ and he fylle therin and was drowned: and he was a longe while in the water and was drawen out all deed. And the lady prayed saynt Domynyk for the reysynge of hym & promysed that she wolde go bare foot vnto his relikes. And yf he were reysed she wolde make hym a tere & quyte him of his bondage/ and he arose by tofoze them all/ and she accomplisshed her auowe. ¶ In that same prouynce of Hongerye there was a man that wept by cause that his sone was deed and prayed to saynt Domynyk for his reysynge to lyf. And about the cock crowynge þe deed booy arose and opened his eyen sayenge to his fader/ wherfoze fader haue ye your face so weete. And he said sone they be teeres of thy fader/ for thou were deed/ & I remayned alone and al sorowfull. And he sayd fader ye wepe moche. But saynt Domynyk had pyte of your wepyng and gaue by his merytes to rendre me to yu all hole. ¶ There was a seke man whiche had ben. xliii. yere blynde: and desyred to bysyte the relikes of saynt Domynyk as prouynge and assayenge arose out of his bedde. And anone he felte so grete vertue in hymself that he began hastily to go. And the moze he wente the moze he was

stronger to go/ and the moze cleerly he sawe: and whan he came he receyued paynght helth. ¶ In that prouynce a lady was deynd to do lyng a masse in the honoure of saynt Domynyk/ and she founde the prest at þe due houre. And she wrapped the candels that she had made redy in a towell and layde them in a vessel. And thenne she tourned her a lytell and after cam agayne & founde her candels enlumyned & byennynge appertly/ and euery body ranne for to se this grete miracle and abode there so longe tyll the candels were byente without enpyrnyng of the towell. ¶ There was a scole at Bolyne whiche was named Rycholas whiche suffred grete payne in his raynes and in his knees/ soo that he hadde no hope of helth/ & auowed to saynt Domynyk and toke a threde for to make a candell of his length/ and mesure hym in length and in byede/ and whan þe threde atteyned vnto his knees he called at euery mesure the name of Ihesu cryst and saynt Domynyk/ and anone he felte allegeaunce and sayde. I am deliuered and arose by and wept/ for Joye & came to þe churche without ony ayde where as the body of saynt Domynyk rested. And god shewed for hym myracles without nombze in that tyme. ¶ In Auguste the cyte of Cecyll was a mayde the whiche was seke of the stone and shoulde haue ben cutte: and for this cause her moder commaunded her to saynt Domynyk/ & the nyght folowynge saynt Domynyk came to the mayde slepyng/ and layde in her honde the stone with the whiche she hadde ben tourmented. And thenne she awoke and founde her self deliuered of þe payne/ and she deliuered to her moder the stone/ and tolde her byspoke by order. And the moder bare the stone to the freres/ and they henge it tofoze the ymage in mynde and in remembraunce of

this fayre myracle that saynt Domynyk hadde done. ¶ In Salacye in Scryple there was a pore woman that had a sone whiche was grete tourmented with scrophules whiche children be wont to haue in theyr necke / and coude fynde no remedye. She auowed to god and saynt Domynyk that yf she myght be deliuered she wolde make him to labour in the werkes of þe churche of the freres for no hyre but gladly for nought. And in the nyghte folowynge a man appered to her in the habyte of a frere and layd / woman knowest thou thys thynges / and named to her foure thynges that was arayn bert / pelletter / lapacium / & the Juse of porret / And she sayd she knewe them well. And he sayd / goo and take thys thynges and confite them with the Juse of porret and laye it on the soze of the necke of thy sone and he shall be all hole. ¶ Thenne she awoke and dyde so and he was all hole / and then the moder accomplyshed her bowe. ¶ There was a man of pyemount swollecen like a monstre / and he auowed him to saynt Domynyk. And he appered to hym in his slepe / and opened his bely without payne and toke out all the ordures & fylthes / and thenne anoynted hym with his holy honde and so heled hym parfyghtly. ¶ In the cyte of August whan in the fest of the translacyon of saynt Domynyk a certayne women were at the solempnytees of the masses. And whan they retourned homwarde to theyr houses / they saw without a woman that was spynnyge in the feest of one so grete a saynt / and they toke & reprinted her charitably why she spanne at the feest of one so grete a saynt. And she was angry and answered them thus / ye that be women of the freres keep ye theyr festes. And anon the eyen of that woman swelled and there came out toten mater / and there issued woymes so

that one of þe neyghbourstoke / & bill. wozmes oute of her eyen. And thenne she repented her and came to the churche of the freres and confessed her synnes / and made her auowe that fro than forthon she wolde neuer myslaye to the seruaunt of god saynt Domynyk / but sholde deuoutely holde his feest / and anon she was made all hole. ¶ There was a nonne named Marye whiche was seke at Crypolyn in the monasterye of Marye Magdalene / and she was smyt in the thye so greuouly that fyue monthes durynge they doubted that she wolde haue deyed. And then she bethoughte her and prayed thus in her selfe / lozde god I am not worthy to praye to the ne to be herde of the. But I praye my lozde saynt Domynyk that he be medyatour betwene the and me / that he may gete to me the benefayte of helth. And whan she had longe prayed in teeres she slept and sawe saynt Domynyk with two freres that opened the curtayne that henge afoze her bedde and entred & layd to her. Wherfore desyrest þe so soze to be heled. And she sayd / syr that I might more deuoutly serue god. And thenne he drew out his oynement whiche was so sweete odour from vnder his cope & enoynted her thye & she was anon all hole & sayd / this oynement is so precious swete & lychte / & whan she demaunded how it was named. He sayd to her / this oynement is the oynement of loue & is so prepyous that it may not be bought for no price. For in the gyftes of god is no better than loue / for there is no thyng moze prepyous than charity / but it is soone losse yf it be not well kept. ¶ Thenne he appered to her syster þe nyght that slept in the dortour sayeng. I haue heled thy syster whiche anon arose & ran thyder & founde her hole. And whan she felte her enoynted so sensyble vncyph she topped it with grete reuerence with a

The lyfe of saynt Domynyk.

bendell of sylke. And whan she had tolde this to thabbelle to her syster & to her confessor & had shewed þ vncyon & bendell they were smyten w the nouelte of the sauour so swete smellynge þ it myght not be compared to none Aromatyke & they kept þ vncyon w grete reuerence / how agreable the place is vnto god where the body of saynt Domynyk resteth / how be it that many myracles ben shewed there. Yet one shall I saye to you here & that shall suffyse mayster Alysaunder byshop of Wendosun reherceth in his postylles vpon this worde / mercy & trouthe haue mette togyder. That a scole dwellynge at Boloyne whiche was gyuen to al wycked banytees of þ worlde sawe a byspon / that him semed he was in a grete felde: & that a grete tēpest of thonder & lyghtnyng descended from heuen vpon him / and then he fledde þ tempest & came tofore an hous & fōlde it shette and knocked at the doze for to entre in: and thostelle answered I am ryght wylfyns þ am enhabited here & this hous is myn & þ art not ryghtwys therfore þ mayst not enhabyte here. And thenne he wept bytterly for thys wordes and wente to an other hous that he sawe beyonde that & knocked at the doze for to come in / but thostelle whiche was within answered. I am trouthe & þ art not trewe therfore I may not receyue the. And fro thens he wente to the thyrde hous beyonde that & requyred that he myght come in for þ tempest. And he þ was within sayd I am peas þ dwelle here: & peas is not w felons / but oonly with men of good wyll & by cause I thynke þ thoughtes of peas I shall gyue to the good counseyll. My syster dwelleth aboue me whiche alway hel peth kaytues / goo to her & do þ she shall counseyll the. And then he wente to that hous / & she that was within sayd. I am mercy that dwelle here / pf thou wilt be sa

ued fro the temest go to the hous of the freres prechours at Boloyne / and there shalt fynde the stable of doctryne the roke of scrypture / þ alle of symplenes / the ore of dyscrecyon / & Marye enlumynge. Ioseph prouffytynge / and the childe Ihesu sauyng. And whan this scole awoke he came to the hous of the freres / recounted hys byspon by order / & requyred to haue the habyte / and he receyued it and abode in þ order. Saynt Domynyk tofore the Instytucyon of the order saith Ihu crist holdunge thre dartes in his hande & menaced the worlde. Then I frow Johan of vignay translatour of this booke wyl nomore reherce this byspon for in this present chapytre it is reherced tofore & was shewed also to a monke wherof I make here an ende. Then late vs consyder the holy lyf / the holy conuersacyon and the holy myracles that god hath shewed for this blessyd man saynt Domynyk and late vs praye hym to be medyatour betwene god & vs that we may deserv to be enoynted with þ oynement of charyte and of mercy / that after this short lyf we may come to euerlastyng lyfe in heuen Amen.

Here foloweth the lyf of saynt Sextus pope and fyrst of his name.



Sixtus is sayd of dyos that is god and status that to saye state. Sixtus is moche to say as godly say or Sixtus sayd of syde this as it was

stedfast and ferme. And Sixtus that is fyrst / for he was stedfast and fyre in the sayth / in passyon / and good werke and operacyon.

Sixtus the pope was of athenes & was fyrst a phylosophye and after was dyscypyle of Ihesu cryst and was the fourcayn byshop. And after was presented to Decryan and Valerian emperours with two of his dyscyples and dekens felicitissime and Agapite. And whan decryan myght not enclayne them in no maner / he made them to be brought to the Temple of Mars for to do sacrifice to hym / or for to be putte in prysyn of Hamartyn. And whan he had refused to do sacrifice and was brought in to the prysyn of Hamartyn / the blessed saynt Laurence cryed after hym sayenge. Fader whyther goost thou without thy sone / preest whyther goost þ without thy mynyster. To whom Sixte sayd / sone I leue the not / but gretter baytles ben due to the / & after thye dayes thou deken shalt folow me preest. But in the meane whyle take the tresours of the churche & departe them where thou wilt. And whan he had dystribute them to pore crysten men. Valerian the prouost ordeyned þ Sixte sholde be brought agayn for to do sacrifice in þ Temple of Mars. And yf he refused it / he sholde haue his heude smyten of. And whan that he was led the blessed Laurence cryed after hy sayenge. Fader leue me not / for I haue dyspensed all thy tresours. And then the knyghtes herde speke of the tresours and helde Laurence. And then they bihedded Sixte felicitissime and Agapite / and so they thre suffred deth togider. In this same day is the feest of the Transfiguracion of our lord: & renewed of newe wine yf it maye be founden of a rype grape in some churches / and this daye be the grapes blessed

in some places: and the people take therof and ete it in the feeste of holy bredd. And the reason why it is of this that our lord sayd in his souper to his dyscyples. I shal not drynke of this generacyon of the wyne tofore that I shal drynke it newe w you in the regne of my fader. And this Transfiguracion in that whiche he sayd newe representeth þ glorious intioracion þ Ihesu cryst had after his resurreccyon. And therfore on this daye of the Transfiguracion whiche representeth the resurrection men seke newe wyne. And it is to wete that some saye that the Transfiguracion was made in beer. But the dyscyples dysclosed it not but kept it secrete by cause that oure lord commaunded they sholde not dysclose it tyll he was risen fro deth to lyf / but after they manifested & dysclosed it on this daye.

Here begynneth the lyf of saynt Donat and fyrst of his name.

Donate is as moche to saye as boorne of god / and that is bi regeneracyon of grace Infusyon and glorificacion for there is treble generacyon spirytuell of god / that is to saye of natyure relygyousyte and of body mortalyte. For whan sayntes deye / that it is sayd that they be boorne / for the passyng out of this worlde of sayntes is not sayd deth of sayntes but natalyte. The childe appettyeth to be boorne to haue large place to dwelle in / more mete for to ete / better ayer to respyre & to se lyghte. And whan the sayntes yssue out of þ hely of holy churche theyr moder by deth / the foure thynges they receyue afoze sayd after theyr maner / and therfore they be sayd boorne or gyuen of god.

Donate was nourished & taught of the emperour Iulian. When this Iulian was ordeyned to be subde

The lyf of saynt Donate.

But whan he was ordeyned to be Empe-
roure he slewe the fader and moder of Do-
nate and Donate fledde in to the cyte of
Arentyne & dwelled there with Hyllarye
monke & dyde there many myracles. For
the prouoost of the cyte had a sone demo-
nyake: And whan he was brought tofore
saynt Donate the wicked spryte began
to crye & saye. In the name of our lord
Jhesu cryst do me none harme ne be gre-
uous to me ne that I go out of my hous.
¶ Donate wherfore constraynest þe me to
ysue out with tormentes but he was a
none deliuered whan Donate prayed.
¶ There was a man named Eustace whi-
che receyued in Tuskanie the rentes of þe
prynce & left the moneye in the kepyng
of his wyf named Eufronye but for sozo
we that she had of the enemyes þe destroy-
de the countree she hydde the moneye and
deyed for sozo w. And whan her husbonde
came agayne he coude not fynde the mo-
neye. And whan he with his children shol-
de be brought to torment he fledde to sa-
ynt Donate. And donate went with him
to þe sepulchre of his wyf & said with a clere
voys. Eufronye I coniure the by þe vertu
of the holyghost that þe saye where thou
hast layde this moneye / she answerde
out of the sepulchre & sayd at the entre of
the hous where I dalue it. And then thei
went thyder and foude it lyke as she had
said. And a lytel whyle after Satyrus þe
bysshop deyed in our lord & all the clergy
chose Donate to be bysshop in his place &
so he was. ¶ On a tyme as saynt Grego-
rye recoketh in his dyalogues whan saint
Donate houseled the people after masse /
& the deken mynystred þe body of our lord
de to the people / todaynly the deken fylle
w the chalyce by thympulcyon & thre styng
ge of the payenymis þe came thyder & the
chalyce brake wherfo he was soz and so
was all the people. And saynt Donate ga-

died togyde the pyeces of the chalyce
made his prayers & rempled it in his fist
fourme. And a lytel pyece the deuyl toke
away and hydde it whiche pyece lacketh
yet in þe chalyce: & that chalice is kepten
in the said churche in wyrmelle of this myr-
cle: And þe paynims þe sawe this were
uerted to þe sayth in so moche that .xxx.
of theim receyued baptisme. ¶ There
was a welle or a fountayne enfecte / that
who þe dranke of it was anone deed. And
saint Donate wente anone thyder by
his alle for to praye & make the water ho-
le. And anone an horryble dragon ysued
out of the fontayne & woude his tayle a-
bout the legges of the alle & adressed him
ayenst Donate. And Donate smote hym
in with his staff. Or some sayen he spytte
in his mouth & he deyed. And thenne he
prayed to our lord and chased awaye all
the venym out of þe fontayne. ¶ In othe-
r tyme whan he & his folowes had grete
thurst he made a fontayn to sounce the-
re. The daughter of theperour theodora
an was tourmented with a deuyl & was
brought to saynt Donate. And he said þe
foule spryte goo out & dwelle no more in
this creature whiche is þe fourme of god.
¶ To whom the deuyl sayd / gyue me place
where I shal ysue out / and telle me wher
ther I shal go. Saynt Donate said to hy-
fro whens camest þe hyder. And he sayd
fro deserte. Donate answered retou-
ne thou thyder. And the deuyl said I sit
in the sygne of þe crosse / out of whiche the
fyre spryngeth ayenst me / and for wete
of the fyre I doubte for to go: gyue me
place and I shal ysue out. And Donate
sayd / loo here is place that thou mayst go
thy waye / and retourne thyder that thou
camest fro. And thenne he made all the
hous for to tremble and wente his waye.
¶ There was a man bozne for to be bur-
ied & there came a man that brought

obligacyon and sayd that he oughte into hym two hondred shelynges. and therfore he wolde not suffice hym to be buryed in noo wyse / wherfore his wyse whiche was wydothe came to saynt Donate and shewed to him that mater & sayd that thycke man had receyued all that moneye. And thenne wente saynt Donate to the corps / and touched the deed man with his honde and sayd / arysse vp and see what thou shalte do to this man that suffreth not the to be buryed. The whiche thenne late vp & proued that he had payed it / and baynquyshed hym tofore all men / and toke the obligacyon in his honde and rente it all in pyeces. And after sayd to saynt Donate / fader comaunde me to slepe agayne. And he sayd / sone goo now in to reste forthon. And in that tyme it had not rayned well in thre yere / and that the erthe had be barayne and brought forth noo fruyte. The myscreauntes came to theemperour Theodocyan requyrynge that he sholde deliuer to theym Donate whiche had made that by his arte magyke. But at the request of the emperour Donate came & prayed our lord that he wolde sende to them rayne. And he sente to them so grete habosidance that all the other were weete / & he wente home alone. In that tyme that the Gotes destroyed Ptalpe & that moche people departed fro the fayth of god. Euadryan the prouost was re preyed of apostasye / and saynt Donate & saynt Hyllayre re preyed him. And than he toke them & wolde haue constrayned them to do sacrefyce to Jupyter / but they refused it. And he dyd do bete Hyllayre so moche al dyspoyled that he gaue vp his spyryte to god / & he layd Donate in pyson / & after dyde do smyte of his heed the yere of our lord. CCC. and. lxxx.

Here begynneth the lyfe of saynt Cyprike martyr.

Cyprike was ordeyned deken of the pope Marcellus and was taken and brought to Maxymian theemperour / and was comaunded that he and his felawes sholde delue the erth and sholde bere it on theyr sholders to the place that he made. And there was saynt Saturnyne tohome Cyprike and Silynnus helpe for to bere. And after Cyprike was put & enclosed in pyson / & at the laste was presented tofore the prouost. And as Appropynyan ladde hym / sodeynly came a voyce with lyghte from heuen / whiche sayd. Come ye blessed of my fader. &c. And than Appropynyan blyeued & made hymselfe to be baptysed / and came to the prouost cōfessyng. Ihesu cryste. To whome the prouost sayd. Art thou made crysten / whiche answered. Alas for I haue losse my dayes. The prouost answered trulye now thou ledest thy dayes & comaunded to symte of his heed. And whan Saturnyne & Silynnus wolde not make sacrefyce they were turnmentted with dyuers turnmentes / & at the laste were byheded. And the daughter of Dioclesyan named Arthempe was turnmented of the deuyl and the deuyl cryed within her & sayd. I shall not goo tofore that Cyprike the deken come. And than was Cyprike broughte to her. And than sayd the deuyl / yf thou wyte that I yllue & go out grue me a vessell where I may entre in. And than answered Cyprike / loo here is my body entre therin yf thou mayst. And he sayd in to thy vessell I may not entre / for it is sygned and closed on all sydes / but yf thou cast me out here I shall make the soone to come in to babylon. And whan he was constrayned to goo out Arthempe he cryed and sayd. I se the god that Cyprike precheth. And whan he had baptysed her and had grace of Dioclesyan & of Serene his wyf / he dwelled and lyued surely in an hous that he gaue hym. Than came there

The lyfe of saynt Cyryake The lyfe of saynt Laurence

an messenger fro the kynge of pers to Dyoclesyan praynge hym that he wolde sende to him Cyryake: for his doughter was tutmented of a deuyl / & than by the prayer of Dioclesyan Cyryake went gladly with Largo and Smaragdo with all thynges necessary in the shyppe in to babylon. And whan they came to the doughter / the deuyl cryed to hym thugh the mouth of the mayde. O Cyryake thou arte wery of trauayle. And he sayd I am not wery but am gouerned ouer all by the helpe of god. And the deuyl sayd neuertheles I haue broughte the there as I wolde haue the. And Cyryake sayd. Ihesu cryst comaundeth the that þu go out. And than the deuyl yssued out and sayd. O terribyle name that constraineth me / & the mayde was than made hole and was baptysed with fader & moder & moche other people. And they offred to hym many gyftes but he wolde none take / and abode there. xlv. dayes fastynge in brede & water. And at the laste he came to Rome / and after two monethes Dyoclesyan was deed & Maximyan succeeded to the empyre & was wrothe with Arthemye his syster. And toke Cyryake and bounde hym with chaynes / & comaunded to drawe hym tofore his chayre. This Maximyan may be called and sayd the sone of Dyoclesyan bycause he succeeded hym and had his doughter to wyfe / whiche was called Valerian. And after he comaunded to Carpas his bycarpe to constrayne Cyryake & his felawes to doo sacrefyce / or elles slee them by dyuers turmentes / & he toke Cyryake and threwe pytche molten & brennyng hote on his heed / and henge hym in the turment named Sculer / & after he dyd do Smyte of the heed of Cyryake / & also byheded his felawes aboute the yere of our lordes thre hondred. And Carpas gate the hous of saynt Cyryake / and in despyte of crysten men he made a bayne in the same

place where as Cyryake baptysed / & there bayned and made bankettes in etyng & drynkyng / and sodeynly he with xij. felawes dyed there / and therfore the bayne



was closed by / & the paynens began to dyede & honoured crysten men.

Here begynneth the lyfe of saint Laurence And fyrst of the interpretacyon of his name.

Laurence is sayd as a crowne holydynge made of lauryer. For some tyme they that baynquysshed in bataylle were crowned with lauryer bowes & branches shewynge byctorye / and it is alwaye of couenable verdour / of odour / agreable and vertuouus of strength. And the blessed Laurence is sayd of Lauryer / for he had byctorye in his passyon / wherof Decyan confused sayd. I wene now that we ben baynquysshed. He had verdour and cleynesse of herte and purete / for he sayd my boyce hath noo derkenes. He had odour of perpetuall memozye / wherof it is sayd he departed all and gaue to the poore people. And therfore remaineth his doctryne perdurably whiche he fulfylled with holy werke / and halowed it by his glouryous martyrdom. He had strength by his vertuouus preachynge / by whiche he conuerted Lucyl the prouoost Romayne. Thus is that tree of such vertue that the leef brake the stone / heled the deaf and doubted no thonder. And thus Laurence brake the herder herde / & gaue spyrytuall rewarde and definded the sentence for the thonder of euyl people. CCCCCCCCCCCCCCCC

Laurence martyr a subdenen was
of the kynage of Spayne. A saynt
Syrte brought hym thens. And as may
ster Johan beleth sayth. Whan the blessyd
Syrte went in to Spayne he founde there
two yonge men Laurence and Wyncente
his cosyn right ordynate by honeste of ma
ners and noble in all theyr werkes / and
brought them with hy to Rome of whome
that one that was Laurence abode wyth
hym and Wyncente his cosyn retourned a
gayne in to Spayne and there fynnyshed
his lyfe by gloruous martyrdom. But in
this reason mayster Johan beleth repug
neth the tyme of martyrdom of that one
and of that other. for it is sayd that Lau
rence suffred deth vnder Decyan / & Wyn
cente vnder Dyoclesyan / & bytwene De
cyan & Dyoclesyan were aboute. xl. yeres
and there were. vii. Emperours bytwene
them so that the blessyd Wyncente myght
not be yonge. And the blessyd Syrte ordey
ned Laurence his archdeken. And in his
tyme Phylipp the emperour & Phylipp his
sone receyued the sayth of Ihesu cryste / &
whan they were crystened they entended
gretely to enhance the chyrche. And this
emperour was the fyrst that receyued the
sayth of Ihesu cryste whome as it is sayd
Dyogenes conuerted to the sayth. How be
it that it is redde in other places otherwise
and that saynt Poncyan had done it. And
he reygned the yere a thousande from the
buyldynge of Rome. Soo that the yere a
thousande sholde rather be gyuen to cryst
than to the ydolles. And that yere was ha
lowed of the Romayns with ryghte grete
appareylles of games & grete esbatemen
tes. And there was a knyght with Phylipp
themperour named Decyan whiche was
noble and moche renoumed in armes & in
dakyngs. And whan in that tyme fraunce
rebelled ayenst this emperour he sente thy
der Decyan for to take awaye the contents

of the same & subdue them to Rome. & Decyan
so sente thyder made all thynges well and
subdued them all to Rome and had bytwe
ene. And whan the emperour herde his com
pyng & wolde honour hym moze hyely &
wente ayenst hym vnto Hierone. But for
as moche as the euill people fele them mo
re honoured soo moche the moze he was
swollen in pryde. Than Decyan elate in
pryde began to coneyte the myght. And on
a tyme whan Decyan knewe that the em
perour slepte in his pauplyon he entred se
cretly & cut the throte of his lord slepyng
And than he dreyue to hym by gyftes and
prayers and also by promyses all them of
the hoost that the emperour had brought &
wente anon vnto the cyte of Rome. And
whan Phylipp the yonger herde this thyn
ge he was sore aferde & doubted strongly
And as Sykar sayth in his cronycle he de
lyuered all his faders tresour and his vnto
saynt Syrte and vnto saynt Laurence to
the ende that yf it happed hym to be slayne
of Decyan that they sholde gyue this tres
our to poore people & to the chyrches. And
wonder not that the tresoures that Lau
rence gaue ben not named the tresoures of
the emperour but of the chyrche. or para
uenture they were sayd tresoures of Phylip
che. for Phylipp had lefte them to be dys
pended to the chyrche. And after Phylipp
fledde and hydde hym for fere of Decyan.
And thenne the Senate wente ayenst De
cyan and confermed hym in the empyre.
And bycause he was not seen to haue slayn
his lord by treason. But onely for he
had reneyed the ydolles. therfore he began
ryght cruelly to persecute the chyrche and
crysten men. & comanded that they sholde
be destroyed without mercy. And many a
thousande martyrs were slayne. amonge
whome Phylipp was crowned with marty
rdom. And after that Decyan made a
serche of the tresoures of his lord.

The lyfe of saynt Laurence.

was Syrte brought to hym as he that adoured Ihesu cryste and had the tresours of the empyre. And than commaunded Decryan that he sholde be put in pysson so longe that by turmentes he sholde benye god and tell where the tresours were. And the blessyd Laurence folowed hym and cryed after hym / whether goost thou fader with out a mynister / what thyng is in me that haue dyspleased thy faderhede / Or what thyng hast thou seen in me / hast thou seen me forsake my lygnage / or goo out of kynrede. Proue me whether thou hast chosen a couenable mynystre / to whome thou hast comysed the dyspensacyon of the body and blode of our lord. to whome saynt Syrte sayd. I shall not leue the my sone / but greter stryues and batayles ben due to the for the fayth of Ihesu cryst. We as olde men haue taken moze lyghter bataylle / and to the as a yonge man shall remayne a moze glourious bataylle / of whyche thou shalt triumphe & haue vyctorye of the tyraunt and shalt folowe me wythin thre dayes. Then he deliuered to hym all the tresours commaundyng hym that he sholde gyue them to chyrches & pooze people. And the blessyd man sought the pooze people night and daye / and gaue to eche of theym that as was nedefull / and came to the hous of an olde woman whiche hadde hydde in her hous many crysten men and women / and longe she had had the heed ache. And saynt Laurence layde his honde vpon her heed and anone she was helde of the ache and payne. And he wyllthe the fete of the pooze people and gaue to eche of theym almesse. The same nyght he wente to the hous of a crysten man and therein he founde a blynde man / and there he gaue vnto hym his syght by the sygne of the crosse. And whan the blessyd Syrte wolde not consente to Decryan ne otre to the ydolles. He commaunded that he sholde be ledde forth and be by

heded. And so the blessyd saynt Laurence ranne after hym and sayd. Forsake me not holy fader / for I haue dyspended thy tresours that thou deliuerest vnto me. And whan the knyghtes herde speke of the tresours they toke Laurence and so brought hym tofore the prouost. And the prouost deliuered hym to Decryan. And Decryan Cesar sayd vnto hym / where ben the tresours of the chyrche whiche we knowe wel that thou haste hyd. And he answered not wherfore he deliuered hym to Valeryan the prouost to thende that he sholde shewe the tresours / and do sacrefyce to the ydolles / or to put hym to deth by dyuers tourmentes. And Valeryen deliuered hym to a prouost named Ppolyte for to be in pysson / and he enclosed hym in pysson wyth many other. And there was in the pysson a paynem named Lucylle whiche had lost the syghte of hys eyen wyth ouer moche wepyng. And Saynt Laurence promysed to hym to restablyshe his syghte / yf he wolde bylcue in Ihesu cryste and receyue baptisme / and he requyred anone for to be baptysed. Than saynt Laurence toke water and sayd to hym. All thynges in confellyon ben wasshen. And whan he had dygentely enfourmed hym in the articles of the fayth & he confessed that he byleued all / he shedde water on his heed & baptysed hym in the name of Ihesu cryste. And anone he was blynde receyued his syghte agayne. And therfore came to hym many blynde men / and wente agayne enlumyned from hym and haupnge theyr syghte. And thenne ppolite sayd agayne to hym shewe to me the tresours. To whome Laurence sayd / ppolite yf thou wylte bylcue in our lord Ihesu cryst I shall shewe to the the tresours / and promyse to the lyfe perdurable. And ppolite sayd / yf thou doost this that thou sayest I shall doo that thou requyrest. And in the same houre ppolite

blyeued and receyued the holy baptym by
 and all his nyephe. And whan he was bap-
 tyed he sayd. I haue seen the soules of the
 Innocentes Joyous & gladd. And after
 this Valerian sent to Ppolite that he shol-
 de bynge hym Laurence. And Laurence
 sayd to hym let vs go togeder for the glo-
 ry is made redy to the and me and than
 they came to Iugemens & he was enquy-
 red agayne of the tresours. And Laurence
 demaunded bylacyon of the dapes. And
 Valerian graunted hym on pledge of ppos-
 lyte. And Saynt Laurence in these the
 dapes gaderd togeder poore people blynde
 and lame and presented them tofoze Des-
 cryan in the palays of Salustien and sayd
 These here ben the tresours pardurable/
 whiche shall not be mynyshed but encrea-
 ce whiche ben departed to eche of theym/
 the hondes of these men haue boorne the tre-
 sours in to heuen. Than Valerian in the
 presence of Decryan sayd what barpest þ
 in many thynges. Sacrefyce anone and
 put fro the thyne arte magyke. And Lau-
 rence sayd to hym whether ought he to be
 adoured that maketh or he that is made.
 And than Decryan was angry & comaun-
 ded that he sholde be beten with scorpyons
 and that al maner of turmentes sholde be
 brought tofoze hym. And than commaun-
 ded he hym that he sholde do sacrefyce for
 to ciche we these tourmentes. And saynt
 Laurence answered thou cursed man I
 haue allwaye coueyted these metes. Unto
 whome Decryan sayd yf these ben metes
 for the shewe theym to me that be lyke to
 the that they may ete with the. To whome
 Laurence sayd they haue gyuen theyr na-
 mes in to heuen & thou arte not worthy to
 se them. And than by the comaundement of
 Decryan he was beten all naked with rods
 des & staves & ppeces of prenyennynge
 were layde to his sydes & Laurence sayd.
 Loyde Ihesu cryste god sone of god haue

mercy on me thy seruante whiche am accus-
 sed & haue not reuyed the & they haue des-
 maunded me & I haue confessed the to be
 my loyde. And than Decryan sayd to hym.
 I knowe well that thou despyest the tur-
 mentes by thy arte magyke but nre thou
 mayst not despyse. I swere by my goddes
 & goddesles that but þ wylte do sacrefyce
 to theym I shalte be punysshed by dyuers
 tourmentes. Than he comaunded that
 he sholde be longe beten with plammiettes
 And than he prayed saynge. Loyde Ihesu
 cryste receyue my spyrte. And than came
 a voyce from heuen Decryan herynge whi-
 che sayd pet many turmentes ben due to
 the. And than Decryan replenysshed with
 felonye sayd ye men of Rome haue ye her-
 de the deuylls comfortynge of this curs-
 sed man whych adoured not the goddes
 ne doubtte not the tourmentes ne dyedeth
 not the prynces wyathe. And than com-
 maunded he agayne that he sholde be be-
 ten with scorpyons. And than Laurence
 simplynge tendred thanknges vnto god/
 and prayed for them that were there. And
 in that same houre a knyghte named Ro-
 mayne blyeued in god and he sayd vnto
 Saynt Laurence. I se tofoze the a ryghte
 sayre pongelynge stonbynge and with a
 linnen clothe clesynge thy woundes. I
 adiute the by the luyngye loyde god that
 thou leue me not but haste the for to bap-
 tise me. And than sayd Decryan vnto Va-
 leryan. I wene that we shall now be ouer-
 comen by arte magyke. And than he com-
 maunded that he sholde be vnbounde and
 enclosed in the pyson of ppolite. And then
 Romayne brought an breille or a cruse to
 water and fell downe at the fete of saynt
 Laurence and receyued baptym of hym.
 And whan Decryan knewe it he comaun-
 ded that Romayne sholde be beten with rods
 des. And as he was so moche beten that he
 myghte not holde hym vpon his legges.

The lyfe of Saynt Laurence

but in noo maner myght noo man make hym to saye but that he was a good crys-
ten & frely baptysed. And than Decyan
dyde do synye of his heed / and that nyght
was Laurence ledde to Dacyen / & whan
ypolyte whiche was there sawe that he be-
gan to wepe and wolde haue sayd that he
was crystened. And Laurence sayd to hym
hyde Ihesu cryst within the / and whan I
shall crye here and come thyder. And then
all maner of turmentes that coude be des-
uysed oꝝ brought / were brought tofoze De-
cyan. And than sayd Decyan vnto Laus-
rence / oꝝ thou shalt make sacrefyce vnto
the goddes / oꝝ all these tourmentes shall
be dyspended vpon the this nyghte. And
than Laurence sayd vnto hym / my nyght
hath no derkenesse / but all thynges shyne
in my syght. And than sayd Decyan / byn-
ge hyder a hedde of yren that Laurence
confymar may lye thereon. And the myny-
stres despoyled hym / and layde hym strats-
ched out vpon a gredyron of yren / & layde
brennyng coles there vnder & helde hym
with forkes of yren. Than sayd Laurence
vnto Valeryan / lerne thou cursed wretche
foz thy coles gyuen to me restreshyng of
coldenes / and make redy to the tourment
perdurable / and our lord knoweth that
I beyng accused haue not forsaken hy &
also whan I was demaunded I confessed
hym cryst / and I beyng rosted gyue than-
kynges vnto god. And after this he sayd
with gladde chere vnto Decyan / thou cur-
sed wretche thou hast rosted that one syde
tourne that other syde and ete. And than
he rendyng thankynges vnto our lord
sayd. I thanke the lord Ihesu cryste / for
I haue deserued to entre in to thy gates /
and so gaue hy his spyryte. And than De-
cyan beyng all confused walked in to the
palays of Cybertye with Valeryan & lefte
the body lyenge vpon the fyre whiche ypo-
lyte in the moynnyng toke awaye with Ju-

dyne the priest / and buryed it with pryry-
ous oynementes in the seide Vlerane. And
the crysten men that buryed hy fasted thre
dayes and thre nyghtes / and halowed the
hygyles there wepyng & waylyng. But
many doubtte yf he suffred deth vnder this
Decyan / for it is redde in the Cronycle /
that Syrte was longe after Decyan. Eu-
tropius neuertheles affermeth and sayth /
that Decyan meuyng persecution agens
crysten men / amonge other he slewe the
blessyd Laurence deken and martyr. And
it is sayd in a Cronycle autentike ynough
that it was not vnder this Decyan emper-
our that succeeded to Phylipp / but vnder
an other yonger Decyan whiche was Ces-
zar and not emperour he suffred martyrs-
dom. for bytwene Decyan the emperour &
this Decyan the yonger vnder whome it
is sayd that Laurence was martyred / there
were many emperours and popes. Also it
is sayd that Gallus and Voluspanus his
sone succeeded Decyan. And after theym
Valeryan with Galpen his sone helde the
emprye / & they made Decyan the yonger
Cezar and not emperour / for aunpently
whan ony was made Cezar neuer the mo-
re he was made Augustus ne emperoure.
As it is redde in the Cronycles / that Dy-
clesyan made Marinyan Cezar / and af-
ter fro Cezar he was made Augustus and
Emperoure. In the tyme of these Emper-
ours Valeryan and Galpen Syrte helde
the see of Rome / and this Decyan was cal-
led Cezar and not emperour / but Decyan
Cezar onely and he martyred the blessed Ju-
bryan / and Cornely succeeded after Jabyan
whiche was martyred vnder Valeryan &
Galpen whiche reygned. x. b. yere / and Lu-
cyan succeeded Cornely / and Stephen the
pope succeeded Lucyan / and Denys suc-
ceeded Stephen / & Syrte succeeded Denys
and this is conteyned in the Cronycles /
yf it be trewe that whiche mayster Johan

beleth putteth may be trewe. And it is red-
de in an other Cronycle that he sayd Ga-
lyan had two names / & he was called Ga-
lyan and Decyan / and vnder hym Syrte
and Laurence suffred Martyrdom about
the yere of our lord a two hondred & thre
score. Godefraye in his boke that is called
Antheonydes affermed that Galpan was
called by an other name Decyan. Saynt
Gregory sayth in his dyalogues / that there
was a nonne in Sabyne whiche helde her
contynent of her fleshe / but she eschewed
not the Janglerye of her tongue. And she
was buryed in the chyrche of saynt Lau-
rence the holy martyr / & was layde tofoze
the awter of the martyr / and was taken
of the deuylles and departed and sowen a
sonder / and that one parte was bzente / &
that other parte remayned hole so that on
the moynynge the bzennynge appered by
sybly. ¶ Gregorye of Tours sayth / that
whan a certayne preeft repayred the chyr-
che of saynt Laurence / and one of the be-
mes was ouer shorte / and requyred saynt
Laurence that he whiche had nourysshed
poore men wolde helpe his pouerte. And
the beme grewe soo sodeynly that there re-
mayned a grete parte therof / & the preeft
cutte that parte in to small ppeces and cu-
red and heled therewith many maladyes.
And this wytnesseth saynt Fortunate / it
happet at Byzas a castell in ytalie that
a man was soze vexed with toth ache. And
he accouched this wood / & anone the ache
was gone. Saynt Gregorye telleth in his
boke of dialogues that a preeft whiche was
named Sanctyne repayred a chyrche of
saynt Laurence whiche had ben bzente of
Lombardes / and hyred many werke men
And one tyme he had no thynge to sette to
foze them. And than he made his prayers /
and after looked in his panyer / and there
he foude a moche whyte loof of brede / but
hym semed that it suffysed not for one dy-

ner for thre persones. Saynt Laurence whi-
che wolde not saylle his werke men byde
do multeple that his werke men were su-
feyned therby ten dayes. In the chyrche
of saynte Laurence at Melan was a cha-
lyce of crystall meruayllously clere. And
as the deken bare it vpon a dape of solemp-
nyte to the awter / it fell out of his hondes
to the groude and was all to broken. And
than the deken wepyng gadred the ppe-
ces togyder and layde them on the awter /
and prayed the holy martyr saynt Lauren-
ce that the broken chalycce myght be made
hole agayne. And than anone it was foun-
den all hole. ¶ It is reddde in the boke of
myracles of our blefyd lady saynt Mar-
ye that a Juge named Stephen was at Ro-
me / and he toke gladly gyftes and peruer-
ted the Jugementes. And this Juge to-
ke alwaye by force thre houles the whyche
were longynge vnto the chyrche of saynt
Laurence. And a gardyn of saynt Agnes
and posseded them wrongfully. It happes
ned that the Juge dyed and was brought
to Jugement tofoze god. And whan saint
Laurence sawe hym / he wente vnto hym
in grete despyte / and strayned hym thre ty-
mes by the arme tyght harde and turmen-
ted him by grete payne. And saynt Agnes
and other byrgyns dayned not for to loke
on hym / but turned theyr vylages awaye
from hym. And than the Juge grynynge
sentence ayenst hym sayd / bycause he hath
withdrawen other mennes thynge / and
that he hath taken gyftes and solde the
trouth that he sholde be put in the place of
Judas the traytour. And saynt Protekte
whome the sayd Stephen had moche los-
ued in his lyfe came vnto the blefyd Lau-
rence and to saynt Agnes and cored them
mercy for hym. Than the blefyd byrgyn
Marpe and they prayed to god for hym.
And than it was graunted to them that the
soule of hym sholde go agayne to the body

The lyfe of saynt Laurence.

& there sholde do his penaunce. xxx. dayes
And our blessyd lady commaunded hym
that as longe as he lyued he shold saye the
psalme. Beati immaculati. And whan the
soule came to the body agayne / his arme
was lyke as it had ben brente / lyke as he
had suffred that hurte in his body / & that
token and sygne was in hym as longe as
he lyued. ¶ Thenne rendred he that whiche
he had taken and dyde his penaunce. And
at the. xxx. daye he passed out of this worlde
to our lord. ¶ It is redde in the lyfe of
saynt Henry the Emperoure that he and
Kunegunde his wyfe were byrgyns togy
der by the atylement of the deuyl / he had
his wyfe suspecte of a knyght. And he ma
de his wyfe to go barefoot vpon byrennyng
ge allhes. xv. paas. And whan she ascen
ded vpon theym she sayd thus. As I am
not corrupte ne defowled of Henry ne of
all other soo Ihesu cryste helpe me. Than
Henry the Emperour was ashamed and
gaue her a buffet on the cheke. And a boy
ce sayd / the virgyn Marye hath deliuered
the byrgyn / & she wente without ony hurte
vpon the byrennyng ge allhes / & whan the
Emperour was deed / there wente a grete
multytude of deuylles tofore the cell of an
heremyte / & he opened the wyndowe & de
maunded at the last what that they were /
And one answered a legyon of deuyls we
be that go to the deth of the Emperour yf
peraenture we fynde ony thyng in hym
he adiured hym that he sholde come agay
ne to hym / whiche retournynge sayd. We
haue profyted noo thyng / for whan this
falle suspectyon of his wyfe / and alle the
good thynges and euyl thynges were lay
de in a balaunce / than this brente & byrled
Laurence broughte forth a potte of golde
of moche grete weyght. And whan we sup
posed to haue surmounted / he caste that
potte in the balaunce on that other syde /
soo that it wexed moze and was heuier.

And thenne I was angry and brake an
eere of the potte. And he called that potte
a chalyce whych the Emperoure had gi
uen in the chyrche Emfence whiche that
he had in a specyall deuocyon / and he had
doo make it in the honoure of saynt Lau
rence. And for the gretenesse of it / it hadde
two eeres. And it was founden than that
the Emperoure dyed that tyme / and one
eere was broken of the chalyce. ¶ Grego
ry reherceth in his regyfter that his prede
cessour coueyted to make better some thyng
about the body of saynt Laurence / but
he wist not where it laye. Neuertheles the
body of saynt Laurence was dyscouered
and vnhiled by Ignorauce / but all they
that were there presente as well monkes
an other were all deed wythin. xv. after.
¶ It is to wete that the passyon of saynt
Laurence was moost excellent in foure
thynges / lyke as it is founden by the sayn
ges of saynt Maxymyne bysshop / and of
saynt Austyn. And fyrste in his sourenes
of his passyon and bytternes. Secondly
in profyte or effecte. Thyrde in constan
ce or strengthe. And fourthly in the me
uayllous batayle and maner of his bytor
rye. fyrst it was ryght excellent in the byt
ternes of the payne / this sayth saynt Maxi
myne. And after some bookes of Saynt
Ambrose. Bzethzen saynt Laurence was
not slayne by shorte and symple passyon /
for who that is smyten with a swerde he
dyeth but ones / and who that it caste in
a fyre is deliuered at ones. But this ho
ly man was tourmented by longe and by
multeplyed paynes / so that the deth shoulde
not fayle hym at the turment / ne fayle
atte the ende. ¶ We rede that the blessyd
chyliden wente thozugh the flambes / and
haue gone vpon the coles byrennyngs bare
foote wherof saynt Laurence is not to be
preferred of lalle glozpe. for as they were
in theyr paynes thughe the flambes /

in his tourmente laye vpon the fyre / and they defouled & tradde vpon the fyre with theyr fete. And this was restrayned for to laye his sydes therin / they prayed in theyr full grete paynes holdynge vp theyr hands to our lord god / but he was stratched in his payne and prayed our lord with all his body. And it is to wete that the blessyd Laurence is he that after saynt Stephen oughte to holde the p[ri]macie. Not onely for that he suffred greter payne than other martyrs / as it is well founde & redde that many haue suffred as moche payne / but it is sayd for fyre causes. fyrst for the place of the passyon / for it was at Rome / whysche is the heed of the worlde and syege of the appostles. Secondely for the offyce of the p[re]dycacyon / for he accomplished dylygentely the offyce of p[re]chynge. Thyrde for the louable dyscrecyon of the tresours that he gaue to all the poore men wysely. And these thre reasons putteth mayster Wyllyam of Ancerre. fourthely for the antyquite and proued martyrdom for yf that it be sayd that some other haue greter payne / it is not alwaye so autens tyke / and also some be in doubte / but the passyon of saynte Laurence is moche solemne and approued in the chyrche. And therfore many sayntes approue his passyon in theyr sermons and asserme it. fyfthly for the degree of dygnyte / for he was archedeken of the syege of Rome. And it is sayd there was neuer syth archedeken in Rome. Syxtely for the cruelte of tourmentes / for he suffred theym ryghte greuous as he that was rosted vpon a gredytron of yron. Wherof saynt Austyn sayth suchen that the membres were broken by many dyuers betynges. He was comaunded to be tourmented vpon a gredytron of yron / and was layde therupon / whiche by conynuall hete that was there vnder the gredytron had so force to byenne / so that

he was tourmented by the tounyng of his membres more forcyble / for the payne was the more lenger. Secondely he was ryghte excellent in effecte or profyte / for after this that saynte Austyn and Mar myne sayd / this bytternesse of payne made hym hye by gloryfycacyon / and honourable by oppynyon / renowned and lowas ble by deuocyon / and noble by contencyon fyrste it made hym hyghe by gloryfycacyon. Wherof saynt Austyn sayth. Perles cutout / thou were wood ayenst the martyr and more than wood. for whan thou assemblest payne / themme thou encreasest his gloire / thynne engrue founde not gloire of the ayde / whan that the Instrumentes of the tourmentes transported hym in the honour of victoie. And after Mar myne and also in some booke of Ambrose it is sayd / how be it that the membres were bounden in the heete of the sparcles / the force of the sayth was not corrupte / the body suffred enpaynyng / but he gate the gayne of helthe. And saynt Austyn sayth truely his body is blessyd / for tourmentes neuer chaunged hym out of the sayth of god / but hys relyggyon crowned hym in holy rest. Secondely he was honourable by oppynyon and renoume / after Mar myne and Ambrose that sayd / we maye well lyken the blessyd saynt Laurence to mostarde seed / whiche is broken by many maners / whan by the grace of his mystes rye he replenyshed the worlde full of good odoure. for tofoze that he was constytute in hys body / he was humble vnknewen and seruable. And after that he was all to broken and all to byente / he shedde in all the chyrche of the worlde the odour of noblesse. And this is an holy thyng and a pleasaunt thyng / that the solemnytes of saynt Laurence be nobly honoured / whos thyrnyng flambes he as a barn quylshour holy chyrche halowed this daye

The lyfe of saynt Laurence.

in all the worlde. In soo moche that hys glozvous passyon enlumyned all the worlde by the glozpe of his martyrdom. Thyrde-ly he was lowable by deuocyon / wherfore was he so lowable and so with deuocyon to be reputed. Saynt Austyn sheweth it by thre reasons and sayth thus / that we ought to receyue the blessyd man with deuocyon. fyrst for he gaue his precyous bloode for the loue of our lord. And after for bycause he had vnto our lord grete affynyte shewynge that the fayth of crysten men ought to deserue to be of the companie of martyrs. Thyrde-ly bycause he was so holy of conuersacyon that in the tyme of peas he deserued the crowne of martyrdom. Fourthly he made hymselfe noble by folowynge / wherof saynt Austyn sayth that the cause of all his passyon was bycause he exhorted other to be lyke to hym. In thre thynges he shewed hym to vs folowynge. fyrst in stronge sufferynge of aduersytees wherof saynt Austyn sayth / the moost profytable forme for to enforme the people to god is the fayre speche of martyrs. It is lyght to praye / and it is profytable to admonest & warne the thynges / and the examples be better than the wordes. And it is moze to teche by werke than by voyce / & in this ryght excellent maner of techynge the persecutours myght fele of Laurence how he shone by grete dygnyte. And how the meruayllous strength of his courage gaue not onely place of bylede / but also comforted & strengthened other by ensample of his suffraunce. Secondly by gretenes of the fayth & feruour of loue. Wherfore Maximeyne sayth and Ambrose also / whan he baynquysshed by fayth / the flambes of the persecutour he sheweth to vs by the fyre of fayth that he ouercame the embracements of the fyre of hell / & by the loue of Criste not to fere that daye of dome. Thyrde-ly in brennyng loue. Maximeyne & Ambrose

sayth that saynt Laurence enlumyned the worlde playnly of the same lyght that he was embraced with / & chaufed the hertes of all crysten people by the flambes that he suffred by these thre thynges sayth saynt Maximeyne after the booke of saynt Ambrose that we ben called to the fayth by the example of saynt Laurence and embraced to martyrdom and chaufed to deuocyon. Thyrde-ly he was ryghte excellent in constauce & in strengthe. And herof sayth saynt Austyn the blessyd Laurence dwelled in Ihesu cryste vnto the temptacyon / vnto the demaunde of the tyraunt / & vnto the deth / in whome the occasyon was longe. And bycause that he had well eten & dronken he was fatte of this mete & dronken of the chalyce soo that he felte not the turmentes ne eschewed them / but succeeded þe realme of heuen / he was soo constaut that he let not by the turmented. but after that saynt Maximeyne sayth he was made more partye in dyde / more ardaunt in loue / & more Joyous in brennyng. For the fyrst it is sayd thus / he was stretched vpon the flambes of the grete bondes of fyre / and turned ofte fro that one syde to that other and how moche moze he suffred paynes so moche moze he dyedde god. And of the seconde he sayth thus. Whan the grayne of the mostarde is growden it chaufeth. And whan Laurence suffred turmentes than he was enflambes agayne. And so turned of a newe maner of meruayllous turmentes / and the greter turmentes that þe wood persecutours dyde the moze deuoute was Laurence to our sauour. And as to the thyrde he sayth thus / he was chaufed in the lawe of Ihesu cryst / that by grete hyenes of courage he despyled the turmentes of his owne body that in hauntyng byctory of his wood turmentour. He was Joyous for to despyle it by þe fyre. Fourthly he was ryghte excellent in the maner

lous batayle and in the maner of byctorye
And as it appered openly by the wordes
of saynt Maxymyne and of saynt Austyn.
The blessed saynt Laurence hadde fyue
brennynges without forth whiche he ouer
came all manly and extyncte theym. The
fyyste was the fyre of helle. The seconde
materayll flambe. The thyrde carnall con
cupyscence. The fourth of brennyng con
uetyse. And the fyfth of a madde wodeness
The quenchynge of the fyyste fyre that is
of helle. Maxymyne sayth. It myght gyue
no place of brennyng to the worldly fyre
for to brenne his body whiche quenched þ
fyre perdurable of helle he wente thurgh
the fyre erthly and materayll of this worl
de. but he escaped & eschewed them the hor
ryble flambe of the fyre perdurable of hell.
The quenchynge of the seconde fyre he
sayth also he trauayled by bodely brenny
ng / but the dyspyne ardour quenched the
materayll brennyng. And yet sayth he how
be it the euill people put vnderneath the fag
gottes and wood for to make grete flambes
Saynt Laurence espyed by the hete of
the felte not the flambes / a saynt Austyn
sayth the charyte of Ihesu cryste may not
be surmounted with flambes for the fyre þ
brenne without forth was moze feble than
that whiche he embraced within forth. And
the quenchynge of the thyrde fyre of car
nall concupyscence sayth saynt Maxymyn
Saynt Laurence passed thozugh the fyre
whiche he abhorred beyng not bzent but
he enlumyned & shone he brenned lest he
sholde brenne. And bycause he sholde not
brenne he was bzent with the quenchyn
ge of the fourth fyre that is of auarice of
them that coueyte the tresours of whiche
they ben d. ceuyed. Saynt Austyn sayth
thus a man couetous is armed by double
ardour of moneye / and is enuye of trouch
his auarice is for to stele golde. and by his
felonye he leseth our lord / he hath no thyng




ge he profyteth nothyng / humayne court
te is withdrawen by his wyndes & corpo
rall mater / a Laurence goth to heuen & he
sayleth in his flambes. Of the quenchyn
ge of the fyfth fyre that is of the furuous
wodeness of the persecutour was deteined
& brought to nought. Saynt Maxymyne
sayth thus when the wodeness of the mys
nyctres of the flambes was surmounted he
restrayned the brennyng of the worldely
wodeness / a tyll that tyme the deuylles en
tended to profyte tyll that the trewe man
ascended & moited in to heuen glozously
vnto his lord. And he made to cole the cru
elte of the persecutours confused all with
theyr fyres / a shewed that the wodeness of
the persecutours was fyre when he sayd
the wodeness of the paynems made redy
a grede of yren vpon the fyre strongly
brennyng. And that was done to thende
that he sholde auenge the fyres & grete he
tes of indygnacyon. And it was noo won
der thoughe he surmounted these thre grete
fyres without forth. for as it is had of the
wordes of the sayd Maxymyne he had id
in forth the restoydours of colde / a bare
in his herte the fyres by whiche he assu
ged by coldenes all the fyre without forth
a surmounted with thembracyng of moze
fyre. And the fyrst coldnes was the desyre
of celestyall glozpe. The seconde was the
remembraunce of the lawe of god. And the
thyrde was the clennes of his conscience.
By this thre coldenes he quenched all the
fyre without forth / a he was colde of the
fyrst restoydour whiche is desyre of heuen
ly glozpe. As saynt Ambrose sayth the bless
yd Laurence myght not fele the turmens
tes of fyre in his entayles whiche within
hym possessed the restoydour of paradys.
Though the bzent flethe laye tofore the
tyraunt & the body bzent neuertheles the
body suffred no payne in erth whole soule
and courage was in heuen. Of the seconde




The lyfe of saynt Laurence

coldenes or refropdour that is the rement
braunce of the lawe of god. he sayth thus.
Whan he remembred tofore the comasdes
mentes of Ihesu cryste all was colde that
he suffred. Of the thyrdde whiche is purite
& clenness of conscience he sayth thus / the
right stronge martyr truly is brente in his
entrayles / but he sekynge the kyngdom of
heuen enioyeth as a baynquyer by the res
fropdour of the clenness of his conscience.
And as saynt Maximyne sayth he hadde
the fyres within forth by þ which he sur
mounted by embracyng all the fyres with
out forth. And the fyrst was the gretenes
of the fayth / the seconde the ardaunt dylec
cyon / the thyrdde the very knowlege of god
whiche embraced hym as fyre. Of the fyrst
fyre sayth saynte Ambrose. As moche as
the brennyng of the fayth chaufeth hym /
so moche coled hym the flambe of the tur
ment. We rede in the gospell that the fyre
of the fayth is the fyre of the sauyour. The
euangelyst sayd. I came in the erth to put
fyre therin. And with this fyre was saynt
Laurence embraced and felte not the brens
nyng of the flambe. And of the seconde
fyre he sayth thus the martyr saynt Lau
rence brenned without forth of the embrace
mentes of the tyrant / but the gretter flam
be of the loue of god brenned hym wythin
forth. Of the thyrdde fyre he sayd thus / the
ryghte cruell flambe of the persecutoure
myght not surmounte the martyr. For he
was ouer moche more ardauntly chaufed
in his thought by the rapes of trouth that
he felte not the flambe without forth whi
che he baynquysshed and ouercame. Lau
rence amonge the other martyrs hath the
preuileges as towarde offyce. The fyrste
he hath onely a bygyle amonge all the o
ther martyrs. But at this daye the bygys
les of sayntes ben chaunged in to fastyn
ges for many causes. And as mayster Jos
han beleth reherceth. It was sometime the

The lyfe of saynt ypolyte

custome that the men went with theyr wy
ues and chyldren at the solempnyte of fee
stes and toke there all the nyght with ta
pers and lyght / but bycause many aduen
tures were made in these bygyles. It was
establisshed that the bygyles sholde all be
toured in to fastynge / and neuertheles
the auncient name is reteyned and is yet
reteyned and is called bygyle. The secon
de preuilege is in the octabas or vtas / for
he onely with saynt Stephen haue theyr
octabas amonge all other martyrs / lyke
as saynt Martyn hath amonge the con
fessours. The thyrdde is in the repyryng
of the anthemys / for he onely and saynt
Doule haue þ onely / but Doule that hath
for excellence of his prechyng / and Lau
rence for the excellence of his passyon.

Here foloweth the lyfe of saynt ypolite
martyr and fyrst of his name.   

Polytus is sayd of yper / that is as
moche to saye as vpon and lytos
that is a stone as who sayth vpon
a stone. That is to vnderstonde founded
vpon cryste. Of in and polys / that is a
cytee / or ypolytus is as moche to saye as
polysshed / he was well founded vpon the
stone of cryste by constaunce & stedfastnes
he was in the Cytee aboue by desyre / and
couertyng he was polysshed by the byr
ternes of his tumentes.   

Polyte buried the body of Saynt
Laurence. And after he came in to
his hous & gaue the peas to his ser
uautes & to his chamberpers / and com
ned theym with the sacrament of the au
ter whiche Justyne the preest had sacred.
And the table was couered / but or he toke
any mete the knyghtes came and fetche
hym adwaye and brought hym to the Ca
perour. And whan Decryan the emperour

same he simplynge sayd to hym. Arte thou now made an enchauntour / whiche haste bothe awaye the body of Laurence. And ypolyte sayd that haue I done / not as an enchauntour but as a crysten man. Than Decryan beyng replenysshed wth grette furour commaunded that he sholde be despoiled of his habyte that he wate lyke a crysten man / and that his mouth sholde be beten wth stones. To whome ypolyte sayd / thou haste not despoiled me / but rather clothed. Unto whome Decryan sayd / how is it that thou arte now soo foyle / that thou arte not ashamed of thy nakednesse. Now therfore make thou sacrefyce and thou shalt lyue / or elles thou shalt peryshe wth Laurence. To whome ypolyte sayd. I wolde I myghte be made the example of saynt Laurence whome thou preliuest to name wth thy foule mouth and pollute. Chenne Decryan made hym to be beten wth staues & was all to rente wth combes of yren. And he confessed w a clere voyce that he was a crysten man / & whan he hadde despyled these tourmentes he dyde hym to be clothed wth the vesture of a knyghte that tofore bled in exhortynge hym that to receyue his amytee and his fyrste chyualrye. And ypolyte sayd I am the knyghte of Ihesu cryste. And than Decryan replenysshed wth greate wraethe delyuered hym to Walerian the prouost and that he sholde take all his facultees & see hym by dyuers turmentes. And than he founde that all the meyny of ypolytes hous were crysten / & all were brought tofore hym. And whan he wolde haue constrained them to do sacrefyce / one named Concordia nouryce of Ypolyte answered for them all / we hadde leuer dye wth our lord chastyly than lyue synfully. And than Decryan beyng present comaunded that she sholde be beten wth plomettes of leed wnto the tyme that she gaue ouer her spy-

ryte. And ypolyte sayd / syr I thanke the that thou hast sente my nouryce tofore the syght of thy sayntes. And after that Walerian dyde do lede ypolyte wth his meyny to the gate Tyburtyne / & ypolyte comforted them all and sayd / brethren drede you not for ye and I haue one onely god. And than Walerian comaunded that all they sholde be byheded before ypolyte and then he made ypolyte to be bounden by the fete wnto the neckes of wilde horses and made hym to be drawen amonge thornes byers and roches tyl he cendred and gaue to god his spyryte / he dyed aboute the yere of our lord. CC. lxvi. And thenne Justyne the preeft toke the bodies of them and buryed them by the body of saynt Laurence / but he coude not fynde the body of saynt Concordia / for it was caste in to a pycuy. And a knyght that was named Porphyre wente that the blessyd Concordia had golde & precyous stones in her clothes / and came to a man named Hyrenius whiche was secretly a crysten man and sayd to hym / kepe my counseyll secrete and drawe Concordia out of the pycuy for I trowe that there ben in her vestementes golde and precyous stones. And he sayd shewe to me the place where she lyeth and I shall kepe thy counseyll and shall tell to the what I shall fynde. And than he drew her out of the pycuy chambrye and founde noo thyng. And than the knyght fledde awaye anone. And Hyrenius called to hym a crysten man named Abonde and bare the body to saynte Justyne / and he toke it deuoutly and buryed it by the body of saynt Ypolyte wth the other. And whan Walerian herde here of he dyde do take Hyrenius and Abonde and threwe them all quych in to the pycuy. And Justyne tooke out theyr bodies and buryed them wth the other. And after these thynges done Decryan and Walerian ascended in to a golden chayre for to

The lyfe of saynt ypolyte.

god and tourment crysten men. And Decryan was rauysshed of a deuyll and cryed O Ypolyte hath bounden me with sharpe chaynes and ledeth me awaye. And Valerian cryed also. O Laurence thou drawest me with fyre chaynes and the same houre Valerian dyed and Decryan returned home and dyed the thyrde daye tourmented of the deuyll / & cryed Laurence cease thou a lytell. I coniure the to cease thy turmentes and soo dyed. And whan Thyphonie his wyfe whyche was moche cruell sawe this thyng she leste all / and toke Cyrille her doughter and wente to saynt Justyne and was baptysed with many other. And that other daye after that as Thyphonie prayed she gaue vp her spyryte and dyed. And Justyne the preest buryed her body by saynt Ypolyte. And than. xlvii. knyghtes herynge that the quene and her doughter were become crysten came with theyr wyues to Justyne the preest for to receyue baptysme. Claudius the emperour whan Cyrille wolde not do sacrefyce dyde do cut her throte / & dyde do byheed the other knyghtes and the bodies were borne with the other in to the felde Verane & there buried And it is to be noted here expressely that Claudius succeeded Decryan whyche martyred saynt Laurence & saynt ypolyte / but he succeeded not Decryan thierperour. for after the cronicles Volusyan succeeded Decryan / & Galpen succeeded Volusyan / and Claudius succeeded Galpen / so it behoueth that Galpen had two names / that is for to wete Galpen and Decryan. And soo sayd Wyncent in his Cronycle and Godeffroye in his boke. Galpen called one vnto his helpe that was named Decryan whom he made Cesar but not Emperour / so sayth Rycharde in his Cronycle. ¶ Of this martyr sayth Ambrose in his preface. The blessyd martyr saynt ypolyte cōsidered that Ihesu cryste was very duke & he wolde be his

knyght and had leuer be his knyght than duke of knyghtes. And he pursued no saynt Laurence whiche was put vnder his keepynge. But folowed hym so that in sustyng martyrdom he leste the lawe of the tyraunt & came and possed the tresoure of very rychesse whiche is the glozy of the kynge perdurable & perpetuall. ¶ There was a carter named Peter whiche poked his oxen in the carte in the feest of Marye magdalene & folowed his oxen and began to curse them. And anone the oxen and the carte were smytyn with thonder and that same Peter whiche was so cursed was tumented of cruell turmentes. For fyre toke hym so that he bzente the senewes and the flesshe from his thye & the bone appered / & that the thye and legge fell of. Thenne he wente to a chyrche of our lady and hydd his legge in an hole of the chyrche & prayed our lady with teeres deuourly for his deliuerance. And on a nyght the blessyd byrgyne with saynt ypolyte came tofore hym in a byspon / & she prayed to ypolyte that he wolde restablyshe Peter in his synne helthe. And anone saynt ypolyte toke his legge in the hole & toke and sette his legge in his place lyke as one graueth in a tree. And he felte soo moche payne in that byspon that he awoke / and cryed soo lowde that he awoke all the meyne / & they arose and toke lyght & sawe that Peter had two legges & two thyes but they had supposed that it had be Illusyon & they tasted yet and yet often agayne / & sawe that he had verily his membris / and than they awoke hym & demaunded of hym how it happened / and he wende that they had mocked hym / and whan he sawe it he was all abashed / yet neuertheles the nexte thye was softer than the olde and myghte not well susteyne his body therewith. And bycause this myracle shoulde be publyshed he halsted an hole yere. Than the blessyd byrgyn

appered to hym & sayd to saynt Ppolytee that he sholde persoutne that whiche apperteyneth to that cure. And than he awoke and felte hymselfe all hole & than he entered in to a recluse. To whome the deuyl appered oftentymes in the lyknes of a woman naked and Joyned to hym naked & the more he defended hym the more the deuyl approached nere in temptyng hym shamefully. And whan he had be shamefully trauapled of her he toke the stole of a prestes necke and gyrded hym with it. And as none the deuyl departed and lefte there lyenge a stynkyng & rotten carayne / & so grete a stenche yssued out that there was none that sawe it but sayd that it was the body of some deed woman whiche the deuyl had taken. ~~~~

¶ Here foloweth of the Assumpcion of our blessed lady saynt Marye.

When I fynde in a booke sente to saynt Johan the euangelyst: or elles the booke whiche is sayd to be apocryphum is ascribed to hym / in what maner the Assumpcion of þe blessed byrgyn saynt Marye was made. The apostles were departed and gone in to dyuers countrees of the worlde for cause of prechynge. And the blessed lady and byrgyns hous was by the mount of Syon. And as longe as she lyued she bysytet all the places of her sone with grete deuocyon that is for to save the place of his baptysme / of his fastynge / of his passyon / of his sepulture / of his resurreccyon / and of his ascencion. And after that Epyphanes sayth she lyued. xliii. yerres after the ascencion of her sone. And he sayth also / whan our lady had conceived Ihesu cryste she was of the age of. xliii. yerres and she was deliuered in the. x. yerres And lyued aboue with hym. xxiii. yerres / And after his deeth she lyued. xliii. yerres.

And by this accompte whan she departed out of this worlde she was. lxxii. yere olde. But it is more probable that whiche is red in an other place / that she lyued after the ascencion of her sone but. xli. yerres and so than she was. lx. yere olde. ¶ And vpon a daye whan all the apostles were spradded thowgh the worlde in prechynge. The glorious byrgyne was grete espysed and embraced wyth desyre to be wyth her sone Ihesu cryste. And her courage enchaufed was meued / and grete haboundaunce of teres ranne without forth bycause she had not egally the comforte of her sone whiche weren withdrawen from her for the tyme. And an aungell came tofore her with grete lyghte and salwed her honourably as the moder of his lordes sapenge. All hayle blessed Marye receyuyng the blessing of hym that sente his blessing vnto Jacob. Loo here is a bowe of palme of paradysse lady whiche I haue brought to the whiche thou shalte commaunde to be bozne tofore thy bere / for thy soule shall be taken from thy body the thyrde daye nexte folowynge. And thy sone abyde the his honourable moder. To whome she answered. If I haue founde grace tofore thyng euen. I praye the that þe vouchesawe to shewe to me thy name / & yet I praye the more hertely that my sones & my brethren the apostles may be assembled also with me / soo that tofore I dye that I may se them with my bodely euen: & afterwarde to be buryed of them: & they beynge here I may seide by my ghost to god. And also yet I praye and requyre that my spyryte yssuyng out of my body se not the horryble ne the wycked spyryte ne fende / and that noo myghte of the deuyl come ayenst me. And thenne the aungell sayd. Lady wherfore desyrest thou for to knowe my name / whiche is grete and meruayllous. All the apostles shall assemble this daye to the and shall make to the

The assumpcyon of our lady

noble exequyes at thy passynge / and in the
presence of theym all thou shalt gyue vp
thy spyryte. For he that broughte the pros
phete by an heer from Judee to Babylon
may without doubte sodeynly in an houre
byynge the apostles to the. And wherfore
doubtest thou to se the wycked spyryte vs
then thou haste broken vtterly his heed &
haste dyspoylled hym from the empyre of
his power. Neuertheles thy wyll shall be
done that thou se not the fende. And this
sayd the aungell mounted vp in to heuen
with grete lyght. And the palme shone by
ryght grete clerenes and was lyke vnto a
grene rodde / whose leues shone lyke to the
morowe sterre. And it happened as saynt
Johan the euangelyst preched in Ephesym
the heuen sodeynly thondred / and a whyte
cloude toke hym vp & brought hym tofore
the gate of the blessyd byrgyne Marye / &
he knocked at the doze and entred / and sal
lewed the virgyn honourably / whome the
blessyd byrgyn behelde and was gretely a
basshed for Joye and myght not absteyne
her fro wepyng. And than sayd to hym.
Johan sone remembre the of the worde of
thy mayster by whiche he made me moder
vnto the / & the a sone vnto me. Loo I am
called of thy mayster and my god. I paye
now the dette of the condycyon humayne
and recomende my body vnto thy besye
cure. I haue herde saye that the Jewes ha
ue made a counseyl and sayd / let vs aby
de brethren vnto the tyme that she that ba
re Ihesu cryst be deed / and thenne incons
tynente we shall take her body and shall
caste it in to the fyre and brenne it. Thou
therfore take this palme and bere it tofore
the bere whan ye shall bere my body to the
sepulcre. Than sayd Johan. O wolde god
that all my brethren the apostles were he
re that we myght make thyn exequyes co
uenable as it houeth and is dygne & wo
rthy. And as he sayd that all the appostles

were ranspyshed with cloudes from the pla
ces where they preched and were brought
tofore the doze of the blessyd byrgyn Ma
rye. And whan they sawe them assembled
they mervayled and sayd. For what cause
hath our lord assembled vs here. These
saynt Johan wente out and sayd to them
that our lady sholde passe and departe out
of this worlde / and added moze to sayng
Brethren beware and kepe you from we
pyng whan she shal departe bycause that
the people that shall se it be not troubled
& sayd. Loo these how they drede the dech
whiche preche to other the resurreccyon.
And Denys dyscyppe of Poule affermeth
this same in the booke of dyuyne names.
That is to wete: that all the apostles were
assembled at the Assumpcion and dech of
our lady Marye and were togyder there.
And that eche of them made a sermon vn
to the praylynge & laude of Ihesu cryste &
the blessyd virgyn his moder. he sayd thus
spekyng to Chymothee. Thus we & thou
as thou well knowest / and many of our
holy brethren dyde assemble at the byspon
of the moder that receyued god. And I
mes broder of god was there / and Peter
the apostle moost noble and souerayne of
Theologyens. And after that me semeth
that all the Hierarchyes lyfte her vp after
and accordynge to her vertue without en
de / & this sayth saynt Denys. And whan
the blessyd byrgyn sawe al the apostles as
sembled she blessyd our lord and sate in the
myddes of them / where y lampes tapers
& lyghtes brenned. And aboute the thyrde
houre of the nyght Ihesu cryst came with
swete melodye and songe with the ordre of
the asigelles / the company of patryarkes /
the assemblies of martyrs / the counten
of confessours / the carolles of byrgyns /
tofore the hedde of our blessyd lady the co
panyes of all these sayntes were sette in
ordre and made swete songe and melodye

And what requyes were done of our blef-
syd lady and there halowed / it is all sayd
and ensygned in the foresayd boke whiche
is attribued to saynt Iohn. for fyrst Ihe-
su cryst began to saye. Come my cholen &
I shall set the in my sete / for I haue couey-
ted the beaute of the. And our lady answe-
red / for my herte is redy. And all they that
were comen with Ihesu cryste entewined
swetely saynge. This is she that neuer tou-
ched bedde of maryage in delyte. And she
shall haue fruyte in reseccon of holy sou-
les. Than she lange of herselfe sayenge all
the generacyons shall saye that I am blef-
syd. for he that is myghty hath done grete
thynges to me / & the name of hym is holy
And the chauntour of chauntours entew-
neth moze excellently aboue all other say-
enge. Come fro lybane my spouse. Come
fro lybane. Come thou shalt be crowned.
And she sayd I come / for in the begynnyn-
ge of the booke it is wyrtten of me that I
sholde doo thy wyll / for my spyryte hath
Joyed in the the god of helth. And thus in
the moynynge the soule yssued out of the
body & fledde vp in the armes of her sone.
And she was as ferre enstraunged of the
payne of the flesshe as she was fro corrup-
cyon of her body. Than sayd our lord to
the apostles / bere ye the body of this byr-
gyn my moder in to the vale of Josaphat
and laye ye her in a newe sepulture that ye
shall fynde there / and abyde me there thre
dayes tyll that I retorne to you. And ano-
ne she was enuyronned with floures of ro-
ses / that was the companye of martyrs / &
with lilyes of the valeys / that were the co-
panye of aungelles / of confessours / & byr-
gyns. And the apostles cryed after her say-
enge. Wyghte wyse byrgyn whether goost
thou. Lady remembre the of vs. And then
the company of sayntes that were abyden
were awaked with the sounne of the songe
of them that moued and came ayenst her

And same they kyngde bere in his propre
armes the soule of a woman / & sawe that
this soule was Joyned to hym / and were
abasshed & began to crye sayenge. Who is
this that ascendeth fro deserte full of felys-
ces Joyned to her frende. And they that
accompanied her sayd. This is the ryght
sayre amonge the daughters of Iherusas-
lem / & lyke as ye haue seen her full of cha-
ryte and dyleccyon / so is she Joyously res-
ceyued and sette in the sete of glorie on the
ryghte syde of her sone. And the apostles
sawe the soule of her beyng so wyghte that
noo mortall tonge myght expresse it. And
then thre maydens that were there to ke of
the clothes from the body for to washe it.
The body anone shone by so grete clerenes
that they myght well fele it in touchynge &
wasshynge / but they myght not se it. And
that lyghte shone as longe as they were as
bout the wasshynge of it. And than the as-
postles toke the body honourably & layde
it on the bere. And Iohan sayd to Peter.
Bere this palme tofore the bere / for our lord
hath ordeyned the aboue vs / and hath
made the the passour & pryncce of his shepe
To whome Peter sayd. It apperteyneth
better to the for to bere it. for thou arte cho-
sen virgyn of our lord / and thou oughtest
for to bere this palme of lyghte at the res-
quyes of chastyte and holynes. Thou that
drakest of the fountayne of perdurable cle-
renes / and I shall bere the holy body with
the bere / and these other apostles our byr-
thren shall go rounde aboute the body pel-
dyng thankynge vnto god. And thenne
saynt Poule sayd to hym. I that am leest
of the apostles & of you all shall bere with
the And than Peter & Poule lyfte vp the
bere / and Peter began to synge and saye.
Israhell is yssued out of Egypte / and the
other appostles folowed hym in the same
songe / & our lord covered the bere and the
apostles with a clowde / so that they were

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not seen but the voyce of them was onely herde / and the aungelles were with the apostles syngynge and replenysht all the londe wth meruayllous swetnes. And than all the people was moued with that swete melodye / and yssued hastely out of the cyte and enquired what it was. And than there were some that sayd to theym / that Marye suche a woman was deed / and the dyscyples of her sone Ihesu cryst bare her and made suche melodye as ye here aboute her. And thenne ranne they to armes / and they warned eche other sayenge. Come & let vs see all the dyscyples / & let vs hene the body of her that bare this traytoure. And whan the prynce of prestes sawe that he was all abasshed and full of angre and wrath sayd. Loo here the tabernacle of hy that hath troubled vs and our lygnage / be holde what glozpe he now recepueth. And in the saynge so he layde his hondes on the bere wyllynge to turne it and ouerthrywe it to the groude. Than sodenly bothe his hondes waxed drye and cleued to the bere so that he henge by the hondes on the vere and was soze tourmented and wepte and brayed. And the aungelles that were there in the clowdes blynded all the other people that they sawe no thyng. And the pryce of prestes sayd / saynt Peter despyse not me in this trybulacyon / and I praye the to praye for me to our lord. Thou oughtest to remembre that whā the chamberer that was vsher accused the. And I excused the. And saynt Peter sayd to hym. We ben now empesshed in the scrupce of our lady and we may not now entende to heele the. But and yf thou blyuest in our lord Ihesu cryst / and in this that bare hym I wene and hope that thou soone shalt haue helth and be all hole. And he answered I blyue in our lord Ihesu cryste to be the sone of god / and that this is his ryght holy moder. And anone his hondes were losed

fro the bere. But yet the dyrenesse and payne ceased not in hym. And than saynt Peter sayd to hym kysse the bere and saye I blyue in god Ihesu cryst that this woman bare in her bely and remayned byrgyn after the chyldynge. And whan he had sayd he was anone all hole perfyghtly. And thenne sayd Peter to hym. Take that palme of the honde of our broder Johan / & laye it on the people that ben blynde and who that wyll blyue shall receyue his syght agayne / and they that wyll not blyue shall neuer see. And thenne the apostles bare Mary vnto the monument / and sette by it lyke as our lord had commaunded. And at the thyrde daye Ihesu cryste came with a grete multitude of aungelles and saluted theym. And sayd peace be with you And they answered god. glozpe be to the whiche oonly makest the grete myracles and merueyles And our lord sayd to the apostles / what is now your aduysle that I ought now to do to my moder of honoure and of grace. Syr it semeth to vs thy seruantes / that lyke as thou haste baynquysht the deth / and reygnest now de withouten ende that thou reyle also the body of thy moder & set her on thy ryght syde in perdurablyte / and he graunted it. And than Myghell the aungell came and presented the soule of Marye to our lord. And the sauour spake and sayd. Arise by and hast the my culuer or doune tabernacle of glozpe / vessel of lyfe / temple celestial And lyke as thou neuer feltest conceptione by none atouchement / thou shalt not luffre in the sepulcte no corrupcyon of body. And anone the soule came agayne to the body of Marye and yssued gloriously out of the tombe / and thus was receyued in the heuenly chaumbre / and a grete companye of aungelles with her / & saynt Thomas was not there. And whan he came he wolde not blyue this. And anone the gre

bell with whiche her body was gyfde came to hym fro the ayre / whiche he receyued / and therby he vnderstode that she was assumed in to heuen. And all this it here to fore is sayd and called apocryphum / wher of saynt Iherom sayth in a sermon vnto Paula and Estochium her daughter / that booke is sayd to be apocryphum saue that some wordes whiche ben worthy of sayth / and ben approued of sayntes / as touchynge nyne thynges. That is to wete that the comforte of the appostles was promysed and gyuen to the byrgyn / and all the sayntes assembled there / & that she dyed without payne / and was buryed in the bale of Josaphat. And there were made redy the obsequyes / & the deuocyon of Ihesu cryste and the comynge of the celestyall compaignye / and the persecucyon of the Jewes / & the shynnyng of the miracles / and that she was assumpte in to heuen body and soule. But many other thynges be put there more at fantasye & symulacōn than at trouth. As that that Thomas was not there / and whan he came he doubted / and other thynges semblable whiche ben better not to byleue them than to byleue / her clothes and bestimentes were lefte in her tombe to the comforte of good crysten men. And of one pattyne of her bestimentes it is sayd that there happed suche a grete myracle as foloweth. Whan the cytee of Charters / the bysshop of the cytee toke the cote of our lady and sette it on the heed of a spere lyke a baner / and wente out ayenst the enemyes surely / and the people folowed hym. And anone all the hoost of þe enemyes were turned in to franesye and were blynde & trembled / & all were abasshed. And whan they of the cyte sawe this thyng aboute the dysmyne monstraunce / they wente on egerly and slewe theyr enemyes / the whiche thyng dyspleased moche the byrgyn saynt Marye as it was approued by that / that her

cote banysshed awaye / and the duke theyr enemye founde it in his lappe. ¶ It is redde in the reuelacions of saynt Elizabeth / that on a tyme as she was rauysshed in spyrte she sawe in a place moche fette fro folke a tombe or a sepulcre enuyronned with moche lyght / & was lyke the fourme of a woman within forth / and there was aboute it a grete multytude of aungelles. And a lytell whyle after she was taken out of the sepulcre and borne vp on hye with that multytude. And than came ayenst her a man beryng in his ryght armie the sygne of the crosse / and had with hym many aungelles without nombre whiche receyued her moche Joyously and ledde her with grete melodye in to heuen. And a lytell whyle after Elizabeth demaunded of an aungell to whome she spake often of that byspon that she sawe. It is shewed to the sayd the aungell in that byspon that the byrgyn our lady is assumpte in to heuen as wel in her body as in soule. It is sayd in the same reuelacyon that it was shewed to her that the .lx. daye after the soule departed from the body she was so assumpte in to heuen / & also whan that our blessyd lady spake to her she sayd. After the ascencyon of our lord an hole yere and as many dayes more as ben fro the ascencyon vnto her assumpcyon she ouerlyued. And also she sayd all the appostles were at my departinge and buryed my body honourably. And thre score dayes after was repfed. And than saynt Elizabeth demaunded of her / whether she sholde hyde this thyng or that she sholde manifest it and shewe it. And she sayd it is not to be shewed to fleshely ne vnbyleuynge people ne it is not to be hydde to deuoute and crysten people. ¶ It is for to be noted that the glorious byrgyn Marye was assumpte & lyfte vp in to heuen entperly. Joyously / & gloriously / she was receyued entperly / & is holyly as the churche byleueth debonaire

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ly and that afferme many sayntes and en
force theym to proue it by many reasons.
And the reason of saynt Bernarde is suche
He sayth that god hath made the body of
saynt Peter & saynt James so glozously
to be honoured / that he hath enhaunced
them by merueylous honour that to them
is deputed place couenable for to be wor-
shypped / and all the worlde gooth to seke
and offere to them. Than yf the body of his
blessyd moder were on the erth & not haun-
ted by deuoute bysytacyon of crysten men
it sholde be meruayle for to here / that god
wolde not haue done as moche worshypp
to his moder / and honoured as moche her
body / as the body of other sayntes vpon
the erth. Iherom sayth thus that the byr-
gyn Marye mounted in to heuen the .xviii.
kalendas of Septembre that he sayth this
of the assumpcyon of the body of Marye /
but the chyrche wyll rather debonayrly by-
leue it than folpshely doute it. And he pre-
ued it afterwarde that it is to be byleued /
that they that arose with our lord haue ac-
complished theyr perdurable resurreccyon
wherfore sholde not we saye than that it is
done in the blessyd byrgyne Marye. And
also many byleue that saynt Iohn theuan-
gelyst is glozfyed in his fleshe with Ihesu
crist / & then moche more our lord ought
to be glozfyed in heuen body and soule /
whiche sayth / worshypp thy fader and mo-
der. And he came not to breke the lawe /
but to fulfill it / and therfore he honoured
his moder aboue all other. And saynt Aus-
tyn affermeth not this onely / but he pre-
ueth it by thre reasons. And the fyrst rea-
son is the byrte & assemble of the fleshe of
our lord and of our lady / & sayth this pu-
trefaccyon and wormes is the reproche of
condycyon humayne / whiche Ihesus nes-
uer touched / & the fleshe of Ihesus is out
of this reprefe / the nature of Marye is out
of therof / for it is preued that Ihesu crist

hath taken his fleshe of her. The seconde
reason is that the dygnyte of the body of
her / of whome hymselfe sayth. This is the
syge of god / the chambze of our lord of he-
uen / & the tabernacle of Crist / she is wor-
thy to be where he is / so precyous a tresour
is more worthy to be kept in heuen than in
erth. The thyrde reason is perfyte entres-
nes of her byrgynall fleshe & sayth thus.
Enioye þ Marye of honourable gladnes
in body & in soule in thy propre sone / & by
thy propre sone þ oughtest to haue no har-
me of corrupcyon where þ haddest no cor-
rupcyon of virgynite in chyldynge so grete
a sone. So þ whome he endowed with soo
grete glozpe be allwaye wout corrupcyon
and lyue entperly whiche barest entper þ
that is perfyte of all. Add she be with hym
whome she bare in her wombe / & that she
be at hym whome she chylded / gaue souke
& nourysshed Marye moder of Ihesu crist
admynystrasse and seruaunt. And bycause
I may none other thynge fele I dare none
otherwyle saye ne presume / & hereof sayth
a noble bersefyer thus. Transi ad ethera.
virgo puerpera. virgula iesse. Non sine cor-
poze. sed sine tempore. tendet adesse. The
byrgyn that chylded moued vp to heuen /
the lytel rodde of Iesse / not without body
but without tyme / she entendeth to be the
byrgyn pure & nette. Secondely she was
assumpte and taken vp gladly. And herof
sayth Gerarde bysshop and martyr in his
omelye. The heuens receyueth this daye
the blessyd birgyn / the aügelles were glad
the archaügelles enioyed / the thrones son-
gen / the dominacyons made melodye / the
pryncypates armonysed / þ potestates har-
ped / cherubyn and seraphyn songen louyn-
ges and prayfynge / & soo byrgynge her
with grete thankynge & laudes vnto the
syge of the dryyne & souerayne mageste.
¶ Thyrdeley she was lyfte vp in to heuen
so honourably that Ihesu crist hymselfe

with all the strengthe of the heuently compaignye came ayenst her. Of whome saynt Iherom sayth. Who is he that is suffysaunt to thynke how the glazpous quene of the worlde wente by this daye. And how the multytude of the celestypall legyons came ayenst her with grete talent of deuocyon. And with what songes she was broughte vnto her sete / & how she was receyued of her sone & embraced wryth peaslyble chere & clere face / & how she was enhauced aboue all other creatures. And yet he sayth. It is on this day that the chyualrye of heuen came hastely for to mete wryth the moder of god and enuyronned her with grete lyght and brought her to her sete with prayssynges & songes spirytually. And than enioyed them the celestypall compaignye of Iherusalem with soo grete gladnes that noo man may recount ne tell / & made Joye & songe all in charyte / bycause that this feest is euery yere halowed of vs / & made and contynued to all other. And it is to byleue that the sauoure hymselfe came & mette with her hastely / and broughte her with hym & sette her in her sete with grete Joye. And how had he accompylshed other wyse that whiche he comaunded in the lawe sayenge honoure thy fader & moder. Fourthly she was receyued excellently. Saynt Iherom sayth / this is the day in whiche the byrgyn Marye not corrupte wente vnto the hyghnes of the trone / & there was enhauced in the heuently kyngdome / and honoured gloriously syttyng nexte vnto Cryste. And how she is enhauced in the heuently glorie. Gerard the bysshop reherceth in his omylles sayenge. Our lord Ihesu cryste may prayse the blessed byrgyne his moder / as he dyde and magnetye / so that she be continually prayled of the mageste & honoured & enuyronned of the company of aungelles enclosed with the turmes of archaungelles posseded of the thrones and gyrded a

boute of the domynacions / enuyronned with the seruyce of potestates / beclippyed with the embracements of the pryncypaltes / & enioyed with the honours of the vertues / obeyed with laudes and prayssynges of the cherubyns & posseded on all partys wryth not recountable songes of the seraphyns. And the ouer grete and Ineffable Cryste enioyed in her perdurable gladnes / and his grace redoundeth all in her & maketh all other to entende and for to aswayte on her. The ouer shynnyng orde of the appostles honour her with Inestimable lawde. The honourable multytude of martyrs beseechen her in all maner / as to one so grete a lady. The felawshyp of confessours innumerable contynue theyr songe to her. The ryght noble and wyte compaignye of byrgyns make noble carollynges of the glorie of her. Hell full of malice howled / and the cursed deuylles crye vnto her & drede her. ¶ There was a deuoute clerke vnto the byrgyn Marye / whiche studied euery daye how he myght comferte her ayenst the payne of the syue woundes of Ihesu cryst sayenge thus. Welofte the byrgyn and moder vndeioyld / whiche receyuest the Joye of the aungelles. Enioye that & conceyuest. Enioye the that chyldeste the lyght of clerkenesse. Enioye the moder whiche neuer was touched. All fetures and all creatures prayse the moder of lyghte. Be thou for vs alwaye prayenge to our lord. And as this clerke had layn longe wryth an ouer grete sykenesse and came towarde his ende / he began to drede and was troumbled. And our blessed lady appered vnto hym and sayd. Dene wherfore tremblest thou by so grete force / whiche hast so often shewed to me Joye / be thou Joyfull now thy selfe & that thou mayst enioye perdurably come with me. ¶ There was a monke moche Joly and lyght of his luyng / but deuoute to our lady / whiche on a nyghte

The assumpcyon of our lady

wente to do his folp besynes accustomed/
but whan he passed afore the awter of our
lady he salewed the byrgyn & wente forth
out of the chyrche / and as he sholde passe a
ryuer he fell in the water & was drowned
And the deuylles toke the soule. Than cas
me the afigelles for to delyuer it. And the
deuyl sayd to them / wherfore come ye hys
ther / ye haue no thyng in this soule. And
anone the blessyd byrgyn Marye came &
blamed theyn bycause they had taken the
soule the whiche was hers. And they sayd
that they had founden hym synnysynge
his lyfe in euyll werkes. And she sayd it is
fals that ye saye. I knowe well that whan
as he wente in to ony place he salewed me
fyrst / & whan that he retourned and came
agayne he salewed me also / and yf ye saye
that I do you wronge let vs put it agayne
in Iugement of the souerayn kynge. And
whan they stroue tofore our lord of this
mater. It pleased hym that the soule shold
de retourne agayne vnto the body and res
pente hym of his synnes & trespasses. And
than the bryetherne saue that the matyns
were ouer longe dysferred and sought the
sextayne and wente to the ryuer and foun
de hym there drowned / & whan they had
drawen the body out of the water / what
they sholde do they wist not / & merueyled
what he had done. And sodeynly he came
agayne to lyfe / and tolde all what he had
done / and after synnysshed his lyfe in good
werkes. ¶ There was a knyght the whis
che was myghty & ryche / & he dyspended
folpshely his good / and came vnto so gre
te pouerte that he whiche had ben accus
tomed to gyue largely grete thynges hadde
nede to demaunde and aske the finale / and
he had a ryght chaste wyfe and moche de
uoute to the blessyd byrgyn Marye. And
a grete solempnyte approached at the whis
che this knyght was accustomed to gyue
many grete gyftes. And he had no thyng

to gyue wherof he was gretey allshamed.
And he wente in to a place deserte full of
heynesse and of wepyng so long that
the feest was passed for to wayle there his
euyl fortune / and for to escheue shame /
And anone a knyghte moche horryble cas
me syttinge on an hors / whiche attesoun
ned this knyght and enquired of hym the
cause of his grete heynnes. And he tolde it
hym all by ordre that as it was happed to
hym. And this soule knyght sayd to hym.
yf thou wylte a lytell obeye to me I shalte
haboude in glozpe & in rycheffe moze than
thou were tofore. And he promysed to the
deuyl that he soo wolde do gladly yf he ac
complished that he promysed. And than
he sayd to hym / go home in to thyne hous
and thou shalt fynde in luche a place there
so moche golde and soo moche syluer / and
thou shalt fynde there also pzeypous ston
es / & do soo moche that suche a daye thou
byngne me hyther thy wyfe / & the knyght
returned home in to his hous and founde
all thyng lyke as the deuyl had promys
sed hym. And anone he boughte a palays
and gaue grete gyftes / & boughte agayne
his herptage / and toke agayne his men to
hym. And the daye approached whiche he
had promysed to lede his wyfe to the fend
de of deuyl and called her / lette vs goo to
horshacke / for ye must come with me vnto
a place ferre hens. And than she trembled
and was aferde and durste not gaynsaye
the comaundement of her husbonde / and
she comaunded her selfe to the blessyd vir
gyne Marye and began to ryde after her
husbonde / & whan they had ryden a good
whyle / they saue in the waye a chyrche / &
she descended from the hors and entred in
to the chyrche / her husbonde abode with
out. And as she comaunded her deuourelly
to the blessyd byrgyn Marye in grete de
uocyon and contemplacyon she sodeynly
slepte. And the glorypous byrgyn byde on

on semblable habyte of this lady & departed from the auter & yssued out & mounted upon the hors / & the lady abode slepyng in the chirche / & the knight wende that she had ben his wyfe & was with him & so wente alwaye forth then whan he was come to þ place assygned. The deuyl came with a grete Ruse to the place / and whan that he approached and came neter / he quaked / and trembled anone and durst go no nere. Thenne sayd he to the knyght / thou grettest and moost traytour of all men / wherefore hast thou deceyued me & hast rendred to me harme for suche grete goodes as I haue gyuen to the. I sayd to the that thou sholdest brynge thy wyfe to me / and þ hast brought the moder of god. I wolde haue thy wyl / and thou hast brought to me Marye. for thy wyfe hath done to me many Iniuries wherfore I wolde take on her vengeance. & thou hast brought to me this for to tourment me and for to sende me to helle. And whan the knyght herde this he was sore abashed / and myghte not holde hym from wepyng ne durst not speke for drede and metuayll. And thenne the blessed Marye sayd. Thou felonne spyrite by what foly durst thou wyl greue / and annoyne my deuoute seruaunt / this shall not be lefte in the unpunished. I bynde the in this sentence that thou descende in to helle and that thou from hens forthon haue no presumpcyon for too greue none that calleth upon me. And thenne he wente his waye with grete howlyng / and the man sprang downe fro his hors and knelyd downe on his knees to her feet. And the vyrgyne our lady blamed hym / and commaunded hym to retourne agayne to his wyfe whiche yet slepte in the chirche / and badde hym that he sholde cast awaye all the ryches of the deuyl. And whan he came agayne he founde his wyfe yet slepyng and awoke her and tolde to her all that was befall

len. And whan they were come home they threwe awaye all the ryches of the deuyl / and dwelled alwaye in the lounyes of our lady / and receyued afterwarde many ryches that our lady gaue to them. ¶ There was a man þ whiche was tauylshed in Iugement tofore god / for he had moche synned. And the deuyl was there and sayd / ye haue no thyng on this soule but it ought for to be myn / for I haue ther of an Instrumente publycke. To whome our lord said / where is thy Instrument. He sayd I haue an Instrument that thou saydest with thy propre mouth and hast ordeyned it for to endure perpetually. for þ saydest in what houre that ye eete of it ye shall deye. And thys is of the bygnage of them that toke of the mete forboden. And by the ryght of this Instrument publycke he oughte to be Iuged to me. And thenne our lord said / late the man speke / but the man spake not. And the deuyl sayd yet agayne / the soule is myne / for yf he hath done ony good dedes þ wycked dedes palseth the good withoute comparyson. And thenne our lord wolde not gyue anone sentence agaynst him / so that he gaue him terme of. viii. dayes / soo that at the ende of eyght dayes he sholde appere agayne tofore hym and gyue accomptes of all the thynges. And as he went fro the bylage of oure lord sozowynge and tremblyngge / he mette with a man whiche asked hym the cause of his heuynesse. And he tolde it to hym all by ordre. And he sayd too hym doubte ye nothyng ne be not aferde / for I shall helpe the manly for the fyrst. And he demaunded of hym his name. And he sayd beryte. And after he founde an other whiche promysed to helpe hym for the secunde / and whan he had asked his name / he sayd his name was ryght wysnes. At the viii. daye he came to þ dome tofore þ Iuge & the deuyl apposed to hym þ fyrst caas /

C. iiii.

The assumpcyon of our lady

Weryte ayswerde & sayd. We knowe well
 y there is double deth corporall & infernal
 & this Instrumēt y the deuyl alledgeth
 agaynst the speketh no worde of the dethe
 of hel / but of the dethe of body / & of that it
 is clere y all men be enclosed in y sentence /
 that is to wete that he deyeth in his body.
 and that is not the dethe of helle. And as
 touchynge the dethe of the body the senten-
 ce endureth alwaye / but as to the dethe of
 soule / it is repelled by the dethe of Jhu crist
 Thenne the deuyl saue that he was des-
 charged of the first: thenne he apposed and
 alledged the seconde / but ryghtwysnes cas-
 me and answered thus / how be it that he
 hath ben thy seruaunt many yeres / neuer
 theles reason gaynsayth it / for reason mur-
 mured alwaye bycause he serued so cruell
 a lord. But at the thyrde obieccion he had
 no helpe. And our lord sayd byynge forthe
 the balaunce / & late all the good & euyl be
 weyed / & than vertye & ryghtwysnes sayd
 to the synner / renne with all thy thoughte
 to the lady of mercye whiche sytteth by the
 Juge & studie to call her to thy helpe. and
 whan he had so done / the blessyd byrgyne
 Marye came to his helpe & layde her han-
 de vpon the balaunce on y syde where as
 were but fewe good dedes / & the deuyl en-
 forced hym to dyaue on y other syde / but
 the moder of mercy wanne & obteyned / &
 delyuered the synner. And thenne he came
 agayne to hymself and amended his lyfe.
 ¶ It happened in the Cyte of Bourges /
 aboute the yere of our lord. CCCC. and
 xxvi. that whan the crysten men were co-
 myned & houseled on an Ester daye / a chyl-
 de of a Jewe wente to the auter with the
 other chyliden and receyued our lordes bo-
 dy with the other. And whan he came hos-
 me his fader demaunded hym whens he
 came. And he answered that he came from
 scole and that he hadde ben houseled with
 them at masse. And thenne the fader ful of

woodnesse toke the chylde and threwe hym
 hym in to a byrennyng fournapce that was
 there. And anone the moder of god came
 in the forme of an ymage whiche the chyl-
 de had sene standynge on the auter & kep-
 te hym fro the fyre without takynge ony
 harme. And the moder of the chylde to her
 grete cryenge made to assemble many crys-
 ten men and Jewes / the whiche saue the
 chylde in the furnayce without ony harme
 or hurte and dreyue hym out / and demaun-
 ded hym how that he escaped. And he an-
 swered and sayd / that reuerent lady whi-
 che stode vpon the auter came and helped
 me / and put awaye all the fyre from me.
 ¶ Thenne the crysten men vnderstandynge
 this to be the ymage of our lady / toke the
 fader of the chylde and threwe hym in too
 the fournapce / whiche incontynente was
 byrente and consumed. ¶ There were cer-
 tayne monkes tofore daye standynge by a
 Riuer and talked and Jangled there of fa-
 bles / and ydle wordes. And they herde a
 grete rowynge and oozes betynge the wa-
 ter comynge hastily / and the monkes as-
 ked who ben ye. And they sayd we ben dei-
 uyls y here to helle the soule of Chzyen
 prouost of the hous of the kynge of fraun-
 ce whiche was apostata in the monastyrpe
 of saynt Galle. And whan the monkes her-
 de that they doubted strongely / and cryed
 hygge saynt Marye praye for vs. And the
 deuyls sayden / well haue ye called Marye
 for we wolde haue dysioyned you and ha-
 ue drownded you / bycause of your dissolute
 and out of tyme Jangelynge. and thenne
 the monkes retourned to theyr couēte &
 the deuyls wente in to helle. ¶ There
 was a woman that suffred many greues
 and iniuries of a deuyl whiche appered
 bysibly vnto her in the fourme of a man.
 And she sought many remedyes / now ho-
 ly water / now one thyng / now an other /
 but he celled not. And thenne an holy man

counsailled her that whan he came to her that she sholde lyfte hyr handes to heu-
uen. and crye saynt Marye helpe me. And
whan she had so done the deuyl fledde all
astayed as he had besmyten with a stone/
and after stode and said. The cursed deuyl
entre in to his mouth that taughte the that
and anone banysshed awaye and neuer ca-
came agayne.

Here foloweth yet of the assumpcyon of
our blessyd lady.

The name of thassumpcyon of the
tryght holy byrgyne Marye is shew-
wed in a sermon made & ordeyned of dy-
uerse saynges of sayntes. the whiche is red
solempnely in many churches. And therein
is conteyned all that I can fynde in the
worlde. In narracyons of holy faders of
the departyng oute of this lyfe of the glos-
tyous byrgyn Marye moder of god. that
I haue sette here to the louyng & pray-
syng of her. Saynt Cosme whiche had to
surname besture sayth. he hath lerned of
his forn goers whiche dyde & ought not to
be forgotten. And sayth that Ihesu cryst or-
deyned & dysposed the lyfe of his moder to
be synysshed. he sente an aungel accustomed
whiche shewed vnto her tofore the demon
straunce of her departyng. that the dethe
sholde not come sodaynly & gyue to her tri-
bulacyon. And she had prayed hym her so-
ne face to face. whan he was here in erthe
that she sholde not see any wycked spyryte
he sente thenne vnto her the aungell tofo-
re with these wordes. It is tyme for to ta-
ke my moder with me & thus as thou hast
repleynished & erthe with Joye / so make
heuen to enioye. Thou shalt rendre the
mansyons of my fader ioyous. & thou shalt
te comforte the spyryte of my sayntes. Be
not & wyoth to leue the worlde corrup-
table in his courtysles. but take the celestyal
palays. Moder be not aferde / to be taken

fro thy fleshe & that arte called to the lyfe
perdurable. & to Joye wout saylyng / to
the rest of peas. to sure conuersacion. to re-
frecyon not recordable. to lyght not quens-
chable. to daye not enenfyng. to glozre not
recoütable. to my selfe thy sone maker of al
thynges. For I am lyfe perdurable. loue
not corruptable. habytacion not recoüda-
ble. lyght wout derkenesse. bounte not es-
tymable. I gyue wout tremblyng to the
hertes ease / and none shall rauyshe the
out of my hande / for in my honde ben all
the endes of the worlde. Welyuer vnto me
thy body. for I haue put in the my deyte.
or godhede. The dethe shal neuer haue ioy
on the. for thou hast bozned the very lyghte
brennyng ne destruccyon shal not enuy-
ronne the. for thou hast deserued to be my
bessell / come thou anone to hym. whiche
is bozned of the for to receyue the guerdons
of the wombe of the moder and the rewar-
de of thy mylke for my mete. Come nowie
fast and haast the to Joyne the to me thy-
ne onely sone. I knowe well & thou shalt
not be constrained for the loue of another
sone thenne of me that sheweth the virgin
and moder. I shewe the a wall of stedfast
faythe. thou arte an arke of saluacyon / a
bydgs vnto theym that flete / and a staffe
to the feble / a ladder to theym that go by
and mouit to heuen. The moost debonayre
aduocate for synners. I shall byngne the
apostles to the. of whom thou shalt be bus-
ryed ryght of theyr hondes. For it apper-
teyneth to my spyrytuell chyldren of lyght
to whome I haue gyuen the holy ghoist to
burye thy body. and that they accomplissh
in thy persone the seruyce of thy meruayls-
lous departyng out of the erthe. And af-
ter that the aungell had recounted these
thynges / he gaue to our lady a boughe of
palme sente fro the plante of paradyse in
token of the vyctorye agaynst the corrup-
cyon of deth. and clothes of Immortalte

The assumpcion of our lady.

¶ Whan he had al sayd / he styed vp in to he
uen fro thens he came fro. Then þe blessyd
virgin Mary assembled her neighbours &
sayd to them. I let you wete certaynly þe I
am at the ende of my temporall lyf & shal
hastely departe / wherfore it behoueth þe ye
wake / for to euerichone that shal passe out
of this worlde come gladly good aungels &
wycked spyrytes. And whan they herde
this / they began to wepe and saye. Thou
doubtest the syght of the spyrytes / whiche
hast deserued to be moder of the maker of
all thynges / and barest hym that robbed
helle whiche hast deserued to haue the seete
aboue cherubyn / and seraphyn / how shall
we do thenne and whether shall we flee. /
and there were a grete multytude of wo-
men & sayd that she sholde not leue theym
orphanes. And the blessyd byrgyne our la-
dy sayd in comfortynge them. Ye that ben
moders of sones corruptible may not wel
suffre to be a lytell whyle thens fro youre
chyl dren / how ought not I thenne for to
desyre to go to my sone whiche am moder
and byrgyne / and he is onely sone of god
the fader. And yf ye or ony of you had but
one sone / ye wolde desyre to see hym / and
be comforted in the lygnage of hym. And
I thenne that am not corrupte / wherfore
sholde not I be desyrous to see hym / why-
che is lyf of al creatures. And whyles they
spake these thynges / the blessyd saynt Jo-
han the euangelyst came & enquyred how
the mater wente And thenne whan our la-
dy had tolde to hym of her hastely depars-
tynge / he fell downe stretched to the erthe
& sayd with wepyngte teres. O lord what
ben we / wherfore sendest þe to vs so many
trybulacions / why haste not þe fyrst taken
awaye the soule fro my body / & þe I had be
better bysptyed of thy blessyd moder thā I
sholde come to her departynge. And than
the blessyd byrgyn ladde hym wepyng in
to her chambze & shewed to hym þe palme

& the bestymentes whiche the aungell had
brought / and after layde her downe in her
bed for to be there tyll her passynge. And
anone after came a grete noyse of thondze
whytter than snowe: in whiche thapostles
were brought tofore the yate of our blessed
lady lyke as it hadde rayned / so felle they
downe one after another And as they mar-
uaylled of this thyng Johan came to the
& tolde to them what thaungel had shewed
to our lady. And then they all wepte / and
saynt Johan comforted them / and thesie
they dyed theyr eyen & entred in to þe ble-
syd virgine & salewed her honourably and
adoured. And she sayd to the / my chyldern
god my sone kepe you all. And whan they
hadde tolde to her of theyr comynge. She
sayd to them all theyr estate. And the apo-
stles sayd / ryght honourable lady and byr-
gyne / we in beholdynge the ben gretelpe
comforted / lyke as we sholde be in our lord
de & mayster / and we haue onely comforte
in our selfe bycause we hope that þe shalte
be medyatryce for vs vnto god / and then
she salewed Poule by name. God saue the
expolytour of my comforte / how be it that
thou hast seen Ihesu cryst in his flesshe: ne-
uertheles I am comforted said saft poule
that I may se the in flesshe / and vnto this
daye I haue preched vnto the people that
thou haste borne Ihesu cryst / and now I
shall preche that thou arte borne vp to he-
uen to hym. And after the byrgyn shewed
to hym that whiche the aungel hadde brou-
ghte / and warned theym that the lyghtes
sholde not be put oute tyll she were depart-
ed. And there were two hondzed tapers /
and. xx. And thenne she cladde her wyth
the clothe of mortalyte and salewed them
euerichone / & ordeyned her body to abyde
in her bedde vnto her yssue and departyn-
ge. And Peter stode at the heed / & Johan
at the feet / and the other appostles were a-
bout the bedde and gaue laude to the byr-

gyn moder of god. And than Peter began the songe and sayd. Entoye thou spoule of god in the chaumbyers celestypall. Thou candelsycke of lyghte without derkenesse by the is shewed the eurtlastynge lyghte & clerenesse. ¶ The blessyd Archebysshop of Constantynople wytnesseeth / that all the apostles were assembled at the passynge of the blessyd byrgyn Marpe the ryght swete moder of god sayenge thus. Blessyd lady moder of god thou hast receyued of the nature humayne the deth whiche may not be eschewed. Yet shalte thou not slepe ne the eye shall not slombze that kepeth the. Thy departynge hens ne thy doymycyon shall not be without wytnes / the heuens recoūten the glozy of them that songen ouer the in erth / and of them shall the trowth be shewed. The clowdes crye to the honour and to hym that mynysstreth to the. The aungelles shall preche the seruyce of lyfe done in the by the apostles / the whiche were assembled with the in Jherusalem. ¶ And saynt Denys Arcopagyte wytnesseeth the same sayenge. We as I knowe well / and they & many of our byethzen were assembled for to se the body of her that bare god and James the brother of god / and Peter the ryght noble and souerayne of theologgens were presente / and after it pleasech theym that after this byspon all the souerayne preestes songe louynges / after that eche of them had conceyued in his thought of the bounte of her. And saynt Cosme in folowynge the narracyon sayth / and after this a grete thonder knocketh at the hous with soo grete an odour of sweteness that with the swete spyryte the hous was replenyshed in suche a wyse / that all they that were there saue the apostles and thre byrgyns whiche helde the lyghres slept. Then our lord came with a grete multytude of aungelles and toke the soule of his moder. And the soule of her shone by soo grete a

lyght that none of the apostles myght beholde it. And our lord sayd to saynt Peter / burye the corps of my moder with grete reuerence / and kepe it thre dayes there dyligently / and than shal I come agayne and transpoyte her vnto heuen without corrupcyon and shall clothe her of the semblable clerenesse of my selfe whiche I haue taken of her and that whiche that she hath taken of me shall be assembled together & accorde. ¶ That same saynt Cosme reherceth a dyedefull and a meruayllous mystrye of discencyon naturall and of curyous inqursycyon. For all thynges whiche ben sayd of the glozyous byrgyn moder of god ben meruayllous aboue nature / and ben moze to doubte than to enquiry / for when the soule was yssued out of the body / than the body sayd these wordes! Syr I thanke the that I am woorthy of thy grace / remembre the of me. For I am but a thyng saynt and haue kepte that whiche thou deluyeredest me. And than the other awoke and saue the body of the blessyd byrgyne without soule. And than began strongly to wepe and were heuy and sorowful. And than the apostles toke by the body of the blessyd byrgyn & bare it to the monument & saynt Peter began the psalme. In exitu Israel de egipto. And than the companyes of aungelles gaue louynges & praynynges to the byrgyn / in suche wyse that all Jherusalem was moued for that grete Joy soo that the souerayne preestes sente grete multitude of people with gleues & staves And one of theym in a grete furour came to the bere & wolde haue thowen it down with the body of the blessyd moder of god. And bycause that he enforced hym so maliciously to touche and drawe downe the corps he lost his hondes by his destruyng for bothe his hondes were cutte of by the wyeskes & hynged on the bere / and he was turmented by horryble sorowe / and he re

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quyred pardon & promised amendes. And saynt Peter sayd to hym / thou mayst in no wyse haue pardon yf þu kysse not the bere of the blessyd byrgyn / & that thou confesse also Ihesu cryst the sone of god to be fourmed in her. And than whan he hadde soo done / his hondes were Joyned agayne to his wrestles and was all hole. Than saynt Peter toke a leef of the palme & gaue it to hym & sayd. Goo in to the cyte & laye it on them that ben seke / and they that wyll byleue shall receyue helthe. And than whan the apostles came to the vale of Josaphat they founde a sepulcre lyke vnto the sepulcre of our lord / and layde the body therin with grete reuerence but they durst not touche it whiche was the ryght holy vessel of god / but þe sudary in whiche she was wrapped & layde it in the sepulcre. And as the apostles were aboute the sepulcre after the comaundement of god. And the thyrde day a cloude moche bygght enuyronned the sepulcre: & the voyce of aungelles was herde so swete / and a meruayllous odour was felte swete smellynge. And whan our lord was come & seen there descended / all were merueylously abasshed. And he bare the body wyth hym of the blessyd byrgyn with moche glozpe. And than the apostles kysled the sepulcre and retourned in to the hous of saynt Johan Euangelyst in prayse synge hym as keper & garde of soo noble a byrgyn. And notwithstandinge one of the apostles sayled at this grete solempnytee. And whan he herde soo grete myracles he merueyled & requyred w grete desyre that her sepulcre might be opened for to knowe the trouthe of all these thynges. And the apostles denyed it to hym / all sayd that it ought ynoughe to suffyse the wytnes of so grete persones / to the ende that lest peraduenture the mysbleued men sholde saye þe body were stolen awaye or drauen by thefte. And he whiche was full angry sayd

why defende ye to me that whiche am semblable to you in your comyn tresours And at the last they opened the sepulcre & founde not the body / but they founde onely but the bestementes & the sudary. Saynt Germaine Archebysshop of Constantynople sayth / that he soude wyrtten in the bystorie entymothypen in the thyrde booke the. xl. chapptre and the same wytnesseth the grete Damascpen / that as the noble emperesse Heleyne in mynde of holy chyrche had made many chyrches in Constantynople / as monge all other she edefyed in the tyme of Marcyan the Emperour at Balthenes a meruayllous chyrche in the honour of the byrgyn Marye / & called Juuenall Archebysshop of Iherusalem & all the other bysshops of Palestyn / whiche dwelled than in the cyte Byall for the see whiche had ben holden in Calcedone And she sayd to them We haue herde saye / that the body of the ryght holy byrgyn our Lady is in suche a place in suche a tombe in the vale of Josaphat. We wyll thenne that for the garde of this Cytee that the body of the blessyd byrgyn be transported hyther with due honour & reuerence. And Juuenall answerd to her lyke as he had founden in auncyent bystories that the body was bozne in to glozpe & was not in the monument. For there was no thyng lefte but the bestementes & the sudary onely. And tho bestementes Juuenall sente theym in to Constantynople / and were layde there honourably / and late no man wene that I haue made this of my propre heed & engyne. But I haue set it here whiche I haue by doctryne and studye lerned of the lesson of them / whiche by tradycyon and lernynge of theyr forgoers haue receyued it / and hyder to endure the wordes of the sayd sermon. ¶

¶ Pet of the Assumpcyon of our
blessyd lady saynt Marye.

Uerely Johan Damascene whiche for the tyme was a Greke / sayth many merueylous thynges of the assumpcion of the ryghte holy and gloruous byrgyne Marye. For he sayth in his sermons that this daye the right holy & sumptuous Arke / whiche bare within her / her maker was brought and was sette in the temple whiche was not made of hondes. On this daye the ryghte holy culuer or douue Innocent & symple fledde fro the Arke / that is to saye fro the body in whiche god receyued and founde rest. On this daye the byrgyne that conceived / not knowynge the passyons erthly / but enduced by the entendementes celestiyall shall not faylle / but shall be called very heuen soule dwellinge in the celestiyall tabernacles. And how be it that the ryght holy soule be separate fro the blessyd body / and that her body was layde in a sepulchre. Neuertheles it is not deed ne shall not be corrupte by rottyng / that is to wete the body of whome childynge the byrgynye remayned without ony hurtynge or dyslucyon / & is transported to better & moze holy lyfe without corrupcion of deth for to remayne in the tabernacles perdurable / and lyke as the sonne shynynge clere otherwhyle is hyd & appayred saylynge a shorthe tyme / yet she hath noo thyng losse of her lyght / but in her selfe is the fountayne of lyghte perdurable. And thou arte the fountayne of lyght without wastynge the tresour of lyfe / how be it that by shorthe interuall of space of tyme thou shalte be brought to corpozall deth. Neuertheles thou gnyest to vs haboudauntly clerenes of lyght without defaute. And thyn holy dozmycyon or slepyng is not called deth / but a passynge or departynge / or moze properly a comynge / for thou departynge fro the body camest to heuen. And Ihesu cryst. aungelles & archaungelles & all the heuently company came for to mete the. The

foule & dampned spytytes doubted moche the noble & excellent comynge. And thou blessyd and gloruous byrgyn thou wentest not to heuen as helpe dyde / & thou mountest not as poule dyde vnto the thyrde heuen onely but thou camest and touchdest the syege wyall of thy sone. The dethe of other sayntes may well be sayd dethe / for that dethe maketh theym blessyd / but she hath noo place in the. For thy deth ne thy transynggacyon or thy perfectyon or thy departynge maketh the not ne gnyeth to þ surete to be blessyd / for thou arte benygne myddle and ende of all weles and goodes whiche exceedest thoughte humayne. Thy surete / thy very perfectyon and thy concepcyon without seide / and thy dyuine habytacyon hath made the blessyd / wherof thou saydeste thy selfe that thou arte not made blessyd by the deth / but of thy concepcyon in all generacions. And deth hath not made the blessyd / but thou hast ennobled the deth / in takynge awaye the heuynes & sorowe therof conuertynge it in to Joye / for god sayd lest peraduenture the fyrst forme of man / that is to wete Adam put forth his honde and toke of the tree of lyfe & lyfe perdurably / how than shall not she liue in heuen perdurably that bare this lyfe / whiche is perdurable & without ende. Somtyme god putteth out of paradysse þ fyrst parentes whiche slepte in the deth of synne buryed fro the begynnynge of Inobedience and glotony. And now she that hath bozne the lyfe to all humayne lyngage / and was obedyent to god the fader / & put awaye from her all ordure of synne / how shall not she be in heuen / wherfore holde not she enioye the actes of heuen / Cue stretched her ete to the serpent / of the whiche she toke the benym mortall / & by cause that she dyd it for deyte she was subdued to beryng & byrnyng forth chadren in sorowe & payne / & was condemned with

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Adam. But this blessyd byrgyne that enclyned her eere to the worde of god / whom the holy ghoost replenysshed whyche bare in her wombe the metcy of the fader / whiche conceived without knowlege of man / and chylded without payne & sorowe / how durst deth swalowe her / how myghte any thyng haue corrupcyon that bare lyf. And yet sayth the same Damascene in his sermons. Weterly the apostles were departed thzugh the worlde in all countrees and intended to pzechynge to men / and to dyaue theym out of the depe derkenes by one holy worde / and brought theym to the table celestyall and to the solempne espousayles of god. And thenne the dyuyne comaundement whiche is a nette or a clowde broughte theym from all the partyes of the worlde in to Jherusalem in assemblynge them byt wene his wynges. And thenne Adam and Eue our fyrste parentes cryed. Come to vs ryght holy and holosome Celyer whiche fulfyllest our desyre / and the company of sayntes whiche were there sayd agayne Remayne with vs our comforte / and leue vs not orphelyns / thou arte the comforte of our trauayle / refresshyng of our swetynges / that yf thou lyue it is to vs a gloryous thyng to lyue with the / and yf thou dye it is glozpous to vs to dye with the. How sholde we be in this lyfe and shall be detestable from the pzeience of thy lyfe. And as I suppose suche thynges and semblable sayden the apostles with grete plente of the chyrche / with grete wayllynges and syghes in complaynyng them from the departyng. And she retournyng towarde her sone sayd. Syr I praye the to be very comfortour to my sones / whome it pleased the to calle bzeithzen / whiche ben full heuy and sorowfull of my departyng And with that I shall blysse theym with my honde. Gve vnto them thy blessinge vpon my blessinge / and than she stretched

out her honde and blessyd all the colleged good crysten men. And thenne sayd after. Lorde I commende my spyryte in to thy hondes / receyue my soule thy loue / whiche thou hast kepte without blame of synne to thy selfe / and I commende my body to the erthe to kepe it hole / or where that it shall please the to enhabyte it / transpote me to the soo where thou arte the enfantement or fruyte of my wombe: that I be dwellynge with the. All these wordes herde the apostles. Thenne sayd our lorde / arye by my welbeloued and come to me. And thou moost fayre amonge all women my lous thou arte fayre / and no spotte of fylthe is in the. And whan the ryghte blessyd byrgyn herde that she commended her spirite in to the hondes of her sone. Than the apostles were bedewed with teres & kyssed the tabernacle / and by the blessinge & holynesse of the holy body / whome someuer touched the bete deuoutely were heled of what someuer sykenes they had / deuyles were chased fro demonyakes. The ayre of the heuen were purefyed by the Assumpcyon of the soule / and the erth by the deposycyon of the body / and the water was sanctefyed by the wasshyng of the body. For the body was wasshen with ryght holy water and clene / and the holy body was not made clene by the water / but the water was halowed of her. And after the holy body was wouiden and wrapped in a clene sudarye & was layde vpon the bedde / & lampes bzent full byrght about her. Myrmentes gaue a grete & fraggaunt odour / the luyges & praylynges of aügelles resonned. And the appostles & other that were there songe dyuyne songes / and the Arke of our lorde was bozne in to moüt of Syon vnto the balt of Josaphat vpon the hedes of the apostles. And some of the aügelles wente tofoze / and some folowed the body & other conueyed her / and she was accompanied

of all the plente of the chyrche. And some of the Jewes herde it in thei euill malysce / descended downe from the mounte of Syon. And one of thei whiche was a membre of the deuill ranne foliye vnto the holy body and assaylled it for to caste it to the erth / dya wyngge it with bothe his hondes / and both his hondes cleued to the berte and were departed fro the body / lyke as two stauces hadde ben sawen of / and so he was lyke a tronke tyll that sayth chaunged his thought. And he waylyngge sozowfully repented him. And they that bare the berte tarped and made that Iewe worship and touche the holy body. And than came his hondes agayne in to thei fyrst estate. And thenne was the body bozne vnto the hale of Josaphat / and there it was embrased and kyssed and songes songen of holy louynges and praylynges: and there were wepte many teeres. And thenne the holy body was layde in the tombe honourably but her soule was not lefte in hell ne her flesshe felte neuer corrupcion. And they sayde she was the welle the whiche neuer was dygged / the felde not ered / the vyne not cutte / the olyue beryngge fruyte whiche shall not be holden in the bosome of the erthe / for it apperteyneth that the moder be enhaunced with the sone / and that she mounte to hym lyke as he descended in to her / and that she that hath kepte her byrgnyte in her chyldyngge ought to se no corrupcion / and she that bare the creatour of all the worlde in her bely ought to dwell in dyuyn tabernacles. And that she whome the fader had taken to espouse were kepte in the chambres celestyall / and those thynges that longen to the sone ought to be possessed of the moder. And all this sayth Iosahan Damascene. ❖ ❖ ❖ ❖ ❖

¶ Yet of the Assumpcion of our bleddy lady saynt Marye.

Saynt Austyn sheweth autentikly in a sermon of the ryghte holy Assumpcion of our bleddy lady sayenge. We that haue begonne to speke of the body of the byrgyn perdurable / and of thassumpcion of her bleddy soule we say thus. fyrst that we fynde of her noo thyngge wyrtten syth that our lord hangyngge on the crosse commafided her to his dyscypyle saue that Luke recordeth in his wyrtynge sayenge that all they were by one courage perseueryngge with the byrgyne Marye moder of our lord Ihesu cryste. What is thonne to saye of her deth / and of her Assumpcion / wherof the scripture remembreth no thyngge. It is thonne as me semeth to be enquyred thinge whiche is accordyngge to trouth without whiche auctoryte is noo thyngge. We remembre the cōdycon humayne / we doubt not to saye / that surely she wente to temporall deth. And yf we saye that she is resolued in to comyn putrefaccyon / in wormes or in to ashes or dust / it behoueth vs to wepe and thynke suche thynges as appertayneth to soo grete holynes / and to the seynourye of suche a chambre of god. We knowe well that it was sayd vnto the fyrst fader / thou arte powder / & in to powder thou shalt retourne / but the flesshe of Ihesu cryste escaped fro this condycon / for hys flesshe suffred neuer corrupcion / Chan is excepte fro this generall sentence the nature taken of the byrgyn. And god sayd to the woman Eve. I shall multiply thy dysleafe / and thou shalt byrnyngge forth chyldren with payne and sozow. But Marye suffred neuer suche dysleaves of whome the swerde of sozow perced the soule / but Marye childed without sozow. And then yf she were quyte and had noo parte of sozow in chyldyngge / than oughte she not to haue parte of dysleaves ne of corrupcion / but she is excepte of some other generalytees / bycause that the dygnyte gaue to her

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suche sepgnoze. And though we saye that she suffred deth / yet is she not reteyned wth the bondes of deth. If our lord wolde kepe his moder entperly and hole / & the chastyte of her byrgynyte. Wherfore may he not kepe her without corrupcion of stench of rotynnesse. It apperteyneth than vnto the debonayrte of our lord to kepe the honour of his moder / whyche was not come to breke the lawe / but to accomplishe it. And in his lyfe had worshypped her tofore all other by the grace of her conceyunge. and therfore we ought well to byleue that he honoured her at her deth with synguler saluacyon and of speccial grace. And rotynnes & wormes ben but reproche of humayne condycyon. And whan Ihesu cryste is out of that reproche / the nature of Marye is excepted / the whiche is the nature that he toke of her. for the fleshe of Ihesu cryste is the fleshe of Marye the whiche he bare aboue the sterres / in worshyppynge man aboue nature / & worshyppynge more his moder yf he be sone of the very moder. ¶ Therne it is couenable thyng that she be moder of the same sone / not as to the vnite of the person / but to the vnite of bodely nature / yf grace without propete of speccial & temporal nature may make vnyte / how moche more may than the grace & especyally natyure make vnyte of grace / lyke as the dyscyples in Ihesu cryste / of whome he sayth hys selfe that they ben one. As we ben. And after he sayth / fader I wyll that where I am they be with me. And than yf he wyll haue with him them that ben Joynd soo with hym in the sayth / & that they ben Iuges with hym. What shall than be Iudged of his moder / where is she worthy to be put in the presence of her sone. Therfore I vnderstonde and bileue that the soule of Marye be honoured of her sone by a ryght excellent prerogatyfe possedynge her body glorifyed in Ihesu cryste whome she cons

ceyued. and why sholde not she possede his body glorifyed by whyche she conceyued. for so grete an halowynge is more worthy for to be in heuen than in erth. The sete of god / the chambze of our lord / & the worthy tabernacle of Ihesu cryste ought & apperteyneth better to be there as he is than elles where / & so ryght pteuous tresour is more worthy to be in heuen than in erthe. And by ryght no resolucyon of rotynnesse may not folowe soo grete entpernesse of a thyng not corruptible. And by cause I fele not that the ryght holy body be not lyuered in to mete of wormes I doubte to saye it. And bycause that the gyfte of grace Incomparable surmounteth gretyly this estymacyon that I fele / that the consyderacyon of many scriptures admonest me for to saye trouthe. God sayth somtyme to his mynystres where as I am there shall be my mynyster. If this sentence be general to all them that haue mynystred Ihesu cryste by sayth & by werke / how is there any more speccial than Marye. for with out doubte she was admynystress in all werkes. for she bare hym in her bely / she chylde hym / she nouryshe hym / and layde hym in the crybbe / she wente with hym in to Egypte / and kepte hym all her lyf vnto the deth of the crosse / and departed not fro hym / but folowed hym. His dyscyples myght not be to her Incredyble / for she knewe well that she had not conceyued of the sede of man / but by dysciple inspyracyon. Than she hauynge sayth in the pursaunce of her sone as of the vertue of god not chaungeable sayd / whan the wyne faled / sone they haue no wyne / she wyll that he myght do all thyng / and he accomplished anone that myracle / & than seest that Marye was admynystres of Ihesu cryste by sayth and werke. Therne yf she be not where as Ihesu cryste wyll that his mynystres be / where shall she be thenne. And yf

she be there / is it not by grace receyved and lyke. And yf it be not egall / where is the egall mesure of god & redreth to everych after his deserte. For by þe deserte of Marye is gyuen to mā lyuynge moche grace. Shall then the grace be lassed to her besyngge deed. May nay / for yf the deeth of all sayntes be precious / certayn I Iuge the deeth of Marye to be ryght precious / whyche is receyued to the Joyes perdurable bi þe debonayrte of her sone ihesu crist more honourable than the other whome þe hadde honoured by grace tofore his other sayntes. And I saye that she ought not to be put / ne is not set to the comyn humanity after the deeth / that isto wete of wormes / of rotynesse / and of powder / she þe bare in her bely the sauour of all mē / yf the dryvynge volunte wouchersaue to kepe the bestimentes of the childern from hurtynge amonge the flammes of fyre. Why sholde not he then in his moder that whyche he kept in a straunge besture. It pleased hym to kepe Jonas in the bely of the whale wout ony corrupcyon. Sholde he not then kepe his moder not corrupt. He kepte Wanyell a lyue in the pytte of the lyons fro the dysatēpered hungre / ought he not to kepe Marye for so many gyftes of merytes & dygnytees. And we knowe well that all these dygnytees þe we haue sayd haue not kept nature. For we doubt not but grace hath kept moze the entreynes of Marye than nature. And then our lord maketh Marye moze to enioye in her proper sone both in soule & in body / as she that neuer had tache ne spotte of corrupcyon in byrnyngge for the so great a sone. For she is alwaye without corrupcyon & was full of so moche grace. She is lyuynge enterly / she that childerth the lyf of al. And then yf I haue sayd as I ought to saye / ihesu crist approue it thou & thyn & yf I haue not sayd as I ought to saye. I

praye the to pardon me thou and thyn.

Here foloweth the lyf of saynt Roche.



Saynte Roche / was bozne in a cyte the whiche was called most tepelet whiche is a towne / of grete name vpon the bordure of fraunce and was bozn of noble progenye / his fader was lord of Mountpelet and was named Johan / and was comen of the hous of fraunce. And thoughe he was of noble byrth & ryche of lordshyp / he was also vertuous in all humanyte. He had a wyf of noble kynted and fayre of bysage named Libera / whiche both deuoutly serued our lord ihesu crist and liued in dyuine and holi werkes. And how wel that they thus had lyued longe / yet had they no childe ne heyre / wherfore they yet made theyr prayers and bowed pylgrymages. And on a day the wyf made her prayer deuoutly to our lady to haue a childe in very cōtemplacyon and she herde a boys of an aungell sayenge. O Lybera god ha the herde thy prayers and thou shalt haue thy peteyll. As anon she tolde her husbonde / and they Joyfull accomplyshed the acte of matrimonye & she conceyued & gate a sone & named hym Roche. And this Roche had Impressed on his lyft sholder a crosse whiche was token þe sholde be acceptable to god / & þe moder nourished hym herself & fasted twopes in the weke / & þe childe absteyned hym also & wolde souke his moder but ones þe day whiche was a grete wonder / & þe day was most merveill.

¶

The lyf of saynt Roche.

And whan he was. v. yere of age he disposed hym to penaunce & obedyence to fader & moder: & in his. xii. yere he fasted dyuerse fastynges for crystes loue: & þe more his membris grewe the more þe crosse grewe þe tofore is spoken of. ¶ In þe tyme the fader of saynt Roche was seke & called hys sone to hym & sayd. O myn oonly sone þe seest well þe I shal shortly synnyllhe my lyf but þe wyll of god be fulfilled. And four thynges with my lordshipp & heritage I commaunde þe to accomplishe. fyrst as þe hast bego to serue god. ierodily to remembre pooze people. Chyrdly to gouerne my tre lout in charytable werkes. and fourthly þe þe byspest hopytals of pooze seke people ¶ This forsayd thyng he promysed his fader to fulfill to his power. And anone after his fader deyed & he buryed hys honou rably: & in þe. xx. yere of his age he buryed his moder: & then he accomplisshed hys faders testament in all maner charytable werkes: & so dyspended his faders goodes and whan he had synnyllhed his faders commaundement he decreed to leue þe countree of Mountpelier: & to go dyuerse pylgrimages: & clade hym as a pylgryme w a bonnet on his heed: a scryppe on his sholder: a staf in his ryght honde & so departed: and after many deserte places he came to Rome: but tofore he came in a towne called in latyn aqua pendens: where was a grete pestylence: & there he wente to thospytall of the towne called water hangyng & gate of one Wyncente the ruler of thospytall þe he myght daye & nyght serue þe seke people Wyncent dred þe Roche which was a yonge man sholde be smite w pestilence but he blessyd theym þe were seke in the name of cryste & touched the seke men & thenne they where al hole. And they said & confes syd that saint Roche delyuerted al thospytall of þe sekenes: & after he went thugh þe towne in euery hous þe was vexed with

pestylence: & with the sygne of þe crosse & mynde of þe passyon of Ihu crist delyuerted theym all fro the pestylence: for whom he touched anone they were hole: and whan þe towne of water lallynge was delyuerted fro the pestylence. Roche went to the cite of Venes a grete cite in Italy: & shortly he delyuerted it fro þe pestylence. And fro thens he came to Rome whiche was full of pestylence & vntith in all the towne one hous was voyde: & there was a cardynall of the tytle of Angletye whiche is a prouynce in Lombardy: & þe blessyd Roche came in this cardynals place: & as he stode tofore hym a lytell sodaynly a mysueyllous comforte & hope entred in to the cardynals courage: & vnderstode þe yonge man saynt Roche to be ryght dere w god for his chere & maners shewed it wherfor he comended him to Roche þe he shold delyuert him fro the pestylence. And then Roche made a sygne of þe crosse with hys fynger on þe cardynals forhede: & anone an apparaunt sygne & a very crosse was seen Imprislyd in his forhede: & so þe cardynall was preserued fro þe pestylence. Nevertheless for the nouelte of the thyng he prayed saynt Roche þe þe token of þe crosse sholde be taken awaye lest he shold thetche to þe people a newe spectacle: then Roche exhorted the cardynal þe he sholde bere the sygne of the crosse of our redemer in memo:ye of his passion in his forhede perpetuelly & worshyp it reuerently: by whiche sygne he was delyuerted fro þe harde pestylence. ¶ Then the cardynall brought saynt Roche to þe pope: whiche anone saue we that a godly bryght raye & an heuently shoone oute of the forhede of Roche. And after whan his dyuine vertu was knowen of þe pope Roche obteyned of him ful remysyon of synne. ¶ Thenne the cardynall began to enquire of his hygnage & of his countre. But Roche affectyng no mortal

gloze hys lymage & receyued agayne of þe pope his blessing & departed from hym & abode at Rome in the same cardynall thre yere continually in bysychinge & helpynge the poze people & theyn þe were seke of þe pestylence. And after thre yere þe cardynall beyng olde deyed & Roche forsoke Rome & came to þe towne of Armyne a noble cite of Italye/whiche also he deliuered fro the sayd pestylence. And whā þe towne was deliuered he went to þe cite of Anasien in Lombardy/whiche was also opprest of the pestylence/whom wā all his herte he serued dylygently & by þe helpe of god deliuered þe towne of þe pestylence. And fro thenshe went to placent/for he vnderstode þe there was pestylence Roche was euer of grete studye how he in the name of Ihu & his passyon myght deliuer mortall men fro þe hurt of pestylence And so an hole yere he visyted the houses of poze men/and they þe had most nede to them he dyde moste helpe/ & was alwaye in thospytall. And whā he had be longe in thospytall of Placent and had almost heled þe seke men therein. About midnight he herde in his slepe an aūgel thus sayenge. O Roche moste deuout to crist awake & knowe that þe art smytten wā the pestylence/studye now how þe maist be cured:and anone he felte himself soze taken with the pestylence vnder both his armes/ & he therof gaue thākynges to our lord/ & he was so soze vexed with the payne that they þe were in thospital were depriued of thet slepe & rest of the nyght. Wherfore saynt Roche arose fro his bedde & wente to the bitterest place of thospital and layd hym downe there abydynge þe lyght of þe daye And whā it was daye the people goyng by sawe hym/accused the mayster of the thospital of offence that he suffred þe pylgryme to lye without the thospital/ but he purged hym of that defaute sayeng that

the pylgryme was smytten with the pestylence as ye se/ & bryngyng to vs he went out. Then þe cytezeyns incoynent putte out saynt Roche fro þe cite & subarbes/lest by hym þe cite myght be the moze infected Then saynt Roche soze opprest wā seruient payne of þe pestylence/suffred pacifell to be epecte out of placent/ & wente in to a certayne wode a deserte valey not farr fro placent alwaye blessing god. And there as he myght he made hym a lodgyng of bolwes & leues/alwaye grynge thākynges to our lord sayenge thus. O Ihesu my sauour I thanke the þe thou puttest me to afflyccion/like to thyn other seruantes by this odious ardour of pestylence/ & moste meke lord I beseeche þe to this deserte place gyue the refrigerye & comforts of thy grace/ & his prayer synlyshed anon there came a clowde fro heuē by the lodgyng that saynt Roche had made with bolwes/ where as sprange a fayre and a bryght well whiche is there yet vnto this daye/whose water saynt Roche dranke/ bringe soze a thurst/and therof had grete refresshyng of the grete hete that he suffred of the pestylence feuer. There was nyghe vnto that wode a lyepll byllage/in whiche some noble men dwelled/ amonge whō there was one well byloned named Gotarde/whiche hadde grete husbondys and hadde a grete famlye and husholde This Gotarde helde many houndes for huntynge/amonge whome he hadde one moche famlyer/whiche holdely wolde take breed fro the bozde. And whā Roche lacked breed/that hounde by þe puruocence of god brought fro the lordes bozde byde vnto saynt Roche/whiche thysge whā Gotarde had auertysed often that he bare alwaye so þe breed/but wylt not to whome ne whether wherof he merueyled so dyde all his husholde/And þe nexte dney he set a delycate loof on the bozde/whiche

The lyfe of saynt Roche.

a none the hōūde by his newe maner toke
 awaye & bare it to Roche. And Gotarde
 folowed after & came to the lodgynge of
 saynt Roche & behelde how samylper the
 hōūde deliuered the bzede to saint Roche
 Thenne Gotarde reuerently salewed the
 holy man & approched to hym. But Roche
 dredynge leest the contagious ayer of þ
 pestylence myght enfecte him said to him
 frende go fro me in goddes peas for the
 moost by olent pestilence holdeth me: and
 Gotarde went his waye & left hym / & re-
 tozned home / where by goddes grace said
 thus to hymsele all styll / this pooze man
 whom I haue left in þ wood & desert cer-
 taynly is the man of god / syth this hōūde
 without reason byngeth hym bzede. I
 ther soze þ haue seen hym do so ought soo-
 ner to it whiche am a crystē man / by this
 holy medytacyon Gotarde retozned vnto
 Roche & sayd. holy pylgryme I desyre
 to do þ that thou nedest / & am auyled ne-
 uer to leue the. Then Roche thanked god
 whiche had sent to hym Gotarde: and he
 enformed Gotarde besely in the lawe of
 cryste. And whan they had ben a whyle to-
 gyder the hounde brought nomoze bzede /
 Gotarde axed couseyll how he myght ha-
 ue bzede / for moze & moze he hungred / &
 axed remedye of saint Roche. Saynt Roc-
 he exhorted hym after þ text sayenge. In
 the sweete of thy bysage thou shall ete thy
 bzede / & þ he sholde retozne to the towne
 and leue all his goodes to his heyres and
 folowe the waye of cryste / and demaunde
 bzede in the name of Ihesu. Thenne Got-
 arde was ashamed to do so where he was
 knowen / but at the last by the besy admo-
 nycon of saynt Roche Gotarde went to
 Placēce where as he had grete knowlege
 and begged bzede and almelle at the doze
 of one his gossyppe. That same gossyppe
 thzetenyd sharply Gotarde and sayd. He
 shamyd his lygnage and frendes by this

foule & Indecent beggynge / & put hym
 awaye beyng wroth & scornyn hym for
 whiche cause Gotarde was constrainyd
 to begge besely atte dozes of other men of
 the cyte. And the same daye the gossyp þ
 so had sayd to Gotarde was taken soze
 with the pestylence / and many other that
 denyed almelle to Gotarde. And thenne
 anone the cyte of Placence was enfecte
 with contagious pestylence / and Gotar-
 de retozned agayne to the wood & tolde
 to saynt Roche all that was happed. And
 saynt Roche tolde to Gotarde tofore that
 his gossyp sholde hastily dey. whiche was
 done in dede. And saint Roche moued w-
 pyte & mercy beyng full seke wente in to
 Placence beyng ful of pestylence and let-
 te Gotarde in the wood / and though saynt
 Roche was soze vexed with þ pestylence
 yet he with grete labour went hymself to
 Placence. And with touchynge and bles-
 synge he helped and heled theym all and
 also cured the hospytall of the same Cyte
 And he beyng soze seke and almost la-
 me retozned agayne to Gotarde in to the
 wood. And many that herde that he and
 Gotarde were in the place of þ desert be-
 leye came to theym / whome he founde al-
 with Roche. And tofore them all he dyde
 thyle myracles. the wyld beestes whiche
 wandzed in the wood / what hurte oz seke-
 nes oz swellynge þ they had / they came
 anone to saynt Roche / and whan as they
 were heled / they wolde enclyne theyr hei-
 des reuerently and go theyr waye. And s-
 lytell whyle after. Gotarde and his felo-
 wes for certayne necessiters and erandes
 retozned in to placence / and lefte that ty-
 me saynt Roche allone in the valeye. And
 saynt Roche made hys prayers vnto al-
 myghty god that he myght be deliuered
 fro þ woundes of pestylence / and in this
 prayer he fylle a slepe. And in the meane
 whyle retozned Gotarde fro þ cyte. And

whā he came and Joynd hym to Roche
 Opyng he herde the voyces of an aungell
 sayeng. O Roche frende of god/ our lord
 hath herde thy prayers/ so that arte deliuered
 fro the pestilence & arte made all hole.
 And our lord comaūdeth that thou take
 the way to ward thy cosutre/ with this so/
 dayn boys. Gotarde was astoned whiche
 neuer tofore knewe the name of Roche.
 And anon Roche awoke & felte hymselfe
 all hole by the grace of god lyke as the aū/
 gell sayd. And Gotarde tolde vnto Roche
 how he had herde the aūgell and what he
 hadde sayd. Thenne saynt Roche prayed
 Gotarde that he sholde kepe his name se/
 crete/ and to telle it to no man/ for he desy/
 red noo worldely gloire. Thenne after a
 fewe dayes saynt Roche with Gotarde &
 his felawes abode in the deserte and enfor/
 med them all in goodly werkes. And they
 thenne began to beke holy/ wherein he ex/
 horted theym and consermed theym/ and
 lefte them in that deserte vale. And last
 Roche as a pylgryme doyng penaunce
 entended byrenyng in the loue of god to
 warde his cosutree/ and came to a prouyn/
 ce of Lombardaye called Angletye/ & ap/
 lyed hym towarde Mayne/ where the
 lord of the prouynce made warre with
 his enymys/ whose knyghtes toke saynt
 Roche as a spy and deliuered him to the
 lord as a traytour. This blessyd saynte
 alwaye confessyng Ihesu crist was depu/
 ted vnto an harde and straye pylgrym. And
 the blessyd Roche went paryently in to þ
 pylson and suffred it gladly/ where daye
 and nyght remembryng þ name of Ihe/
 su commended hym to god prayeng that
 the pylson sholde not dysproufite hym/
 but that he might haue it for wyldernesse
 and penauce/ and there he abode fyue ye/
 te in praers. And in the ende of þe fyfthe
 yere whan god wolde that Roche sholde
 be brought in to the felawshyp of his sayn

tes. And he alwaye in the spyt of god/ he
 that bare meete to saynt Roche in to the
 pylson as he was accustomed euery daye
 he saue a grete lyght and Opyng in the
 pylson. And saynt Roche knelyng on his
 knees prayenge/ whiche all thys thynges
 he tolde to his lord. And the samie herof
 ranne all about the Cyte/ so that many of
 the Cytezens ranne to the pylson by cau/
 se of the nouelte of this thyng/ and there
 saue and behelde it/ & gaue laude therof
 vnto almyghty god/ and accused þ lord
 of cruelte and woodnes. Thenne at the
 last whan that saynt Roche knewe by the
 wyll of god that he sholde synysse his
 mortall lyf/ he called to hym the keeper of
 the pylson/ and prayed hym that he wold
 go to his lord/ and to exhorthe hym in the
 name of god and of the gloruous virgyne
 Marie that he wolde sende to hym a prest
 of whome o he deped he wolde be confess/
 yd/ whiche thyng was done anon/ and
 whan he had confellyd hym to the prest &
 deuoutely taken his blessyng/ he prayed
 hym that he myght abyde there alone. iii.
 dayes nexte folowynge for to be in his co/
 templacyon/ by whiche he myght the bet/
 ter haue mynde of the moste holy passy/
 on of our lord. For Roche felte well tha/
 that the citezens prayed the lord for his
 deliuerance/ whiche thynges the prest
 tolde to the lord. And so it was graunted
 to saynt Roche to abyde there alone thre
 dayes. And in the ende of þ threde daye
 the aungell of god came to saynt Roche
 sayenge thus. O Roche god sendeth me
 for thy soule/ of whome in this laste par/
 ce of thy lyf/ that what thou shouldest
 thou shouldest nowe aske and demaunde.
 Thenne Saynt Roche prayed vnto al/
 myghty god with his most deuout prayer
 that all gode trysten men whiche reuctet
 ly prayed in the name of Ihesu to þ bless/
 yd Roche myghte be deliuered surely fro

The lyf of saynt Roche.

the stroke of pestilence. And this prayer so made / he expyred and pas by þ̄ ghoost. Anone an angel brought fro heuen a Table dyuynely wyrtten with letters of golde in to þ̄ pryson / whiche he layde vnder the heed of saynt Roche. And in that Table was wyrtten / þ̄ god hadde graunted to hym his prayer / that is to wete / that who that called mekely to saynt Roche he shall not be hurte with any hurte of pestilence. And thenne after the thyrde daye þ̄ lord of the Cyte sente to the pryson that saynt Roche sholde be deliuered out of it. And they that came to the pryson founde saynt Roche departed from this lyf / and they sawe thurgh al the pryson a merueylous lyght / in suche a wyse / that without doubte they belyued hym to be the frende of god. And there was at his heed a grete tappe brennyng and an other at his feet by whiche tapers all his body was lyght. Ferthermore they founde vnder his heed the forsayd Table by the whiche they knewe the name of the blessyd saynt Roche by auctorite / whiche name knowen the moder of þ̄ lord of that Cyte knewe many yeres tofore saynt Roche to be the sone of þ̄ lord Johan of Mountpeler / whiche was broder Germaine to his lord of whom we haue sayd / whiche thyng and all that was done was by cause they knewe not his name. Thenne they knewe h̄ to be neuwe to the lord / and also by the syng of the crosse whiche Saynt Roche bare as tofore is sayd þ̄ he had it whan that he was bozne out of his moders bely. When they seyng therof penyent and in grete waynyng and sorowe. At þ̄ last with all the people of the Cyte they buryed saynt Roche solempnely and relygyously / whiche soone after the holy saynt was Canonysed by the pope gloriously. And in his gloruous name and honoure they buylded a grete and a large churche.

Thenne lete vs reuerently w deuocyon praye vnto this glorious saynt / saint Roche that by his Intercessyon & prayer we may be deliuered fro the harde deth of the pestilence and epydemye. And that we may so lyf in this lyf and be penyent for our synnes / þ̄ after this shorte transpore lyf we may come vnto euerclastyng lyf in heuen Amen.

¶ The feest of Saynt Roche is alway holden on the moynynge after þ̄ daye of the Assumpcyon of our lady whiche lyf is translated out of laten in to Englyshe by me Wylliam Caxton.

¶ Where foloweth the lyf of saint Bernarde the mellifluous doctour. And fyrst of the Interpretacyon of his name.



Bis sayd of that is a pytte of a welle / and Bernardus whiche is þ̄ glose sayth hypon Cantica is an hūble herbe & of hoothe nature & well smellyng. He was hoothe in brennyng loue / humble in conuersacyon / a welle in flowyng doctryne / a pytte in depenes of science / and well smellyng in swetenes of fame. This lyf hathe wyrtten the abbot Wylliam of saynt Theoderyk & the felowe of saynt Bernarde / and Bernardus the Abbot of Boneuall.

¶ The lyf of saynt Bernarde.

Saynt Bernarde was born in burgoyne in the castell of Fontcayns of noble lygnage & moche relygyous / who

noble lygnage & moche relygious / whose fader hyghte Celestyne / and was a noble knyght in the worlde / and moche relygious vnto god. And his moder was named Aleth / and she hadde seven children / fyve males and one female. And the men children she noursyshed all for to be monkes / and the daughter for to be a Nonne. And anone whan as she hadde a childe / she offred it to god with her owne hodes. She wolde refuse strange bestes / for aske as she fedde theym with her moderly mylke / so she fedde theym with her moderly goodenes. And as longe as they were and were vnder her owne honde she noursyshed them more for to go vnto deserte than for to go to the court / for she fedde them with more comyn and more grosser metes / as she wolde haue sente them ryght forth in to deserte. And thenne as she bare the thyrd son in her bely whiche was Bernarde / she sawe in her slepe a dreame / whiche dreame was a demost taunce of thynges for to come. Her semed that she hadde in her bely a whelpe all whyte and reed vpon the backe barbyng in her bely. And whan that she hadde tolde her dreame vnto an holy man / he answered to her propherynge. Thou arte moder of a ryght noble whelpe / the whiche shall be a werdeyne of the hous of god / and he shall gyue grete barbynges agaynst the enemyes. For he shall be a noble prechour / and shall guarryshe and teche moche people by the grace of his synge. And as saynt Bernarde was yet but a lytell childe / he was seke of the heed ache. And there came a woman to hym for to charme hym / and therby to assuage the greuous ache of his heed / but he put her fro hym cryenge by right grete Indygnacon. And þe mercy of god sayled not too his enfancye in good loue / for he arose and felte that he was deliuered therof. ¶ In the blessyd

nyght of the natyvyte of our lord whan the childe Bernarde was in the churche the offyce of matyn and accepted to knowe what houre Ihesu Cryste was borne. The childe Ihesu appered to hym as he hadde be borne agayne out of his moders bely. Wherfore as he as he lyued he supposed that houre to be the houre of the natyvyte of our lord. Somer after as long as he was a Nonne to hym in that houre more perfect lyte / and speche more habundant in suche thynges as apperthyng to the sacrament. And after þe he made a noble werke amonge all his other werkes of the laude and prayyng of god and of his blessyd moder. In whiche werke he expounded the lesson euangelysh howe the angell Gawayell was sente to the birgyne Marye. And whan the auncient enemye sawe the purpose of the childe full of helthe / and bente agaynst hym many gynes of temptacon. ¶ And on a tyme whan that he hadde holden his eyn and fyred theym vpon a woman / he hadde as none shame in hymselfe and was a cruell benger of hymself. For he lept anone in to a ponde full of water and frozen / and he was therein so longe tyll that he almoste was byfrozen / and by the grace of god he was coled from the heet of carnall concupyscence. ¶ About that tyme by Indygnacon of the deuyll / a mayde layd her in his bedde all naked there where he slepte. And whan that he felte her / he lete her lye in that same syde of the bedde that she hadde taken / and tourned hym vnto that other syde and slepte. And she tarped a space of tyme and felte hym and tpylled hym / and wolde haue drawen hym vnto her entente. And at the last whan that she felte hym vnmoueable though she was vnshamefast / yet she was ashamed and all confused arose and soo wente her waye. ¶ An other tyme as he was herbourghed

f.iii.

stre. & I prayse in all my booke the cor-
reccion of maners and not þ mutacyon
of places. And the chanon þeynge all as
raged lepte to hym and smote hym on the
cheke that it was reed and swollen. And
they that were by arose agaynst this curs-
ed man for to haue smyten this cursed
man: but Bernarde came byt wene cryen-
ge and conuynge by the name of Ihesu
criste that they sholde not touche hym ne
do hym none harme. He had a custome to
saye to þ nouyces that wolde entre in to
relyggon leue there without your body
that wyl enter in to relyggon leue the bo-
dy without that ye haue taken fro þ worl-
de. & Joyne you to theym that ben here
within lete the spyryte entre onely for þ
fleshe þ prouffyteth noo thyng. ¶ Saint
Bernardes fader wente in to the monas-
tery and dwelled there a certayne tyme/
and afterwarde deyed in good age: The
syster was maryed in to the worlde. And
on a tyme she arayed and apparayled her
in rycheesse and in delyces of the worlde/
and so wente to þ monasterye for to by-
spte her brethren in a proude astate and
gretely apparelled. & he bradde her as
she hadde ben the deuyll oz his nette for
to take soules ne he wolde not go out for
to see her. And whan she sawe that none
of her brethren came agynste her thenne
one of her brethren that was porter sayd
vnto her that she was a soule ozdure and
synkyngge wrapped in gaye arraye. And
thenne she malte all in teeres and sayd/
yf I be a synner god deyed for synners/
and by cause that I am a synful woman
I come for to aske counseyll of theym þ
ben good yf my broder despyse my fleshe
he that is a seruaunt of god ought not to
despyse my soule. Lete my broder come to
me and whan he shall commaunde me I
wyl do it and holde that promysse. And
thenne he came with his brethren and by

cause she myght not departe fro her hith-
bonde he taught her to despyse þ glorie
of the worlde and shewed to her howe she
sholde enswe the steppes of her moder.
And then whan she came home agayne
she was so forechaunged that in þ myn-
dell of the worlde she laddre the lyf of an
hermyte and all straunged fro þ worlde.
In thende she baynquyshed her hulbon-
de bi prayers was assoppled of her bove
and entred in to a monasterye. ¶ On a tyme
saynt Bernarde was fore seke so that
hym semed he sholde gyue by his spyryte
and was at his ende as hym semed in a
traunce and hym thought þ he was to
fore god in Jugement. And there was þ
deuyll on the other syde whiche put on þ
many accusacions and reproches. And
whan he hadde all sayd Bernarde sayde
without fere drede oz wraethe I confesse
me that I am not worthy for to haue the
kyngdō of heuen by myn owne merytes.
But our lord whiche holdeth me by dou-
ble ryght as his herytage and by the me-
rytes of his passyon by that one he is con-
tente and that other he gyueth to me by
whiche gyfte I ought not to be confound-
ed but it apperteyneth to me by ryght.
And thus he was confused and þ bys-
on sayled. And thenne the man of god cal-
me in to himself and destrayned his body
by so grete trauaylle of fastynges and of
wakynges that he languyshed in conty-
nuell maladye so that he myght not folow
we þ couent but with grete payne. ¶ On
a tyme he was so greuouly seke that all
the brethren prayed for him so that he fel-
te hym a lytell alledged and eased of his
payne. ¶ Thenne he dyde do assemble all
his brethren and sayd. wherfore sholde ye
lo wretched a man: ye be stronger and ha-
ue baynquyshed. I praye you spare me
and late me go. ¶ This holy man was
electe of many Cytees for to be a byshop

and specially of the Cytte of Jenev and of
the Cytte of Melane / and he refused it not
folly he graunted thereto / but he sayd to
theym that requyred hym that he was
not his owne but deputed to other. And
by the counseyll of this holy man the bres-
thern so prouged by the auctorite of the
pope that none myghte take hym frome
them / whiche was theyr Joye to haue hy
¶ On a tyme whan he vlyt the order
of chartrehaus. And whā h̄ brethren we-
re well edefyed by hym. One thyng there
was that moued a lytell the pypour of the
place. And that the sadell that saynt Ber-
narde rode on was ouer precyous / & she-
wed lytell pouerte of the brethren. And h̄
pypour tolde it to one of the brethren. And
the broder sayd it forthe to saynt Bernar-
de. And he merueyled and asked what sa-
dell it was and sente for it. for they wiste
not what sadell it was. how well that he
hadde riden vpon it fro Cleruault to the
Chartrehaus. He went all alonge day by
the lake of Lozans and sawe not the lake
ne toke hede of it. And at euē as his fel-
lawes spake of that lake / he demaunded
where was that lake. And whan they her-
de h̄ they merueyled strongly / for certayn-
ly the humblenes of his herte baynquys-
shed in h̄ the hyght of name / for the wold
de coude neuer enhaūce hym so hygh / but
he alone humbled hymselfe the more / he
was reputed souerayne of all / and accou-
ted hymself lest and moost lowest. And at
the last he confessed that whan he was a-
monge his souerayne honours and in fa-
uour of the people / hym semed that there
was an other man chaunged in hym or as
he had ben in a dreame. And there where
as he was amonge the moost symple bres-
thern thenne he used moost amiable hu-
myltye. there he Joyed / and there he solis-
de himselfe. And that he was returned in
to his owne persone / he was alwaye four-

den tofore the houres or redyngs or wry-
tyngs / or in medytacyous or in edefyng
his brethren by wordes. On a tyme as he
preched to the people / and that they al vna-
derstande deuoutly his wordes / there arose
suche a temptacyō in his herte / verily now
prechest thou well / now arte thou wel her-
de of the people / and arte reputed wysse of
them all. And thenne the holy man felyn-
ge hymselfe to be put in this temptacyō
rested / and tarped a whyle / and thoughte
whether he myght saye more or make an
ende. And anone he was comforted by dya-
uynie ayde answered softly to hym that
tempted hym. I neyther began by the ne
I shall not ende by the / and so performed
surely all his sermon. ¶ A monke that
hadde be a rybaude in the worldc and a
player tempted by a wycked spryte wol-
de retourne agayn to the worldc. And as
saynt Bernarde returned h̄ he deman-
ded dym wherof h̄ he sholde lyue. And he
answered to hym that he coude well pleye
at the dyce / and he sholde wel lyue therby
And saynt Bernarde sayd vnto hym. yf I
delyuer to the ony gooder wysse thou come
vnto me agayne euery yere that I make
partehalfe gayne with the. And he hadde
grette Joye therof / and promysed hym for
to do so. And thenne saint Bernarde sayd
that there sholde be delyuered vnto hym
twenty shyllinges. And there he wente
with all his wayes. And this holy man
dyde this for to dyaue hym agayne to the
relygyō as he dyde after. And so he went
forthe and losse all / and came agayne all
cōfused tofore the pate. And whan saynt
Bernarde knewe hym there / he wente to
hym. Joyously and opened his lappe for
to parte the gayne. And he sayd / fader I
haue wonne no thyng / but haue lost your
catayll / receyue me yf it please you to be
your catall. And saynt Bernarde answer-
ed to hym sweetly / yf it be so it is bette

that I receyue the than lese both that one and that other. ¶ On a tyme saynt Bernarde rode vpon an hors by þ waye and met a bylayne by the waye. whiche said to hym that he had not his herte ferme & stable in prayenge. And þ bylayne ouerlondyshe man had grete despyte therof & said that he had his herte ferme & stable in all his prayers and saynt Bernarde whiche wolde baynquyll he hym & shewe him his folye sayd to hym / departe a lyttill from me & begynne thy Vater noster in þ best entente thou canst. And yf thou canst fynyshe it without thynkyng on any other thyngel without doute I shall gyue to þ the hors þ I am on. And þ shalt promysse to me by þ sayth / that yf thou thynke on any other thyng thou shalt not hyde it from me. And the man was gladde & repented the hors his and graunted it hym and went aparte & began his Vater noster / & he had not sayd the half whan he remembred yf he sholde haue the sadell withall. And therewith he retourned to saynt Bernarde & sayd þ he had thought in prayenge / & after that he hadde no more wyll to auauunce hym. ¶ There was a monke of his named broder Robert nygh to hymself asto the worlde hadde be deceyued in his chyldehode by the entyslement of some persons / & was sent to the abbaye of Cluny and þ honourable man left hym a whyle there / and he wolde calle hym agayne by lettris / as he endyted þ letter by clere day an other monke wrote it a rayne came so daynly vpon theim. And he þ wrote wolde haue bydde þ parchemyn fro þ rayne. And saynt Bernarde sayd / this werke is the werke of god / wytte on hardely and doubte the no thyng. And thenne he wrote the letter in the myddes of the rayne without beyng weete / & yet it rayned all about theym. For þ vertue of charyte toke he awaye the moysture of þ rayne from

theym. ¶ A grete multytude of ffolkes had taken a chirche þ he had do make / so that they dyde moche harme to all theym that came thider. And he sayd I curte & excomyn theym / and on the moorne they were founden al deed. ¶ He was on a tyme sente fro the pope to Melane for to recorde the chirche. And whan he had done and was retourned / a mā of melane brought to hym his wyf whiche was demonyake & anone the deuyl began to mysseye him through þ mouth of the wretched woman & sayd / thou eter of porrette wenest thou for to take me out of my hous / nay thou shalt not. And the holy man saynt Bernarde sent hym vnto Saynt Cyre in his chirche. And the sayd saint Cyre gaaf the honour to his host and heled her not / and thus was she brought agayne vnto saint Bernarde. And thenne the deuyl began to crye & saye. Heyther Cyre ne Bernarde shal put me out. And saynt Bernarde sayd. Cyre ne Bernarde shal not put the out / but our lord shal put the out. And as soone as he made his prayer the wycked spyryte sayd. Ha ha / and how gladly wolde I yssue fro hens for I am here tormented greuously / but I may not / for þ grete lord wyll it not. And the holy man sayd: who is that lord. And he said. Ihesus of Nazareth. And saynt Bernarde sayd / sawest thou hym euer. And he answered ye. Bernarde sayd / where sawest thou hym. And he sayd in his glozre. And saynt Bernarde asked hym / & were thou in glozre / and he sayd ye. How wentest thou from thens. And he said with Lucifer many of vs fylle. All thys he sayd by the mouth of the woman that euery man herde. ¶ Thenne sayd to hym the holy man woldest thou not go agayn in to that glozre / and he said mo wynginge interuylly it is to late. ¶ Thenne the holy man prayed and the wycked spyryte yssued out of þ

woman. But whan the man of god was departed thens / then the wycked spyryte entred agayn. And her husbonde came after the holy man & tolde hym what was happened. And thenne he made to bynde a wyptynge about her necke contempnyng these wordes. I commaunde the in the name of our lord Ihesu cryste that thou be not so hardy to touche more this woman. And then he durst neuer after touche her. ¶ There was a pytyous woman in Gynan / whiche was vexed with a deuyl that dwelled in her & vexed her merueylously. yere duryng in vsyng her hislerhetpe. And the holy man saynt Bernarde came in those parties / & the deuyl menaced her yf she went to him & it sholde not profyte her / and yf she went he that was her loue sholde be to her a cruell persecutour. But she went surely to the holy man and tolde to hym wepyng strongly what she suffered. And he sayd / take this staf whiche is myn and laye it in thy bedde / and yf he may do ony thyng lete hym do it / and she dyde so and layd it in her bedde. And he came anone / but he durst not go to his werke accustomed ne presumed for to approche her bed / but he thretened her ryghte egrely. ¶ Whan he was gone he wolde avenge hym ryght cruelli on her. And whan she hadde sayd this to Bernarde / he assembled the people that eueryche sholde holde a cadel bynnyng in his honde & came to the despyll / and with al them that were there he cursed & excomyned hym / and desfeded hym & neuer after he shold do so to her ne to no other / & thus was she deliuered of that Illusyon. ¶ And on a tyme as this holy man as a legate came in that prouince for to reconyle the duke of Guyan to schirche. And he refused to be reconyled in all maners. The holy man went to the awater for to synge masse / & the duke abode with out the churche as excomyned. And whan

he had sayd Mass dis / he layde the body of our lord upon the patene & bare it with out the churche / and went out with a face flaminge and bynnyng and assapled the duke by ferdfull wordes sayenge. We haue prayed the / & thou hast despyed vs / Loo here is the sone of the bygyne / whiche is come to the and / is lord of the churche / whome I persecutest / this is thy Judge in the name of whom al knees bowen in the bondes of whom thy soule shall come / despyse hym not as thou hast his seruantes / resyst hym yf thou mayst. And thenne anone the duke vexed all styf and was Impotent in all his membles. And thenne he fylle downe at his feet. And the holy man putte his foot at hym and commaunded hym to aryse and to here the sentence of god. Then he tremblyng arose & accompyshed anone that the holy man commaunded. ¶ On a tyme as this holy man saynt Bernarde entred in to Almayne to apease a grete dyscorde / there was an archebysshop that sent an honourable clerke ayenst hym. And whan the clerke sayd to him that he was sent fro his mayster ayenst hym. The holy man answered to hym & sayd / an other lord hath sent the. And he merueylled & sayd & he was sente of none other but of his lord the archebysshop. And saynt Bernarde sayd / sone thou arte deceyued. Our lord Ihesu cryst whiche hath sent the is gretter mayster. And whan the clerke vnderstode hym he sayd / Gyre wenest thou that I wyl be a moke nay I thought it neuer / ne it came neuer in my herte. Yet after in the same byage / he forsoke the worlde & receyued thabyte of this holy man saynt Bernarde. ¶ He toke also on a tyme in the order a grete noble knyght. And whan he had folowed saynt Bernarde a lytyll tyme / he bega to be greuouly tempted. And whan a broder sawe hym so heuy / he enquired hym the

The lyf of saynt Bernarde

cause of his heuynes/and he answered hy
I wote wel I shal neuer be gladde. And
the broder tolde it to saynt Bernarde/ &
he prayed to god moche entent puely for
hym. And anone that broder that was so
pensyf & so heuy semed moze Joyous tha
the other/and moze gladder than he had
be tofoze heuy. And the broder blamed hy
by cause he hadde sayd he sholde neuer be
Joyous. And he answered & sayd. I wote
wel I said þ I sholde neuer be gladde
but I saye now that I neuer shall be so
rowfull. ¶ Whan saynt Malachyel byshop
of Irlonde/ of whom he wrote the lyf ful
of vertues passed out of this worlde out
of his monasterpe blessingdly vnto our lord
de Ihesu crist: and saynt Bernarde offred
to god for hym sacrefyce of helth/ he sawe
the glozpe of him by reuelacyon of our lord
de and by þ Inspracyon of god: he chaū
ged the fourme of prayer after the comu
nyon sayenge thus w Joyous boys. God
that hath accompanied saint Malachyel
by his mercytes w thy sayntes/ we praye
the to gyue to vs that we that make the
feest of his precyous deth may folowe the
examples of his lyf. And whan the chaū
tour herde hym/ he sayd to hym & shewed
that he erred. And he said I erre not/ but
I knowe wel what I saye/ and then he
went to the body and kysled his fete. And
in a tyme that þ lence approched/ he was
hyspyed of deuerte knyghtes/ & he prayed
theym that at þ leest in thys holy dayes
they shold absteyne them fro theyr vany
tees/ theyr Jolytees & doyngge outrages
And they in no wyse wolde agree ther to
And thenne he hadde make redy wyne &
sayd to theym. Drynke ye þ helth of your
soules. And whan they hadde dronken þ
wyne they were sodaynly chaliged & wēt
to theyr houses. And they þ had denyed
to do a lytell tyme/ they gaaf to god after
al the tyme of theyr lyf and ladde a ryght

holy lyf. At the last the holy saint Bernar
de apochynge to þ deth sayd blessingdly to
his brythern. I requyre & comaunde you
to kepe thre thynges/ þ whiche I remem
bre to haue kept to my power as longe as
I haue ben in this present lyf I haue not
wylled to sleaunders any persone. And yf
any haue fallin I haue hydde it as moche
as I might. I haue euer trusted lasse my
nowne wytte than any other. yf I were
hurte I neuer requyred vengeaunce of þ
hurter. I leue to you charyte/ humyltye
and patience. And after that he had done
many miracles and had made a hōdyed &
lxxi. monasterpes/ and had ordeyned ma
ny bookes and treatyses/ he accōplyshed
þ days of his lyfe the yere of his aegge. lxxii.
and the yere of our lord. M. C. and. lvi.
he sleped in our lord amonge the hondes
of his sones/ & his glozpe shewed his de
partynge hens to moche people. ¶ He ap
pyered to an abbot in a monasterpe/ and
admonestred hym þ he sholde folowe hym
and so he dyde. And thenne saint Bernar
de said. we be comen to the mount of A
bane/ thou shalt abyde here/ and I shall
ascende vpon hye: and he asked him wher
foze he wolde goo by. And he sayd for to
lerne I wyl go by/ and he beyngge gretly
a merueyelled sayd/ what wylt thou leane
fader: to whom we byleue that ther is no
ne to the lyke ne holden so wysle in scyence
as thou arte. And he sayd/ here is no scy
ence ne here is no knowlege of trouthe/
there aboue is plente of scyence/ and on
hye is þ very knowlege of trouthe. And w
that worde he vanysshed awaye/ & than
that abbot marked that daye/ and founde
that saynt Bernarde was thenn pass
sed to our lord/ whiche shewed for hym
many myracles and Innumerable. To
whom be gyuen laude and prayysynge
euer lastynge Amen.

Here foloweth the lyf of saynt Thymothee and fyrst of the interpretation of his name.

Thymothee is as moche to save as holdynge drede / or of timore that is drede / & weos a woorde of Greke whiche is deus in Latyn / and god in Englysh / he / as the drede of god.

Saynt Thymothee was taken under Nero the prouoste of Rome. & was greuously beten / and had quycke lyme put in his throte and upon his woundes. And he rendred thankynge to god with all his herte. And thenne two aungelles came to him sayenge / lyft up thy heed to heuen. And thenne he behelde and saw the heuen open / and Ihesu cryste whiche helde a double crowne and sayd to hym / thou shalt receyue this of my honde. And a man named Appolymare sawe this thyng / and dyde hym to be baptysed / & therfore the prouoste commaunded that they threyn toggyder perseuerynge in the confession of our lord sholde he byheded / about the yere of our lord. lvi.

Here foloweth the lyf of saynt Symphorzen.

Symphorzen was borne in þe cyte of Augustydynence. And he beyng a yonge childe shone in so grete habundaunce of vertues / that he surmounted the lyf of thausyentes / & as þe paynym halowed the feest of Venus Symphorzen was there and wolde not worshyp the ymage / sofore Craclye the prouost / thenne he was longe beten & after set in prysen. And they wolde haue constrayned hym to do sacrefyce / & promysed to hym many gyftes. He answered & sayd. Our lord can well rewarde þe merytes / & also he can well punyssh the

synnes. Then the lyf that we owe to god of dette / lette vs praye to god w gode wyll. Blowe penaunce is to understaunde synners enharded ben enoynted with þe sweetenes of hony whiche engendreth ben þe euill thoughtes byleisge / your countyle tofore all thynges possedeth no thyng. For it is bounden to the artes of the deuyl / & shall be withholden in the boundes of the turlowyn & euill wyynyng. And your Jopes whiche they begyn to shyne shall be broken lyke glasse. And then the Juge fulfilled with wrath gaue sentence and commaunded that Symphorzen sholde be slayn. And as he was ledde to the place of his martyrdom his moder cryed fro the walle of her hous and sayd. Sone sone remembre the of the lyf perdurable. Loke bpwarde and beholde hym which that regneth in heuen. The lyf shall not be taken awaye fro the / but it shall be chaunged in to a better lyf. And thenne anone he was byheded. And his body was taken of the crysten men. And was honourably buryed. And then many myracles was shewed at his tombe that it was holden in grete honour of the paynymys. Gregoize of Tours reherceth of þe place where that his blood was shed. A crysten man bare awaye the stones whiche weren bespycled with his bloode. And putte theym in a caas of spluer / and tables of tree enclosed aboute it and bare theym in a castell / whiche castell was after al byete with fyre / and that caas was founden hole and lause in the myddell of the fyre. And he suffred deth about the yere of our lord. CC. and. lxx.

Here foloweth the lyf of saynt Barthymew the apostle. And fyrst the exposition of his name.

Barthymew is expounded the sone of ouerhangynge the waters / or sone of ouerhangynge the see / he is sayd of

The lyfe of saynt Barthylmeu.

bar. that it as moche to save as sone/ and tholos/ whiche is as moche to save as sonerapnte/ & of moyses. þ is to save water and herof is sayd Barthylmeu/ as a sone hangynge ouer the waters: that is of god whiche enhaunceth þ mynde of doctours on hys. for to shedde & bespyunge beneth the waters of doctryne. And it is a name of Syrye and not of Hebrewe. And by þ fyrst thre suspendinges þ he had ought to be noted. He was suspended or taken bp fro þ loue of þ woꝛlde/ and he was suspended/ that is to save ententyf to heuen by loue. And he was suspended/ that is to save wrapped in þ the grace and in þ ayde of god/ not by his merytes his lyf shone/ but by the ayde of god/ of the seconde came the depnes of his wysdom/ of whiche depnes of wysdom Denysle sayth in his mystycall theologie. þ dyuine Barthylmeu of whom is moche diuynpte & ryght lytell/ and that þ gospel is brode & grete and also it is short: And after the entente of saynt Denysle Barthylmeu wyll shewe that al thynges may be affermed and shewed of god vnder one consyderacyon and by an other consyderacyon may be more proprely denyed.

Saynt Barthylmeu the appostle wente in to ynde whiche is in the ende of þ woꝛlde/ and therein he entred in to a Temple where an ydole was whiche was named Astaroth/ & he as apylgrym abode there. In þ ydole dwellyd a synde that sayd that he coude hele all maner sicknesses/ but he lyed/ for he coude not make hem hole/ he celled to make hem seke/ and the Temple was full of seke people/ and Coude haue none answer of the ydole/ wherfoze they wente in to an other Cyte where as an other ydole was woꝛshypped named heryth/ & they demaunded hy why Astaroth gaf to them none answer

and heryth said/ your god is bofide with charynes of fyre/ that he neyther dare by we bryeth ne spke after þ Barthylmeu thapostle of god entred in to the Temple And they sayd to hym/ who is that Barthylmeu. And the deuyl sayd/ he is the frende of god almyghty/ and he is comen in to this prouynce for to auoyde all the goddes of ynde. And thenne they sayd/ telle vs some tokens and sygnes that we may knowe him and synde him. And the deuyl sayd to theym/ he hath his heeres blacke and cryspe/ his skynne whyte/ his eyen grete/ his nolethpyles euen & straye his berde longe and hoꝛe a lytell/ and of a straye and semely stature. he is claddem a whyte cote & a whyte mantell/ whiche in euery corner be gemmes of purpur & precyous stones therein/ & it is syth. xxi. yeres that his clothes neuer weyed olde ne foule. He prayeth & woꝛshyppeth god on his knees an hondred tymes a dape/ & an hondred tymes by nyght. The angels goone w hym whiche neuer suffre hym to be wery ne to be an hongred he is alwaye of lyke semblant gladde & Jorous/ he seeth all thynges tofoze/ he knoweth all thynges. he speket all maner langages & vnderstandeth theym/ & he knoweth what I saye to you/ & whan ye seke hym yf he wyl he may shewe himself to you/ & yf hym lyst not/ not shall ye synde hym. and I praye you whan ye synde him that ye praye him that he come not hyder that his angelles do not me as they haue done to my felowe. Then they wente & sought hym dyligently and besyde two dapes & founde hym not. ¶ On a dape one þ was besette with a deuyl/ cryed and sayd apostle of god Barthylmeu thy prayers benne me. And the appostle sayd holde thou thy peas & come thys. and anone he was deliuered. And whan Polomyen kynge of that regyon herde this thynges/ whiche

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hadde a doughter lunatyke. she sent to the
apostle prayenge that he wolde come to
hym and hele his doughter. And whan the
apostle was come to hym and sawe that
she was bounden with chaynes / and bote
all theym that wente to her. He commaun-
ded for to unbynde her / and the mynystres
durst not go to her. And he sayd. I holde þ
deuyll fast bounden that was in her. And
therfore he not aferde. And thenne anone
she was unbounden and deliuered. And
thenne the kynge wolde haue presented to
thapostle camelles charged with golde &
syluer and precyous stones / but he coude
not be founden in noo maner. And on the
moorowe folowynge the apostle appere
to the kyng alone in his chambze and sayd
to hym / Wherfore soughtest thou me yest-
terdaye with golde and syluer and precy-
ous stones / those thynges ben necessary to
theym that coueyten worldely thynges /
But I desyre no erthly thynges ne car-
nall. Thanne saynt Barthylme began
to saye many thynges. And enfourme the
kyng of our redempcyon. And amonge o-
ther thynges howe Ihesu cryste baynquy-
shed the deuyll by merueyllous and coue-
nable puyssaunce. Justyce and wysedome.
for it was couenable that he that ouercas-
me the sone made of the erthe that was
Adam whyle he was yet a byrgyne. sholde
be ouercomen of the sone of the byrgyne.
He ouercame him thenne myghtely whan
he threwe hym puyssauntly out of his lord-
shipp / whiche had thowen out by force out
forne fader. And thus he þ ouercometh
some tyraunte / sendeth his selawes tofore
for to sette vp his sygne ouer all / and to
caste out tyrauntes. In lyke wyse Ihesu
cryste sente his messangers ouer all for to
take awaye the honour and the woysshyp-
pyng of the deuyll ryghtwysely. for it is
ryght that he that baynquysshed man by
fyringe and holdpyng / that he sholde be o-

uercomen by a man fastpyng / and holde
man no lenger. for it is ryghtfull that he
whiche by the art of the deuyll was despy-
sed / that by the arte of Ihesu cryst sholde
be baynquysshed. And lyke as the samer
taketh the byrde / ryghte so toke he Ihesu
cryste in deserte / by cause he fasted & wol-
de assaye yf he had hongre. And yf he had
hongre / that he myght haue deceyued hym
by meete. And yf that he had no hongre /
then knewe he well without doubte that
he was god / but he myght not knowe hym
for he had hongre and consented no thyng
ge to hym / ne to his temptacions. And
whan he had preched the sacramentes of
the sayth / he layd to the kynge / that yf he
wolde receyue baptysme / he wolde he we
hym his god bounden with chaynes / and
the day folowynge whan the bysshops sa-
cresyed within the palis of the kyng / the
deuylls began to crye and saye. Cesse ye
curled wretches to do sacresyce to vs lest
ye suffre worse than I that am bounden
with chaynes of fyre by the aungelles of
Ihesu cryst whome þ Jewes crucyfed /
and supposyd for to haue brougte hym to
dethe / whiche dethe that is our quene he
hath enpylsoned / and also hath bounden
our prynce in chaynes of fyre. And anone
thenne they sette cordes on the ymage for
to pulle downe & to ouerthrowe thydole /
but they myght not. Thanne the apostle
comaunded þ deuyll that he sholde ysue
and go out / and breke thydole al to peeces
And he ysued out and destroyed and bra-
ke all the ydoles of the Temple. And an-
one the apostle made his prayers sayenge /
O god of Abraham / god of Isaac / and
god of Jacob / whiche haste gyuen to vs
suche power that we enlumpne the blynde
and cleanse the lepers. I desyre and re-
quyre that this multitude myght be heled
And they all answered Amen. And forthe
with al the seke people were cured & heled

The lyf of saynt Barthymew

And thenne þe apostle dyde do halowen that Temple and commaunded the deuyll for to goyn to the deserte. And then the angell of our lord appered there & flewe rounde about the Temple and enseygned and graued with his synger the sygne of the crosse in four corners of the Temple sayenge. Our lord sayth thys/ lyke as I haue you cured and made you cleane of all your sekenesse. Soo lete this Temple be made cleane of all fylthe and ordure. But I shall shewe hym to you þe dwelled therein tofore to. Whom þe apostle hath commaunded to go in to deserte and doubte ye not to see hym. Make ye in your forhedes suche a syne as I haue grauen in thysle stones. And thesle he shewed to theim an Etyoppen moze blacke than thonder: the face sharpe/ the bette longe/ his heeres hangynge vnto his feet/ & his eyen flammyng ashoot fyre/ and casted out sparckles of fyre/ and castynge out of his mouth flammes of sulphet/ and his bondes bounden with chaynes of fyre be hynde his backe. And thenne the angell sayd to hym. By cause that thou hast herde that þe apostle hath comaunded/ and hast broken all the ydoles of the Temple I shal vnbynde the. Go in to suche a place where as dwelleth no man/ & be thou there vnto þe daye of Jugement/ & when he was vnbounden he wente his waye w a grete brayenge and howlyng. And the angell of our lord moued hym to heuen in the syght of theim all. And then was the kynge baptysed with his wyf and his childern/ and all his people & lefte his reame: and was made discypyle of the apostle. Thenne al the bysshoppes of the ydoles assembled theim togyder/ & wente vnto Astrarges þe kynge and broder to Polomyen and complayned of þe losse of theyr goddes/ & of þe destruccyon of theyr Temples/ and of the conuersion of his brode,

made by art magyk. Astrarges was the and sente a thousande men armed to take the apostle/ & when he was brought tofore hym/ the kynge sayd to hym. Dost thou he þe hast peruerred my broder. And the apostle answered to him. I haue not peruerred him but I haue conuerted hym. And the kynge sayd to him. As thou hast made my broder forsake his god and byleue in thy god/ so shall I make the to forsake thy god/ and shalt do so cretyce to my god. And the apostle sayd. I haue bode the god that thy broder adoured & shewed him bounden/ and constrained hym for to bryke his fals ymage. And yf thou mayst so do to my god/ thou mayst wel draue me to thyn ydoles/ and yf not I shall to bryke thy goddes/ and thenne byleue thou in my god. And as he sayd thysle wordes/ it was tolde to the kynge þe his god Baldach was ouerthromen and al to broken. And when the kynge herde that/ he brake and al to rente his purpur in whiche he was cladde/ & commaunded that þe apostle shoulde be beate with stauces/ and that he shoulde be slayn quicke/ and so it was done. And thenne the crysten toke awaye þe body and buryed it honourably. Then the kynge Astrarges and the bysshoppes of þe Temples were rauyshed with deuylles and deyd. And the kyng Polomyen was ordeyned byllhe p/ and accomplisshed the wyce of a byllhe p. xx. yere moche lowably/ and after that rested in peas and ful of vertues. ¶ There ben dyuerse oppynions of þe manner of his passyon/ for the blessed Dorethee sayth that he was crucefyed/ and he sayth also. Barthymew preched to man of ynde/ & deliuered to them the goosell after. Mathewe in theyr propre tongue/ he deyd in Ablane a cyte of grete armenie/ crucefyed þe heed downward. Saynt Theodozyk sayth that he was slayn and

It is redde in many bookes that he was by
heded oonly. And this contraryte may be
assoyled in this manere that some saye þ
he was crucifyed and was taken downe
or he deyed. And for to haue gretter tour-
ment he was slayne/ and at laste byheded
¶ In the yere of oure lozde. CCC. & xxxi.
Sarasins assaylled Cecylle and destroyed
the yle of Lypatys / where as the body of
saynt Barthylmew lyeth/ and brake vp þ
sepulture / and threwe the bones hyder &
thyder. And it is sayd that his body came
in suche wyse from Ynde theder in to that
yle. Whan the paynens sawe that this bo-
dy and sepulture were gretely honoured/
for the myracles that befell they had ther
of grete dyspyte/ and layde them in a chest
of leed and threwe them in to the see / and
by the wyll of god they came in to this yle
And whan the Sarasins had departed &
throwen the bones here and there and we-
re departed thens. The appostle appyered
to a monke and sayd to hym/ aryse and go
and gadze togyder my bones that ben des-
parted. And he sayd to hym by what reaso-
shall I gadze togyder thy bones/ & what
honour ought we for to do to them whan
thou suffrestest vs to be destroyed And the
appostle sayd to hym/ our lozde hathe spa-
red this people here a longe whyle / by my
merites/ but for theyr synnes that they ha-
ue synned / whiche crye vengeaunce vnto
heuen. I haue not conne gete pardon ney
ther forgyuenesse for theym. And thenne
the monke sayd / how shall I amonge soo
many bones fynde thyne. And the apostle
sayd to hym/ thou shalt gadze them by ny-
ghte/ and them that thou shalt fynde thy-
nyng thou shalt take vp. And the monke
wente and toke them vp/ and brought the
with hym in to a shyppe/ and saylled with
them to Beneuente whiche is the chyef cy-
te of Puyle And thus were they transpor-
ted thyder. And it is sayd now that they

ben at Rome. how be it they of Beneuente
saye that they haue the body. ¶ Ther was
a woman that brought a vessel ful of oyle
for to put in the lampe of saynt Barthyl-
mew. And how well she enclyned the ves-
sell for to poure out the oyle/ yet there wol-
de none yssue out how well she touched w-
her synger the oyle clere. And thenne one
cryed and sayd. I trowe this oyle be not
agreable to the appostle that usholde be in
his lampe/ wherfore they put it in another
lampe & it yssued out anone. ¶ And whan
that the Emperoure Frederyck destroyed
Beneuente/ and had commaunded that all
the churches that were there sholde be des-
troyed/ and enforced them to bere awaye
the goddes fro that cyte in to another pla-
ce. And there was a man whiche founde
men all wyhte shynnyng/ and hym semed
þ they spake togyder of some secreete thyng-
ges/ and he meruaylled strongly who they
were/ and so he demaunded theym. And
thesie one of them answered and said/ this
is Barthylmew þ appostle with the other
sayntes whiche had churches in this cyte þ
speke and ordeyne togider in what maner
and by what payne this Emperour sholde
be Justefyed that hathe caste them out of
theyr tabernacles/ and they haue now con-
fermed amonge them by ferme sentence þ
he without ony taryenge shall go vnto the
Iugement of god for to answer therup-
And anone the Emperour deyed an euyl
dethe. ¶ It is in a boke redde of the myra-
cles of saintes/ that a certayne mayster ha-
lowed solemnely þ feest of saynt barthyl-
mew. And the deuyl in þ fourme of a may-
de appyered to this mayster that preched
And whan he sawe her/ he hadde her come
and dyne with hym. And whan they we-
re sette at the table/ she enforced her moch
for to draue hym vnto her loue. And then
saynt Barthylmew came to the pate/ and
prayed that he myght come in for the loue

The lyfe of saynt Barthylme w.

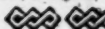
of saynt Barthylme w. And she wolde not but sente hym brede. And he wolde none take / but he prayed the mayster by his messenger that he shoulde saye in what thyng that he supposed was mooste propre in a man. And he answered to laugh. And the mayde sayd naye / it is synne / in whiche a man is conceived / bozne / & lyued in synne. And saynt Barthylme w. answered that he had well sayd. But she had moze profoundly answered. And the pylgrym demaunded after of the mayster where the place was conteynyng the space of a foot where as god had made the grettest myracle. And he sayd that it was the sygne of the crosse in whiche god hath many myracles. And she sayd naye / it is in the heed of a man in whiche the lytell worlde is. And the apostle allowed the sentence of that one and of that other. And he demaunded the thyrde tyme how ferre it was from the souerayne syege or sete in heuen vnto the lowest and deepest place of hell. And the mayster sayd that he wyste it not. And she sayd that she knewe it well / for she fell downe from that one vnto that other. And the deuyl fell downe in to hell with a full grette bryfte and howlyng. And than they sente for the pylgrym and he was banysshed and gone awaye / and they coude not fynde hym. And in lyke wyse nyghe accordynge vnto this it is redde of saynt Andzewe. The blessyd saynt Ambrose sayth thus in the peface that he made of this appostle in abredgyng his legende. Jhesu Cryste thou haste vouchesaufe to shewe vnto thy dysciples prechyng many thynges of thy dryuyn Crpynte in meruayllous maner / and of thy mageste / amonge whome thou haste sente the blessyd Barthylme w. to honour by ryghte greate prerogatyfe in to a ferre countree. And how be it that he was all ferre from humayne conuersacion. He uerthelesse he deserued by the encreasyng


of his pedyacacions to marke & thynke the sygne the begynnyng of that people. Ha by what lounge is the meruayllous apostle to be honoured. And whan the hartes of the people of his neyghbours suffred not to hym to receyue his seed / he pced thozughe lyke in fleyng in to the laste countrees of the londes of Ynde / and entred in to the temple where as a grette companye was of seke people without remedye. And made the deuyl so dombe that he gat no remembraunce to them that adouced hym. And the mayde that was lunatyke by tourment of the deuyl he dyde bynde and deliuered her all hole to her father. O how grette was this myracle of holynes whan he made the fende enemye to the lygnage humayne / and breke and destroye his owne ydole and brynging it vnto noughte. O how worthy is he to be nombred to the heuynly companye / to whome the aungell appered to prayse the fayth of hym by his myracles. And came from the souerayne hall. and shewed to all the people the deuyl chayned & ryght foule / and the sygne of the crosse empresed in the soune beryng helth. And the kynge & the queene were baptysed with the people of theyre cytees. And at the last the tyraunt brother of Bolomyen newe in the fayth by the relacyon of the bysshoppes of the Temple made the blessyd appostle constaunt in the fayth to be beten / slayne / & receyued ryght foule deth. And as he denounced the myschefe of deth / he had and bare with hym in to the gloire of heuen byctoyre of his gloypous tryfe. And the blessyd Theodoze abbot and noble doctour sayth of this appostle in this maner amonge all other thynges. The blessyd appostle Barthylme w. preched fyrst in Lychaone / and afterwarde in ynde / and at the laste in Albane a cyte of grette Armenye. And there he was fyrst slayne / and afterwarde his heed sup

ten of and there he was buryed And when he was sente of oure lord to preche / as I suppose he herde how our lord sayd vnto hym. So my dysciple to preche / boyde out of this countree and go fyghte / and be capax of peryles. I haue fyrst accōplyshed and fynlyshed the werke of my fader / and am fyrst wytnesse. fulfyll thou the besell that is necessarye and folowe thy mayster loue thy lord / gyue thy blode / and for his blode / thy flesshe for his flesshe / and suffre that whiche he had suffred / lette thyne armure be debonayrte in thy swetynge and suffre swetely amonge wycked people and be pacyente amonge theym that peryllshē the / and the appostle reculed not. But as a trewe seruaunt and obeyssaunt vnto his mayster wente forthe Joyenge / and as a lyght of god enlumynynge in derknes the werke of holy chyrche / lyke as the blessed saynt Austyn wytnelleth in his boke / that lyke a tyler of Ihesu cryste he proufyted in spyrtyuall tpyng. Saynt Peter the apostle taught the nacyns / but saynt Barthylmew dyde grete myracles. Saynt Peter was crucefeyd w the heed downwarde and Barthylmew was flayne quycke and had his heed smyten of. And they twayne encreaced gretyly the chyrche by the gyftes of the holy ghooft. And ryghte as an harpe gyueth a ryghte swete sōdne of many strenges. Ryght so in lyke wyse all the holy apostles gaue swete melodye of the byrte dyuyn / & were establyshed by the kynge of kynges / and thenne they departed amonge theym all the worlde. And the place of Armenye was the place of Berthylmew / that is fro Euilath vnto Gabooth. There thou mayst se hym with the plousghe of his tonge erye the felde vnrelonable sowynge in the depenelle of the herte the worde of the fayth / and in plantynge the bynes of our lord and trees of paradys / & to eueryche settynge medycynally

the remedies of the passyons / and theweth thornes not intellygibly and cutte downe trees of felonye & closed them aboute with hedges of doctryne / but what rewarde yelde the tyrantes to theyr curate / they gaue to him dysshonour / cursynge for benedyccyon / paynes for gyftes / trybulacyon for rest and ryght bytter deth for restfull lyf. And syth that he had suffred many tormentes / he was of them dyscozpat & flayn quycke and deyd not. And yet for all that he had them not in despyte that slewe hym. But admonesteth theym by myracles / and taughte theym by demonstraunces that dyde hym harme / but there was no thyng that myght refrayne theyr bestyall thoughtes / ne withdrowe them from harme / what dyde they afterwarde / they enforced them as peny the holy body. And the malades and seke men refused theyr medycyne and helier / the Cyte refused hym that enlumyned theyr byndnes / gouerned them that were in peryl / & gaue lyf to them that were deed And how caste they hym out / certaynely they threwe the body in to the see in a chest of leed. And that chest came fro the regyon of Armenye with the cheltes of four other martyrs / for they dyde also myracles and were throwen with hym in to the see. And they foure wente befoze a grete space of the see and dyde seruyce to the apostle lyke as seruauntes in a maner so ferre / that they came in to the partyes of Cecylie in an yle that is named Lyparys / lyke as it was shewed vnto a byshop of Hostyence / whiche than was presente / & these ryghte ryche tresoures came to a ryght poore woman. And these ryght precyous Margaretes came to one not noble. The ryght wysynge lyght came to one ryght heuy. And than the other foure came in to the other londes / and lefte the holy appostle in that yle / and he lefte the other behynde hym / and that one whiche was named Pappen

The lyfe of saynt Austyn.

Wente in to a cyte of Cecylls/and he sente
an other named Lucyon in to the Cyte of
Messenne/ & the other tweyne were sente
in to the londe of Calabrye/ saynt Gregory
in the cyte of Colompne / and achayre in
to a Cyte named Chale/where yet as this
daye they shyne by merytes. And thenne
was the body of thapostles receyued with
ymynes/louynges/ & candelles honoura-
bly/ and there was made & buylded a fayr
chyrche in the honour of hym/ & the moun-
tayne of Vulcan is nygge to that yle/ and
was to it moche greuous bycause it recey-
ueth fyre/ the whiche mountayne was with
drawen by the merytes of the holy saynt
fro that yle seuen myle without to be seen
of ony body/ and was suspended towarde
the see. And yet appered it as this daye
to theym that se it/ as it were a fygure of
fyre fleyng awaye. Now then therfore I
salewe the Barthylmew blessyd of blessyd
sayntes/ whiche arte the shynynge lyghte
of holy thyrche. Fysher of fyshes reasona-
ble/ hunter of the deuyll whiche hurted the
worlde by his thefte. Enioye the sone of the
enlumpynginge all erthly thynges mouth of
god/ fyrr tonge pronouncynge wysdome.
Fountayne spryngynge goodly full of helth
whiche halowest y le by thy goynges and
wayes not remeuable/ whiche makest the
erth reed with thy blode/ whiche repayrest
in heuens shynynge in the myddell of the
dyuyne companye/ clere in the resplendys
shour of glozve. And enioye the in thy glad-
nes of Joye insacyable Amen. And this is
that Theodoze sayth of hym. 

Here begynneth the lyfe of saynt Augustyn doctour. And fyrst of the expofycyon of his name. 

Augustyn this name was sortyd of hym for the excellence of his dygnyte, or for the seruente loue that he had.



oz for the ex
syon of his
me. for the ex
cellence of his
dygnite. for
ke as the emper
our Augustus
precelled all the
other kynges
right so he excel
led all other do
tours. ¶ After
that Bemigund

sayth / the other doctours ben comparde
vnto sterres / and this vnto the sonne. As
it appereth in the epytyle that is songen of
hym / he shyneth in the Temple of god ly
ke vnto the sonne shynynge . Secondly
for the feruente loue / For lyke as the mo
neth of August is hote by hete / soo is he
enchaufed by the fyre of the dryune loue /
whetfore he sayth hymselfe in the boke of
Confessions. Thou haste thorughe percey
my herte with thy charyte. Also in the sa
me thou hast brought me in to a despyght
affectyon within forth / whiche can not be
allwaged . And I wote not to what sweet
enes it is made in me . I wote not what
I shall be . I wote well it shall not be in
this lyfe . Thyrdeley for the expolycyon of
the name August is as moche for to save
as growynge and styn is a Cyte / and and
is as moche for to save as souerayne . And
than Augustyn is as moche for to save as
encreasynge the Cytee souerayne . And it
is songen of hym / this is he that may well
encreace the Cytee of god. Or it is sayd in
the glosarye. Austyn is sayd grete / blessyd
and clere. He was grete in his lyfe / clere in
his doctryne / and blessyd in glozpe. Dosty
donyus byllshop of Calamente compyled
his lyfe / as Callypodoze sayth in the booke
of noble men.

Saynt Austyn the noble doctoure was borne in Africke in the cyte of Cartage / & was toimen of a noble kynrede And his fader was named Patryce / and his moder Monyca / he was suffyciently Instructe in the artes lyberall so that he was reputed for a suffysaunt phylosophre and a ryghte noble doctour / for he lerned all by hymselfe without mayster in redynge the bookes of Arystotle / and all other that he myght fynde of the artes lyberall. And he vnderstode them / as he hymselfe wytnesse in the boke of his Confessyons sayenge. All the bookes that ben called of the artes lyberall. Thanne I moost wyrtched seruaunt of all couetyse / redde them by my selfe alone / and vnderstode all them that I myghte rede / and all theym of the crafte of spekyng and of deupsynge. All them of dryuynge of fygyres / of musyke & of nombres I rede & vnderstonde them without grete dyfficulte / and without tchyng of ony man / this knowest thou my lord god. for the hastynes of myn vnderstondynge & the gyftes of lernynge is onely of the & cometh of thy name. But I haue not sacrefyed to the therfore / scyence without charite edefyed not / but shwelleth in þe errour of þe Manychpens / whiche asserme that Ihesu cryste was fantastike & renye the resurrectyon of the flesshe. And in the same errour Austyn fell and abode therein ix. yeres whyle he was an adolescent and was brought to byleue the trufes & flayes that saye that the fygge tree wepeth whan his fygges ben taken awaye or leues. And whan he was of .xix. yere of age he began to rede in the booke of phylosophy in whiche he was taught to despyle the vanitees of the worlde. And bycause that boke pleased hym well / he began to be sozpy that the name of Ihesu cryste whiche he had lerned of his moder was not therein. And his moder wepte often / & enforced her moche to

byngge hym to the verite of the fapth. And as it is redde in the boke of Confessyons. she was in a place moche heuy. And her thought that a fayre yonge man shode tosoze her that enquiryed of her the cause of her heuynesse. And she sayd I wepe here for the losse of my sone Austyn. And he answered / be thou sure for where thou arte he is / & she sawe her sone besyde her / and whan she had tolde this to Austyn / he sayd to his moder / thou arte deceyued moder it was not sayd soo / but where that I am þe arte. And she sayd contrarye / sone it was not so to me / but where I am þe arte. And thenne the moder ententruely prayed and enquiryed a bysshop instantly that he wolde praye for her sone Austyn. And he beyng ouercomen sayd to her by the voyce of a prophete. Goo thy waye surely / for a sone of so many teeres may not by possybyltye perysshe. And whan he had certayne yeres taught Rethorpyke in the cyte of Cartage he came secretly to Rome without knowlege of his moder / and he assembled there many dyscyples. And his moder hadde folowed hym vnto the gate to make hym to abyde / or elles that she sholde go with hym And he abode there all that nyght / but he departed secretly on the moynynge. And whan she apperceyued it / she replenysshed the eeres of our lord with clamour / and wente in the moynynge and at euen to the chyrche and prayed to god for her sone Austyn. ¶ In that tyme they of Belane requyred a doctour of Rethorpyke of Symasche the prefecte of Rome that he myght rede Rethorpyke at Belane. And that tyme Ambrose seruaunt of god was bysshop of that Cyte. And Austyn was sente at the prayer of them of Belane / and his moder myght not reste / but dyde moche payne & came to hym / and founde hym that he ne was very manychpen ne very catholyke. And thenne it happed that Austyn began

The lyfe of saynt Austyn.

to haunte with saynt Ambrose and often herde his pedytacyons / and was moche ententyfe to here yf ony thyng were sayd ayenst the Manychpens or other heresydes.

¶ On a tyme it happened that saynt Ambrose dysputed longe ayenst the errour of the manychpens & condempned it by open and euydent reasons / and by auctorytees / soo that this errour was all put out of the herte of Austyn. And what befell to hym afterwarde he reherceth in the boke of his confellyons and sayth: whan I knewe the fyrst / thou betest away the infyrmytees of my syght / thynnyng in me for cybly / and I trembled for drede of good loue / & I founde my selfe ryght sette fro the in a regyon of vnlykelyhode lyke as I herde thy voyce of heuen on hygge sayenge. I am meete of gretnes encreaced / and thou shalte ete me thou shalte not chaunge the in me as mete of thy fleshe / but thou shalte be chaunged in me. And as he reherced there the lyfe of Ihesu cryste pleased hym moche well / but he doutyd yet to go in suche dystresses / but our lord put in his mynde that he sholde go to Symplycyen / in whome all dyuyn grace shone / for to refrayne his desyres / & for to saye to hym what maner was conuenable to lyue for to go in the waye of god in whiche that other wente. For all þ was done dyspleased hym saue the swetenes of god & the beaute of the hous of god whych he loued. And Symplycyen began to exhorte hym. And saynt Austyn exhorted hymselfe & sayd / how many chyldren and maydens serue in the chyrche of god to our lord / and mayst not thou do that they do in themselfe and not in theyr god / wherfore tarpest thou / caste thy selfe in hym and he shall receyue the and rewarde the. And amonge these wordes Wyctoryn came to his mynde. Than Symplycyen was moche gladde and tolde to hym how Wyctoryn was yet a paynym & deserued to haue

a grette ymage to his lyknes in the markette of Rome / & how he oftentymes sayd that he was a crysten man. Vnto whome Symplycyen sayd. I shall beleue it not but yf I se the in the chyrche. And he answered merly / that the walles make not a man crysten. But at laste whan he came in to the chyrche he brought to hym secretly a booke wherin the Credo of the masse was and badde him rede / and he ascended vpon hygge / and with an hygge voyce on hygge pronounced it / wherof Rome muche uapled & the chyrche was Joyfull / and all cryed sodenly. Wyctoryn Wyctoryn / & anon they helde theyr peas for Joye. And after that there came fro Astryke a frende of Austyn whiche was named Doncian / and recounted to hym the lyfe and myracles of the grette Anthonye that had ben deed before vnder Constantine the emperour. And by the ensamples Augustyn enforced hym strongly / soo that he assayled his felowe Alpye as well with chere as mynde / and cryed strongly / what suffre what here we vntaughte people & folyllhe rauyshe and taken heuen / and we with our connyng & doctrynes plunge & synke in to helle. And bycause they go tofore / we be ashamed to folowe theym. And thenne he ranne in to a gardyn / & as he sayth hymselfe / he caste hymselfe downe vnder a fygge tree / & wepte ryght bytterly / & gaue out wepyng voyce bycause he had tarped soo longe to daye to daye / and fro tyme to tyme / and was gretely tourmented / so that he had no maner in hymselfe for sorowe of his longe taryenge / lyke as he wyrteth in the boke of his confellyons and sayd. Alas good lord how thou arte hygge in hygge thynges / & depe in depenelle / and departest not nogooft not out of the waye. And vnneth we came vnto the. A good lord he sayd calle me / meue me / chaunge me / and enlumyne me / rauyshe me / & make me swete & softe

all myn enpesshementes and lettynge as
it aperteyneth for I drede them soze. I ha
ue loued the ouer late / thou beaute so olde
and soo newe. for ouer late haue I loued
the / thou were within and I was without
and there I sought the. And in the beaute
and fayrenes that thou halste. I fyl it all
defourmed and foule. Thou were within
me / but I was not within the. Thou hast
called and cryed and hast broken my deef
nes. Thou hast enlumyned and clered me
and hast put awaye my blyndenes. Thou
hast replenyshe me with fragrant odours
and I haast me to come to the. I haue
tasted the and am hongry and desyre the.
Thou hast touched me / and I am brente
in the voyce of louynge thy peas. And as
he wepte thus bytterly / he herde a voyce
saynge. Take and rede. And anone he ope
ned the boke of the apostle & caste his eyen
on the fyrst chapytre and redde / clothe ye
you in our lordes Ihesu cryste. And anone
all the doubtes of derkenes were extyncte
in hym. And in the meane tyme he began
to be so gretly turmented with tooth ache
that almoost he sayth he was brought for
to beleue the oppnyon of Cornelys the phy
losophre / whiche putteth that the soueray
ne wele of the soule is in wysedome / and
the souerayne wele of the body is in suste
nyng noo payne ne sorowe. And his pay
ne was soo grete and so beheimet that he
hadde lost his speche. Wherfore as he wy
teth in the boke of Confessyons / he wrote
in tables of waxe that all men sholde for
hym praye that our lordes wolde assuage
his payne. And he hymselfe kneled downe
with the other / and sodenly he felte hym
selfe hole. And thenne he sygnefyed by let
tres to the holy man saynt Ambrose that
he wolde sende to hym worde / whiche of
the bookes of holy wyte apperteyned best
to rede in for to be made moost couenable
to the crysten sayth. And he sente to hym

and were agayne. Playe the prophete / by
cause that he was seene to be the shewer &
pronouncer of the Gospell / and of callyns
ge of men. And whan Austyn vnderstode
not all the begynnynge / and supposed all
the remenaunt for to be otherwyle than it
was to rede / he dyssetred to rede theym /
tyll he were moze connyng in holy wyte
And whan that the day of ester came and
Austyn was. xxx. yere olde / thenne he and
his sone whiche was named Adeo datus /
a chylde of noble wytte and vnderstandyn
ge / whome he hadde gotten in his yowthe
whan he was a paynyne & a phylosophre
with Alpype his frende by the merytes of
his modet / and by prechynge of saynt Am
brose receyued baptisme of saynt Ambrose
And thenne as it is redde saynt Ambrose
sayd. Te deū laudam⁹. And saynt Austyn
sayd. Te dñm confitemur. And soo they
two togyder ordeyned & made this ympe
ne and songe it vnto the ende. And soo wyte
nesseth it Bononius in his boke whiche is
named the myrrour of the chyrche. And in
some other olde boke of this ympe
ne or psalme is entytled the Canticle of
Ambrose & of Austyn. And anone he was
meruayllously conformed in the sayth cas
tholique and forsoke all the hope that he
had in the worlde / and renounced the sco
les that he ruled. And he shewed in his bo
ke of Confessyons / how he was fro thens
forth ahaufed in the loue of god sayenge.
Lorde thou hast thugh perced myn herte
wyth thy charyte / and I haue bozne thy
wordes fyred in myn entraples. And the
examples of thy maners whiche thou hast
made of blacke wyte and shynynge / and
of deed lyuynge / and of corrupte thoughtes
thou makeste fayre and hygge vnder
standynge in heuenly thynges. I moued
by in to the hylle of wepyng. And thou
gauest vnto me synngynge the Canticle of
grees / sharpe arrows / and cooles wailyn

The lyfe of saynt Austyn.

ge ne I was not in tho dayes fulfylled in thy merueyllous swetenes / for to consyde the heyght of the dryvne counseyll bp on the heithe of the lygnage humayne. How moche haue I wepte in thy Pmpnes and Cantycles swetely sownynge. And by the voyce of thy chyrche I haue ben moued esgerly / the voyce haue conuen in myn eeres and thy trouth hath dropped in myn herte And than teeres haue conuen downe / and I was well eased with them. Than these thynges were establisshed to be songen in the chyrche of Melane. And I cryed with an hyghe crye in myne herte. O in pace. O in idylum. O thou that sayst I shall slepe in the same and take reste / thou arte the same. for thou arte not chaunged and in the is reste forgetynge all labours. And I redde all that psalme. And also I brenned whiche somtyme had ben a full grete barker bytter and blynde agaynst the letters honyed wyth the swetenes of heuen. And enlumyned with thy lyght / and vpon suche scripatures I helde my peas and spake not. O Ihesu Cryste my helper / how swete is it sodaynly made to me to lacke the swetenelles of trusses and Japes whiche were ferre fro me to leue and forsake / and now to leue and forsake theym is to me a grete Joye. Thou haste caste theym out from me / and thou whiche arte souerayne swetenesse haste entred in to me for theym whiche arte moze sweter than ony swetenes or delyces and moze clerer than ony lyght. And moze secrete counseylls / and moze hygh than all honour / and there is none moze hyghe than thou. And after this he tooke Rebryndyon and Cuodyon and his moder and retourned agayne in to Astryke. But whan that they came to Hosteberyn his swete moder deyed. And after her deth Austyn retourned vnto his propre herytage / and there entended with theym that abode with hym in fastynges

and in prayers. He wrote bookes / and he taughte theym that were not wyse. And the fame and the renoume of hym sprade ouer all. And in all his bookes and his werkes he was holden meruayllous. He refused for to come to ony Cytee where as was no bysshop last that he sholde be lette by that offyce. And in that tyme was in Iponence a man full of grete vertues / the whiche sent vnto Austyn that yf he wolde come to hym that he myght here the good of his mouth he wolde renounce the worlde. And whan saynt Austyn knewe it / he went hastely thyder. And whan Waleryan the bysshop of Iponence herde his renoume and fame / he ordeyned hym a preeft in his chyrche / how be it / that he refused it moche and wepte. And some reputed his teeres to be made by pryde / and sayd vnto hym in confortynge hym that it was tyme he were a preeft though he were worthy vnto a gretter offyce. Neuertheles he appoche to the bysshoppyche. And anon he establisshed in a monasterie of clerkes / and began to lyue vnder the monasterie of the appostles. Out of whiche monasterie were .x. chosen to be bysshoppes. And bycause the sayd bysshop was a Greke and but lytell letted in to lytell tongue and taught / he gaue powver to Austyn for to preche as yens the maner of the chyrche Wyntall. And therfore many bysshoppes despyed hym / but he taught not yf he dyde it to be done by the sayd Austyn that whiche he coude not doo hymselfe. And in that tyme he conuaynquished fortynate the preeft a Manychen whiche was an heretyke / and many other heretykes / whiche namely were rebaptysed denostykes. And all the Manychens he confounded & ouercame them. Than the blessyd Waleryan doubted lest that Austyn sholde be taken awaye from hym for to be made and requyred to be a bysshop in an other Cytee. And he wolde

haue gladdely offred to hym his bysshops
ryche but he supposed that he wolde haue
fledde in to some other secreete place there
as he sholde not haue be founden. And
thenne he Impetred of the Archebysshop
of Cartage that he myght cease & leue his
bysshopyche / and that he wolde promote
Austyn to be bysshop of the chyrche of Ipo
nence. But whan Austyn herde that he res
fused it vtterly in al maners. Heuertheles
he was constrayned and soo coacte that he
toke at the laste the cure of the bysshopy
che / whiche thynge he sayd / that he ought
not to be ordeyned the bysshop Iuyng.
And sayd & wote for thynbycryan of the
generall counseyll / the whyche he lerned
after that it was ordeyned in the counsey
le of the bysshoppes / that all the statutes
of the faders oughte to be sayd to ordeyne
of theym that ordeyned theym. And it is
redde that he sayd after hymselfe. I ne fele
our lord so angry with me in no thynge
as that I am not worthy to be sette in the
dygnyte of the gouernaunce of the chyr
che. His clothyng and hofyng & shoyng
and all other aournementes & araye were
not ouer soule ne ouer fayre / but they we
re of suffysaunt moderate and competent
habyte. And sayd of hymselfe. I am ashas
med of precyous clothyng / and therfore
whan ony is gyuen to me I selle them / for
clothyng may not be comyn / the pryce is
comyn. He bled alwaye his table sparyng
he bled alwaye potage and wortys for seke
folke / & oftentymes he had flesshe for ghes
tes and seke people / and he loued better at
his table lessons & dysputacons than mete
and had these verses wyten at his table.
Quisquis amat dictis absentū rodere vitā
Hanc mensam vitā nouerit esse sibi.
That is to saye / who soeuer loueth to mys
saye ony creature that is absent / it may be
sayd / that this table is denyed to hym at
all. For on a tyme as a man had lofed his

tongue to saye of a bysshop samplere with
hym / he rebuked him cruelly and sayd that
he sholde leue or race alwaye these verses /
or goo from the table. On a tyme whan
he had boden to dyner some of his frendes
one of theym entred in to the kychyn and
foude yet all the mete colde that they shol
de haue at dyner / & anone he retourned to
Austyn and sayd / what haue ye for our dy
ner. And Austyn answered to him. I wote
ne can noo skyl of suche metes. And than
he sayd / thenne shal I not dyne with the
And thenne Austyn sayd / that thre thyn
ges he had lerned of saynt Ambrose. The
fyrst is that he sholde neuer demaunde wyf
for an other man. The seconde is that he
sholde neuer not lene his hors to an other
that wolde ryde. And the thyrde is that he
sholde go to no feest. The cause of the firs
te lest they accorde not / and be not of one
wyll / and curse hym that brought theym
to gyder. The cause of the seconde lest the
ryder take harme in his rydyng and blas
me hym that lent hym the hors. The cause
of the thyrde lest at the feest he lose the ma
ner of temperaunce. He was of soo grete
purete and humylyte that the ryght tytell
synnes whiche we repute for none / he con
fessed theym to god / as it appereth in the
boke of his confellyons. And accused hym
selfe mekely to our lord / for he accused hys
selfe there / that whan he was a childe how
he played at the balle whan he sholde goo
to scole. Also of that he wolde not lerne of
his fader & moder and of his maysters but
by constraynt. Also whan de was a chyld
of that he redde gladly the fables of eneeas
& complayned Ipydo whiche deped for los
ue. Also of that he had stolen mete fro the
table / & drynke out of the celler of his fa
der & moder that he had gyuen to chyldren
that played with hym. And of that that at
the playes and games he had byctoyre by
fraude. Also he confessed hym of stelyng.

The lyfe of saynt Austyn.

of peeres of a peere tree standynge nyghe his byneperde whan he was .xv. yere olde In the same boke he accused hym of that lytell delectacyon whiche he somtyme felte in etynge. And sayd thou haste taught me that I sholde take nouryslinge of me te lyke a medycyne. But whan I go to rest with a full bely / than I go in the waye in whiche the snare of concupyscence assayleth me. And how well that the cause of etynge and drynkynge ben cause of helthe / she adoyneith with her a peryllous chamberer that is Joyous whiche enforceth her often to peryll / so that by the cause it is often cause of that I wolde do for helthe / Dronkynnesse is often ferre fro me. I beseeche the lord he have mercy on me / that it appoche not me. And lord who is he but somtyme he is rauysshed out of his metes who that it be / that is not / certaynly is moche perfyte. I am not. I for I am a synfull man. Also he helde hymselfe suspecte of smellynge / sayenge / of vnlesfull smellynge. I entermete me not ouer moche / whan they be present. I requyre theym not / and yf I haue them I refuse theym not / ne I coueyte theym not as me semeth / whan I lacke theym I shall not be deceyued / noo man sayth he ought to be sure in this lyfe. For it is sayd all temptacyon / that is to wete / that he may be made of the worse the better / and yet of the better the worse. And he confellyd hym also of herynge sayenge / the delytes and voluptuousytes of myn eeres haue bowed & subdued me / but thou haste vnbounde & delyuered me. For whan it happened me that the longe more meoued me than the thynge songen I confesse me soze to haue synned / and thenne I wolde that I had not herde hym of that songe. And thenne he accused hym of seynge / of that he sawe somtyme gladdely the hōide rennyng / and whan he wente somtyme by auenture by the felde he behelde

gladdely huntynge. And whan he was at home he behelde oftentymes the spyncoopes or spyders takynge flies by the nettes of theyr copwebbes / herof he confellyd hym to our lord. For somtyme they toke from hym good thoughtes & letted him of some good werkes. And he accused hymselfe of the appetyte of praylynge / and of the moyninge of bayne gloze / saynge that he wolde be prayled of men / and thou blamest hym he shall not be defended of men whan thou Iugest him / ne be withdrawen whan thou shalte dampne him. For man is prayled for some gyfte that thou hast gyuen to hym / neuertheles he enioyeth moze of that he is prayled / than he dooth of the gyftes that thou hast gyuen / we ben tempted euery daye wyth these temptacyons without ceasynge / or cōtydyan for nays is out of our gue humayne. But neuertheles I wolde wel that the name of euery good dede sholde be encreased by the helpe of a straunge mouth / but he blamysheth it. I am soze somtyme of my praylynge / whan they ben prayled in me in the whiche they dysplease me / for soo some maners ben esteemed better than they ben. This holy man confounded ryght balyauntly the heretykes. In soo moche that they preched openly that it were noo synne to slee Austyn / & sayd that he ought to be slayne lyke a wolfe / & they affirmed that god pardoned all the synnes to them that slewe hym / & was oftentymes awayed of them. And whan he wente in to any places they set spyes / but by grace of god they were deceyued of their biage & might not fynde him. He remembreth alwaye the pooze people / & socoured them frely of that he myght haue / & somtyme he cōmaūded to bryke the vessels of the chyrche for to geue to the pooze people / & dyspende it amonge the nedys. He wolde neuer bye hous / ne felde ne towne / & refused many herytages

that were fallen to hym. Wherfore he sayd that they apperteyned vnto the chyldren of the deed people / and to them that were nexte of theyr kynne. And it suffyled hym ynough that whiche fell to hym by the chyche / & yet he was not ententyfe for the loue of suche goodes. But daye and nyghte he thought in dvyne scryptures. He had neuer study in newe fabrykes ne buyldynges but eschewed to sette thereon his courage / whiche euer he wolde haue free fro all bodily greues / so that he myght moze freely entende and moze continually to the lesson. Neuertheles he wolde not forbide them that wolde edyfy. yf that he sawe them not do it dyslateemperatly / he prayled them strongly that had desyre to dye & remembred moche ofte therupon. The ensamples of thre bysshoppes. for whan that Ambrose was at his ende / he was prayed that he sholde gete lenger space of his lyfe by hys prayers. He answered I haue not lyued so that I am asshamed to lyue amonge you. And I am not aserde to dye / for I haue a good lord / whiche answered Austyn prayled meruayllously. And also he sayd of an other bysshop that it was sayd to hym that he was yet moche necessarye to the chyrche and that he sholde praye to god for the desyuerance of his lykenesse. And he sayd yf I dyde neuer well but selde / wherfore sholde he delyuer me now. And of an other bysshop / that he sayd that Cyprian tolde whan he was in greuous likenesse & prayed that god wolde sende hym helthe. A yongelynge appered to hym and loked sternely on hym / and sayd to hym by dysdayne / thou doutest to suffre to yssue what shal I do to the. He wolde neuer haue that any woman sholde dwelle with hym / ne his owne sylster / ne the daughter of his brother whiche serued god togyder / for he sayd though yf his sylster / neyther of his nyces myght none euyl suspeccon growe / neuer

theles bycause that suche persones myght not be without other that serued theym / And also other myght come to theym of suche myght the thoughtes be moued to temptacyons / or myght be dysfamed by euyl suspeccon of men. He wolde also neuer speke alone with any women / but yf it were in secretes / he gaue neuer no goodes to his kynne ne to his cosyns. Neyther he retched whether they habouided or were no dy. He wolde neuer or selde praye for any / neyther by lettres ne by wordes. Remembrynge a certayne phylosophye / to whome his frendes hadde not gyuen moche to in the tyme of his hungre / often the pynsaunt that is requyred gyueyth. Vterly whan he spake for his frende he attempted soo the maner of his dytee / that he was not ouer hastynge himselfe / but the curtesye of the saynt deserued for to be herde. He wolde gladdelyer here causes of vnknowen men than of his frendes / for bytvene theym he myght freely knowe the defawtes / and of theym to make one his frende / for whome by ryght he might gyue sentence. And also of his frendes he was sure for to lese one that was hym ayenst whome he gaue the sentence. He was despyred to preche the worde of god in many chyrches. And there he preched and conuerted many fro theyr errors. Whan that he preched he had a custome somtyme to departe him fro his purpose. And thenne he sayd that god had ordeyned that for the proufyte of some person / as it appered to a Manychen whyche in a sermon of saynt Austyn where as he departed fro his mater & preched ayenst the same errour & therby he was couerted to the fayth. ¶ In that tyme that the Gothes had taken Rome / and that the ydolastres and fals crysten men enioyed theym therof. ¶ Thenne made saynt Austyn therfore the boke of the Cytee of god. In whyche he shewed fyrst that right wys men we

The lyfe of saynt Austyn.

re destroyed in this lyfe / and the euyl men floured. And the treatyse of the two Cytees is Iherusalem and Babylon / and of kynges of them. For the kyng of Iherusalem is Ihesu cryste. And he of Babylon is the deuyl. The whiche two Cytees maken two loues in them. For the cyte of the deuyl maketh a loue to himselfe growynge the same vnto despyte of god. And the Cytee of god maketh a loue growynge vnto the despyte of hym. ¶ In that tyme the wandales aboute the yere of our lord foure hondred and .xl. toke all the prouynce of Britayne and wasted all / and spared neyther man ne woman / ne for ordre ne for auge. And afterwarde came in to a Cytee of Pponence / & assyged it with grete power. And vnder that tribulacyon Austyn tofore all other ladde a bytter and a ryght holy lyfe. For the teres of his eyen were to hym byede daye and nyght / whan he sawe some slayne / other chaced awaye / the chyrche without prestes / and the Cytee wasted with the Inhabytauntes. And amonge al thus many euylles by the sentence of a certayne wyse man he comforted hym selfe sayenge. Thou shalte not be grete in weynyng grete thynges / bycause that the wooddes and stoness fall / and they that ben moztall dye. He called thenne his brethren and sayd. I haue prayed our lord that eyther he take awaye fro vs these perylls or sende to vs pacyence / or that he take me out of this lyf that I am no moze constrayned to haue so many curtydnesse / or euyl hapess. And the thyrde thyng that he requyred he had / for in the thyrde moneth af the syege he trauaylled in the feuers and laye downe in his bedde. And whan he vnderstode his departynge / he dyde do wyte the seven psalmes of penaunce in a place apensst the walle / and redde them lyenge in his bedde / and wepte habaundauntly / and bycause he sholde entende to god the moze

dyligently / and that his entent sholde not be letted by noo body ten dayes tofore his deth he suffred noo body for to entre in to hym / but yf it were his physycyen / or elles whan his refeccon was brought to hym. ¶ A certayne seke man came bycause he sholde laye his honde on hym / and thereby to hele hym of his Infyrmyte. And saynt Austyn answered to hym / sone that whiche thou requyrest of me / wenest thou that I may do suche thyng that I neuer dyde. If I myght doo it I wolde than hele myselfe. And the man requyred hym alwaye affermyng that he was so commaunded in a byspon to come to hym. And than he prayed for hym / and so he receyued helthe. He heled many seke people and dyde many other myracles. He recounted in the booke of the Cyte of god an other myracle of two fooles / of whiche that one sayd. I haue seen a byrgyn of Pponence / the whiche enoynte her with oyle / and anone the deuyl rauysshed and vexed her / and a preest prayed for her wepyng / and she was anone made all hole / and the fende yssued fro her. ¶ And of that other myracle he sayth in the same booke. I knowe well that a bysshop on a tyme prayed for a chyld that he hadde neuer seen / and he was anone deliuered of the deuyl. And it is no doubte but that he sayd it is of hymselfe / but he wolde not name hym selfe bycause of his grete humyltye. ¶ He sayth in the same booke that a man sholde haue be cutte of the stone / and men doubted that he sholde dye. And thenne the seke man prayed god wepyng / and Austyn prayed for hym / and thenne he was heled without curtyng or Incysyon. ¶ Thenne whan his departynge approached / he enseyned his brethren that they sholde retere in mynde that no man of what excellent that he were ought not to dye without confessyon / ne without to receyue his sauour / and whan he came

to the last houre he felte hym hole in all his membyres: of good ententment: clere seenge and herpyng. And in the yere of his age thye scoze & syxe / and of his byshoppyche fourty he put hymselfe in prayers with his brethren / in whiche prayenge he departed out of this lyf and wente to our lord. And he made no testament / for he was poore in Ihesu cryste and had not wherof. And he floured about the yere of our lord. CCC. And thus saynte Austyn ryghte clere by lyght of wysdome syghtyng by defence of fayth and trowth / and of garnyson of the chyrche surmounted all the other doctours of the chyrche / as well by engyn as by conynge / flouryng without comparyson as well by example of vertues as by haboundaunce of doctryne. Of whome the blessyd Remygge in recordyng of Iherom & other doctours saye thus. Saynt Austyn concluded all the other by engyn and by science. For how be it þ the blessyd Iherom sayth that he had seen. vi. thousande volumes of Origenes. This same wrote so many that no man by daye ne nyght myght not wype te his boke ne yet rede them. Volusyan to whom saynt Austyn wrote sayth of him thus. It lacketh in the lawe of god all that whiche Austyn knewe not. Saynt Iherom sayth thus in a pyste that he wrote to the glorpyous saynt Austyn. I haue no conynge to answere to thy two grete boke shynnyng by all clerenesse of sayre spekynge. And certaynly this that I haue sayd & haue lerned by engyne and conynge and drawen out of the fountayne of scripture as taken awaye / & a deserte to the. But I praye thy reuerence that thou suffrest me a lytell to praple thyn engyne. The blessyd Iydoze wrote thus of hym in the boke of xii. doctours. The glorpyous saynt Austyn byshop / fleyng by the hye mountayns of an egle hath pronounced by clere wordes many of the spaces of heuen / the boundes

of the londes / and the cerde of the waters. And after it appereth in what reuerence and loue saynt Iherom hadde to hym in his epystles that he sente to the holy fader saynt Austyn. I Iherom honour alwaye thy blessydnes / by such honoure as it aperteyneth to loue our lord Ihesu cryst dwellyng in the. But and yf it may be nold / let vs now gadre of thy prayynges some thyng. The blessyd Saynt Gregoꝝe sayth thus of his boke in a pyste that he sente vnto Innocente the prouost of Afryke / bycause it hath lyked to the to sende to vs for the expolycyon of the holy man Job / we reioyse vs in thy studye. But yf thou wylte be made fatte in science / rede the swete Epystles of thy patrone and heide saynt Austyn our felowe. But thynke not that our whete be compared vnto his rye. And the blessyd Prosper sayth of hym thus. Saynt Austyn was quyk in engyne / swete in speche / wyle in lectur / and a noble werker in the labours of the chyrche / clere in dayly dysputacyons. And in all his doynges well ordred / sharpe in al soyllyng questyons / ryght apperte in confoundyng heretykes. And he was ryght catholyke in expownyng of our fayth / & subtyl in expownyng the holy scriptures of Canon. And after that the straige people hadde occupped that countree longe / and hadde corrupted the holy places / the good crysten men toke thenne the body of saynt Austyn and brought it in to Gardynye. And after that two hondred and foure scoze yere / one Lypzande a deuoute kyng of the Lombardes sente solempne messagers thyder for to byge the relikes of saynt Austyn vnto payre / whiche gaue grete good for it / and brought the body vnto Jene. And whan that þ deuoute kyng herde therof / he had grete Joye / and wente for to mete with it at the sayd Cyte and receyued it honourably. And than on the

The lyfe of saynt Austyn.

moynynge whan they wolde haue ladde þe body awayne. they myght not reimeue it in no maner wyse vntyll that the kynge had auowed. that yf he wolde lette hym to be bozne thens he wolde do make there a churche in thonour of hym. And whan he had done soo anone without ony dyfficultee it was ladde & taken fro thens. ¶ And on a daye that folowynge there felle a myracle in a towne named Cryfelle in the bylshop ryche of Crydone in the same wyse. And there he buylded an other churche in the honour of hym. And the same towne with al the appertinentes he gaf to them that serued in the sayd churche to possede for euer more. And bycause the kynge wolde please the saynt & doubted that he wolde be in some other place than the kyng wolde haue where euer þe kynge herbozowed by night with the body / there he made a churche in thonour of him / & thus was he brought to Hauye with grete Joye / and was layd honourably in þe churche of saynt Peter / whiche is called cyel doore / or heuen of gold in Englyshe. ¶ Saynt Bernard on a night as he was at matyns he slombzed a lytell and the lessons of saynt Austyn were red. And thenne he sawe a ryghte fayre yonge man standynge befoze hym / and soo grete haboundaunce of water comynge out of his mouth that hym semed that all the churche was ful therof. And thenne he awoke and wylt well that it was Saynt Austyn whiche hadde fulfylled the churche with doctrine. ¶ There was a man whiche hadde grete deuocion vnto saynt Austyn / and he gaue greate good to a monke that kepthe the body of saynt Austyn for to haue a synger of the glourious saynt. And this monke toke this moneye and deliuered to hym the synger of an other deed man wrapped in sylke / and sayned that it was the synger of the glourious man saynt Austyn. And the good man receyued it moche honourably /

and in grete reuerence / and honoured it a uery daye deuoutely / and touched with al his eyen and his mouth / and often embraced it a peny his brest. And god by his mercy that beholdeth all thynges and the sayth of this man gaue to hym for that synger the very proper synger of Saynt Austyn. And whan he came in to his countree there were many myracles shewed therby. The renomme and fame therof came to Hauye of this synger. And the monke aforesayde affirmed alwaye that it was the synger of another deed man. þe sepulchre was opened for to knowe the trouthe of it / and it was founden that there lacked one of the syngers of the glourious saynt. And whan the abbot hadde knowlege of this thyng / he put out the monke of that offyce / and tormented & punysshed hym sore. Many other myracles hath god shewed by his lyf / and also after his deeth / whiche were ouer longe to wyte in this booke / for they wolde as I suppose conteyne a booke as moche as all this and moze. But amonge all other vnder correccyon I wyl sette here in one myracle whiche I haue sene paynted on an auter of saynt Austyn at the blacke fterres at Andwarpe / how be it I fynde it not in the legende myne exampler / neyther in englyshe / frenshe / ne in latyn. ¶ It was so that this glourious doctour made and compyled many volumes / as afoze is sayde. Amonge whome he made a booke of the Crynyte in whiche he studyed and mused sore in his mynde so ferforth / that on a tyme as he wente by the see syde in Alstryke / studyenge on the Crynyte / he founde by the see syde a lytell chylde whiche had made a lytel pytte in the sonde / and in his honde a lytell sponne / and with the sponne he took oute the water of the large see and poured it in to the lytell pytte. And whan that saynt Austyn behelde hym / he metuapled and demaunded hym what he dyde. And

he answered and sayd. I lade out a byn-
ge all this water of this see in to this lytell
pytte. What sayd he it is impossyble / how
may it be done sythen the see is soo grete &
large / and thy pytte and sponc soo lytell /
Yes forsoch sayd he. I shall lyghelyer and
sooner drawe all the water of the see and
bynge it in to this pytte / than thou shalt
bynge the mysterpe of the Trynpyte and
his dryuynge in to thy lytell vnderstandyn-
ge as to the regarde therof. for the myster-
pe of the Trynpyte is greter and larger to
the comparyson of thy wytte and brayne
than this grete see is vnto the lytell pytte
and therewith the chyldc vanysshed awaye
Than here may euery man take ensample
that noo man / and specpally lettred men
ne vnlearned presume to entremete ne to
muse on hys thynges of the godhede fer-
ther than we ben enfourmed by our sayth
for our onely sayth shall susteyne vs. And
so therewith I make an ende of the lyfe of
this glouryous doctoure saynt Austyn. To
whome let vs deuoutly praye / that he be a
medyatour and aduocate vnto the blessyd
Trynpyte / that we may amende our synful
lyfe in this transperryng worlde / that whan
we shall departe we may come to euertlas-
tyng blyss in heuen. Amen. ~~~~

Here foloweth the feest of the de-
collacyon of saynt Iahan Baptyst

It is redde that the decollacyon of
saynt Iohan baptyst was establis-
hed for foure causes / lyke as it is founden
in the boke of Offyce. fyrste for his decols-
lacyon. Secondely for the byrennyng and
gaderynge togyder of his bones. Thyrdly
for the Inuencyon & syndynge of his heed
And fourthely for the translacyn of his
synger / & dedycacyon of the chyrche. And
after some people this feest is named dy-
uertyly / that is to saye. Decollacyon. Col-

lesyon. Inuencyon: & Dedycacyon. fyrst
this feest is halowed for his decollacyon /
whiche was made in this maner. for as it
is had in Scolastica hystoria. Herodes an-
tipas one of the grete Herode wente to Ro-
me / and passed by the hous of Phylp his
brother / and began to loue the wyfe of his
brother / whiche was named Herodyane &
wyfe of the same Phylp his broder. After
that Iosephus sayth. She was syster of
Herode agryppa. And whan he retourned
he refused & repudged his owne wyfe / and
secretely wedded her to his wyfe / the whi-
che thyng hys wyfe knewe well that he
had wedded his broders wyfe / & this fyrst
wyfe of Herode was doughter of Archy-
kyng of Damaske. And therfore she abo-
de not the comynge home of her husbonde
but wente vnto her fader as soone as she
myght. And whan Herode returned he to-
ke a way the wyfe of Phylp his broder / &
wedded her and lefte his owne. And there-
moued ayens hym therfore Herode agryp-
pa and the kyng Archy & Phylp and be-
came his enemyes. And saynt Iohn sayd
to hym that he had not well done to do so
bycause after the lawe it apperteyned not
to hym to haue and holde the wyfe of his
broder lyfuge. And Herode sawe that Ioh-
han repleued hym of this thyng so cruel-
ly as Iosephus sayth / by cause he repre-
ued hym of blame / he assembled grete peo-
ple for to please his wyfe / and dyde do byn-
de and put saynt Iohan in prysyn / but he
wolde not slee hym for doubte of the peo-
ple whiche moche loued saynt Iohn / and
folowed hym for hys predycacyon. And
Herode and Herodyane couertyng occas-
sion agaynst saynt Iohan how that they
myghte make hym to dye / and ordeyned
bytwene them secretly / that whan Herode
sholde make the feest of his Natyvyte / the
doughter of Herodyane sholde demaunde
a gyft of Herode for dauncynge & synnyng

Of the decollacyon of saynt Johan Baptyst.

ge at the feest tofore the pryncypall prynces of his reame. And he sholde swere to her by his othe that he sholde graunte it her and she sholde axe the heed of saynt Johā and he wolde gyue it to her for kepyng of his othe. But he sholde sayne as he were angry bicause of makynge of the othe. and it is redde in thys tofye Scolastyca: that he hadde this trecherpe and grette fantaspe in hym / where it is sayd thus. It is to be hyleued that Herode treated fyrst secretly with his wyfe of the deth of saynt Johan. And vnder this occasyon sayth Jerom in the glose: and therfore he swoore for to fynde occasyon to slee hym. For yf she had requyred the deth of her fader: or moder: he had not gyuen it to her: nor consented it. And whan the feest was assembled: the mayde was there spyngynge and daunsynge tofore them all in suche wyse that it pleased moche to all. And thenne swoore the kynge that he wolde gyue to her what some euer she requyred: though she demaunded half his kingdome. And thenne she warned by her moder demaunded the heede of saynt Johan baptyst. Neuertheles Herode by euyl courage sayned that he was angry by cause of his othe. And as Babanus saith that he had swozne folysly / that he muste nedes do: but he made no sygne of sorowe saue in þyrlage: for he was Joyous in his herte. He excused the felonye of his othe she wyng that he dyde it vnder the occasyon of pyte. Thenne the hange man smote of his heed and delyuered it to the mayde the whiche she layde in a plater and presented it at dyner to her myscheuous moder. and thenne Herode was moche abalshed whā he sawe it. And saynt Austyn reherceth in a sermon: that the occasyon of the decollacyon was the sweryng: and there was an Innocent man and a true: whiche had lente certayn moneye to another man whiche denyed hym whan he axed it / and the

good man was moeyd and constrayned him by his othe to swere whether he ought it hym or no. And he swoore that he ought hym nought: and soo the credytour losse that he had lente. And than he sayth: that the nexte daye folowynge the credytour was rauysshed and brought tofore Juge ment: and it was axed hym why callest þ that man for to be bileued by his othe: and he sayd bycause he denyed my dette. And the Juge sayd: it had be better to the to leise thy dette than he sholde lese his soule by makynge of a falsse othe as dyde. and then this man was taken and greuouly beten soo that whan he awoke the tokens of his woundes apppyered vpon his backe / but he was pardoned and forgyuen. And after this saynt Austyn sayth that saynt Johan was not byheded on this daye whan the feest of his decollacyon is halowed: but þ yere tofore aboute the feest of Cester. And bycause of the passyon of oure lord Ihesu cryste and of the sacrament it is defetred vnto this daye. For the lasse ought to gyue place vnto the more and gretter. And of þ saynt Johan: saynt Johan Crisostom sayeth. Johan the Baptyst byheded is become mayster of the scole of vertues and of li fe: the fourme of holynes: the rule of Iustyce: the myrrour of byrgynyte: the ensample of chastyte: the waye of penaunce: pardon of synne: and dyscyplene of saynt Johan is gretter than man: peere vnto þ aungelles: souerayne holynes of the lawe of the gospell: the voyce of the appostles: the scylence of the prophetes: the lantern of the worlde: the fore goer of the Juge: a moyn of all the Crynyte. And this so grette a man was put to martyrdom: and gaue his heed to the auouterer and delyuered to the spyngynge mayde. Herode thence wente not awaye all unpunysshed: but he was dampned in to exyle. For as it is conceyued in thys tofye Scolastica: Herode

agryppa was a noble man / but he was
poze / and for his ouer moche pouerte he
was in despayre / and entred in to a cer-
tayne toure for to suffre deth there by fa-
myne and hongre. But whan Herodyane
his syster herde therof / she prayed Herode
tetrarche that he wolde byynge him thens
and mynystre to hym. And whan they
had done so / they dynded togyder. And He-
rodes tetrarcha began to chauffe hym by
the wyne whiche he had dronken / and be-
gan to repzeue Herodes agryppe of the be-
nefettes that he hadde done to hym. And
that othe sojowed soze and wente to Ro-
me / and was receyued in to the grace of
Gayus the Emperour / and gaue to hym
two lordshyppes / that is to saye of Lulays-
ne and Abylyne / and crowned hym / and
sente hym kyng in to Jure. And whan
Herodyane sawe her broder haue the na-
me of a kyng / she prayed her husbonde
with grete wepynges that he sholde go to
Rome and bye hym the name of a kyng /
by cause he habounded gretly in rychenel-
ses & entended not her desyre / for he had
leuer to be ydell in þe reste than to haue ho-
nour labourous. But at the laste he was
ouercomen by her bely prayers / & wente
to Rome with her. And whan Herodes as-
gryppa knele it / he sente lettres to the
Emperour that Herodes antypas oz tes-
trarcha hadde made frendshyp with the
kyng of Perces and alpaunce and that he
wolde rebelle agaynst the Empyre of Ro-
me / and in token of this thyng he sygnes-
fyed to hym that he hadde in his garny-
sons armours ynough for to garnyshe
with. vii. thousande men. And whan the
Emperour had redde thys lettres he was
moche glad and began to speke of other
thynges. fyrst a fetre fro his purpose / &
amonge other thynges he demaunded hy-
pse he had in his Cyttres grete habundaunce
of armours as he herde saye / and he de-

nyed it not to hym. Thenne themperour
hpleued well that whiche Herodes hadde
sente to hym wytyng and was angry
towards hym & sente hym in to exyle / and
by cause his wyf was syster to Herodes
agryppa whome he moche loued gaue to
her leue to retourne to her cositre / but she
wolde go with her husbonde in exyle / and
sayd that he had ben in grete prosperyte /
she sholde not leue hy in his aduersytees
And thenne were they brought to Lyons
& there ended theyr lyues myserably / and
this is in thystoie Scolastyca. Seco-
ndely this feest was establisshed and halo-
wed for the byennynge of his bones and
gaderynge togyder on this daye / lyke as
some saye there they were byente & were
gadred bp of gode crysten men. And then
he suffred the seconde martyrdome whan
his bones were byente / and therfore the
chirche haloed this feest also as his se-
conde martyrdome / as it is redde in thesto-
rye Scolastyca. For whan his dyscyples
had bozne his bodi in to the cyte of Sebal-
ten palestyne / they buryed it bytwene He-
lyzee and Abdias / and at his tombe ma-
ny myracles were shewed. Thenne July-
an thapostata commaunded that his bo-
nes sholde be byente / and they cellyd not
to do theyr woodenes. Thenne they toke
them and byente them in to powder and
wynnewed theym in the feldes. And Beda
saythe in his Cronycles / that whan they
had gadred his bones / they threwe them
a fetre that one fro that othere / & by this
wyse he suffred the seconde martyrdom.
But they saye that knowen it not that his
daye of natyuite his bones were gadred
all about & were byente. And whyles they
were gaderynge as it is sayd in Scolas-
tica hystoria / there came monkes of Jhe-
rusalem whiche couertly put them amon-
ge the gadeters and toke a grete parte of
hem and bare them to Phylpp byshoppe
B.i.

Of the decollacyon of saynt Johan Baptyst.

of Iherusalem / & he sente them afterwarde to Athanasye bysshop of Alexandrie: & longe tyme after Theophylus bysshop of the same cyte layde them in the temple of Serapis whan he had halowed & purged it fro fylthe and sacred it a chyrche in the honour of saynt Johan Baptyst / & this is that þ hystoꝛye Scolastica saith. But now they be worschipped deuoutly at Ierusalem lyke as Alexander þ thyrde / and Innocent the fourth wytnelleth for trouthe & approued it by theyr pꝛeuylages. And lyke as Herode whiche byheded him was punysshed for his trespas / so Iulian the appostata was synnyn with dyuyn benygnaunce of god / whos persecucyon is conteyned in the hystoꝛye of saint Iulian to fore reherced after þ cōuersacyon of saynt poule. Of this Iulian appostata / of this Natyuyte of his Empyre / of his cruelte / and of his deth is sayd playnly in hystoꝛia Tripartita. ¶ Thyrde this feest is halowed for þ Inuencōn of his heed oꝝ syn dyngge therof. For as some saye / his heed was founden on this daye. And as it is redde in hystoꝛia Scolastica. Johan was bounden & enpyllsonned / and hadde his heed synnyn of within the castell of Arasbye / that is named Macheronite. And herobyane dyde do bere the heed in to Iherusalem & dyde do burye it secretly ther by wher as herode dwelled. for she doubted that the prophete sholde rylse agayne yf his heed were buryed with the body. And as it is hade in hystoꝛia Scolastica in the tyme of Marcyan the pꝛynce / whiche was the yete of our lord. CCC. and .liii. Johan shewed his heed to two monkes that were comen to Iherusalem. And thenne they wente to the palays whiche was longynge to Herode / and founde the heed of saynt Iohn mapped in an hayre. And as I suppose / they were of þ bestymentes that he wate in deserte. And then

they wente with the heed towarde there propre places / & as they wente on there waye / a pooze man the whiche was of the cyte of Emysene came and selauyhpped with theym / and they deliuered hym the bagge in whiche þ holy heed was in. And then this man was warned in the nyght that he sholde go his waye and flee from them with the heed: and so he wente with the heed and broughte it in to the Cyte of Emysene. And there as longe as he lyued he worschipped the heed in a caue / and alwaye hadde good prosperyte. And whan he sholde dye / he tolde and shewed it to his syster chargynge her to telle it to nobody by her sayth / and she kept it all her lyf lyke as he hadde done tofore. A longe tyme after that the blessyd Johan Baptyst made reuelacyon of his heed to saynt Marcell monke that dwelled in the same caue in this maner. Hym semed in his slepyngge that many companyes synngge wente thider and sayd. Loo here is saynt Johan baptyst whome one ladde on the ryght syde / and an other on the lefte syde and blessyd al theym that wente with hym to whom whā Marcell came / he reysed hym vp and toke hym by the chynne and kyssed hym. And then Marcell demaunded hym & sayd / my lord fro whens art þ come to vs. And he sayd I am comen fro Sebastien. And then whan Marcell was awaked / he merueylled moche of his bysion / and the nyght next folowynge as he slept / there came a man to hym whiche awoke hym. And whan he was awaked / he sawe a ryght fayre sterre whiche shone amydde of the celle thurgh þ hous / and he arose and wolde haue touched it / and it tourned sodaynly on the other syde / and thenne he began to renne after it tyll that the sterre abode in to þ place where the heed of saynt Johan was and there he dalt and founde a pottle and

the holy heed therein. And a monke that wolde not byleue that it was the heed of saynt Johan / layde his honde vpon the pottle & forthwith his honde brenned and cleued so to the pottle that they coude not withdraue it there fro no maner / and his felawes prayed for hym / and thenne he drew of his honde / but it was not hole. And saynt Johan appered to hym and sayd / whan þ my heed shall be sette in the chirche touche thou thenne the pottle and thou shalt be hole / and so he dyde and receyued his helthe and was hole as it was before. Thenne Marcell shewed this to Iulyan bysshop of the same Cyte / & they bare it reuerently in to þ Cyte & shewed it honourably. And fro that tyme forth þ feest of his decollacion was there halowed for it was founden the same daye. And after this it was transported in to the Cyte of Constantynople / and as it is sayd in hyfloxia Tripartita / that Valent thempour comaunded that it sholde be layd in a charyot for to be brought to Constantynople. And whan it came to Galcydone / the charyot wolde go no ferther. how wel that they sette in moo bestes to draue it / wherfoze they muste leue it there. But afterwarde Theodosius wolde bypge it fro thens / and founde a noble woman set for to kepe it / and he prayed her that she wolde suffre him to bere awaye the heed / and she consented by cause þ she supposed þ lyke as Valent myght not haue it thens that in lyke wyse he sholde not conne haue it thens. Thenne thempour toke it and enbrazed it in his armes moche sweetely the holy heed and layde it within his purpur and bare it in to the Cyte of Constantynople. and edyfied a ryghte sayre chirche and sette it therein. This sayth the hyfloxie Tripartita. After this in the tyme þ kyng ppppyne reigned it was transported in to fraunce in in pytowe / and

there by his merytes many deed men were repsted to lyf & in lyke wyse as Herodes was punysshed that byheded Saynt Johan / and Iulyan the appostata that brenned his bones / soo was Herodyane whiche counseilled her doughter for to demaunde the heed of saynt Johan. And the mayde that requyred it deyed ryghte bygracpously and euill. And some saye that Herodyane was condemned in to exyle / but she was not neyther she deyed not there / but whan she helde the heed byt wene her hondes then she was moche Joyfull / but by the wyll of god the heed blew in her bysage and she dyed forthwith. This is sayd of some / but that whiche is sayd tofore that she was sent in exyle with Herodes / and myserably ended her lyf. This sayen sayntes in theyr Cronycles / & it is to be holden. And as her doughter went vpon the water she was drowned anone. And it is sayd in a nother cronycle / that þ erch swalowed her in all quycke and maye be vnderstanden as of the Egyptians that were drowned in the reed see / so the erche deuoured her. Fourthly this feest was halowed for the translacoun of his synge and the dedycacoun of his chirche. For his synge with whiche he shewed ouerloyde as it is sayd myght not be benter and this sayd synge was founden of the sayde monkes / whiche afterwarde as it is had in hyfloxia Scolastica / that saynt Cele brought it ouer the moūtayns and set it in the chirche of saynt Martyn. And this wytnelleth mayster John beledyngge That the sayd Cele broughte the same synge fro beyonde the see in Rome / and there buylde a chirche in thondur of saynt Johan / whiche chirche as it is sayd was dedycate and halowed this same daye / wherfoze it was stablyshed of our holy fader the pope that this daye sholde be halowed thugh al the worlde. And Gobert

Of the decollacyon of saynt Iohan baptyst.

sayth that a moche deuout lady towarde
 saint Iohan was in fraunce/whiche mo
 che prayed to our lord & he wolde gyue
 to her some relyke of þe said saynt Iohan
 whan she sawe that it profyted her not in
 prayenge to god/she began to take assy
 aunce in god and auowed that she wolde
 faste and neuer ete mete tyll she hadde
 of hym some relyke. And whan she hadde
 fasten certayne dayes/she sawe vpon the
 table tofore her a synger of merueyllous
 whytenes/and she receyued that gyfte of
 god with grete Joye. Then afterwarde
 came thyder .iii. byllhops & eche of theim
 wolde haue parte of the synger. Thenne
 by the grace of god þe synger droppeth
 droppes of blood vpon a clothe/by whiche
 they knewe þe eche of the had deserued
 to haue a droppe. And then Theodolye
 quene of the Lombardes founded at Me
 doce belyde Melane a noble churche in þe
 honour of saynt Iohan Baptyst. And ly
 ke as Doule wytnesseth in the hystorye of
 Lombardes/& þe tyme passed vnto Con
 stance thempetour whiche wolde haue ta
 ken ycalye fro the Lombardes. And he be
 maunded of an holy man whiche had a
 spyryte of prophete how he sholde do in
 the bataylle whiche he hadde enterprysed
 And that man was all nyght in prayer/
 and came to thempetour & answered to
 hym and sayd. The quene hath do make
 a churche of saynt Iohan Baptyste and
 prayeth contynuelly for þe Lombardes/&
 therfore þe mayst not surmounte theym.
 But the tyme shall come that that place
 shall be delpyed/and thenne they shall be
 ouercomen/whiche was accōplyshed in
 the tyme of Charlemayne. On a tyme
 came a man of grete vertues. As Saynt
 Gregory sayth in his dialogue/whose na
 me was Sanctyn/& had receyued in his
 keepynge a deken that was taken of the
 Lombardes by suche a condycyon þe yf

he fledde he sholde haue his heed smyten
 of. The said Sanctyn constrayned the de
 ken to flee and delpyered hym. And whā
 the deken was gone/they tooke the same
 Sanctyn and ledde him forth to be byhes
 ded/and they chose a stronge tiralet to do
 it/and he had no doubte to smyte of his
 heed at one stroke. And thenne the sayd
 Sanctyn stretched forth his necke/& the
 stronge bocher lyfte by his arme with þe
 swerde. And then Sanctyn cryed saynt
 Iohan receyue my soule. And thenne as
 none the arme of the bocher was soo styff
 that he coude not bynge it downe agayne
 ne bowe it in no maner. And thenne that
 bocher made his othe þe he wolde neuer
 after in his lyf smyte noo crysten man.
 And then the good man Sanctyn praye
 de for hym/and anone þe arme camdow
 ne and was alhole. Thenne lete vs praye
 vnto this holy saynt saynt Iohan Bap
 tyst to be a meane betwene god and vs/
 þe we may so lyne vertuously in this lyf
 that whan we shal departe we may come
 to euerlastynge lyf in heuen Amen.

Here foloweth the lyf of Saynt Felix/
 and fyrst of his name.

Felix is sayd of fero fers/that is to
 saye as þe bare/and of this worde
 his litis/whiche is as moche to saye as
 stryfe/for he bare stryfe for the sayth of
 our lord Ihesu cryste agaynst all þe myss
 creauntes/and þe ydolles/and destroyed
 theym all by his blowynge.

Saynt Felix was a preest/and so
 was his broder and was named
 felix also. And they were presented to
 Maxymian and to Dyoclesyan whiche
 were empetours for to do sacrefyce vnto

the goddess / of whom the eldest of them al
soone as he was brought to the Temple
of Serapys for to do sacrifice to thydols
ers. He blewe in his bpsage / and as soone
as he hadde done so the ydolle fylle to the
erthe and all to breke. And thenne he was
ladde to the ydolle of Mercurye / on whiche
he blewe also and thenne fylle downe
to the erth. And after he was ladde to the
thyrd ymage whiche was of Diane / and
dyde lyke as he hadde done to the other.
And thenne he was tourmented with the
greate tourment of Eculee / that is a tour
mente whiche is made lyke a crosse. And
thenne he was broughte after to the tree
of sacrifice for to do sacrifice there. And
the holy man kneeled downe / and prayed
and blewe agaynst the tree / and Incon
tinent the tree tourned the rote bywarde
and fylle downe / and in the fallynge des
troyed the symylacre with the altar and
Temple. And whan þe prouost herde that
he commaunded that he sholde there be
byheded / and that the body sholde be lefte
to houndes and bestes / and there sprange
a man in the myddell amonge theym con
fessynge hym frely to be a crysten man / &
bothe of theym kysynge other were there
byheded togyder. The cristen men not kno
winge his name called hy Audartum / by
cause he wente so hardely to saynt felyx
and sayd that he was a crysten man whā
he suffred martyrdom / & there were they
byheded both thweyne togyder. Then cris
ten men toke the bodies & buryed them
in the pitte where the tree fylle. And after
paynymis wolde haue taken them out / &
anone they were taken of the deuyll. And
they suffred deth about the yere of our loz
de. CC. and. lxxxvii.

¶ Here foloweth the lyf of saynt Sauyen
and fyrst of his name.

Sauyen maye be sayd of late / whiche
is as moche to say as bytter to
warde god. for he was a paynym. and so
then he was peasyble to hym whan þe
was conuerted to hym by the peas of crys
tian fapth. And he was bytter to hymself
for he hadde leuer haue deped than not to
vnderstande the letter / for he myght not
vnderstande paynym speche / & was righte
bytter to his fader / for he wolde neuer o
beye hym / ne adoure his goddess.

Saynt Sauyen & Sauyne his syl
ter were children of Sauy a right
noble paynym & was twyes marped / he
had Sauyen of his fyrst wyf / and of the
seconde he had Sauyne his doughter / &
gaf to them that name. ¶ On a tyme Sa
uyen redde this betle. Auferges me domi
ne. And anone he demaunded what it was
to saye / but he myght not vnderstande
what it was to saye. And he entred in to
his chambze and ware the hayre / & kne
led within his chambze and sayd to hym
self that he hadde leuer depe there than he
sholde not vnderstande the lens of that
¶ Thenne the angell appyered and sayd to
hym / tourment þe not / for thou hast for
den grace ayenst our lozde Jhesu cryst / &
to the ende that thou be moze whypier / ma
ke the clene / for it behoueth the to be bap
tyled and thenne thou shalt vnderstande
and knowe that whiche thou requyrest to
knowe now. And then he was Joyous
and gladde by the worde that came by the
grace of god. And thenne he hadde in des
pyte the ydolles / and wolde not adoure
theym. ¶ Then he was repyued and strons
gely chyden of his fader and sayd to hym
often / why honouryst not thou our gods
It is better that thou depest alone then
we all be wrapped in the deth. And Sa
uyen fledde thenne lecterly awaye / and
wente vnto the Cyte of Tereafyne. And
Hii.

The lyf of saynt Sauyen.

as he wente ouer þe Ryuere of Secane: he prayed our lord that he myght be baptysed there: and so he was. And thenne our lord sayd to him: thou hast founden now that whiche thou hast longe sought: and with grete labour. And thenne anon he pyght his staff in the erthe and made his prayer vnto god and his staff flourysshed and brought forth leues tofore all theym that were there. In so moche that a thousande and an hondred and eyght men byleued in our lord god. And whan Aurelyan the Emperour harde herof: he sente many knyghtes for to take him: & so they founde hym prayenge and dyede for to approche him. And whan theemperour sawe þe they retourned not: he sente mo after: cha he dyde before. And whan they came they founde the other prayenge with him. And thenne whan he arose from prayer: they sayd to hym: Theemperour desyred for to se the and sendeth for the by vs that thou sholdest come to him. And this good holy man wente humbly to hym. And as he stode tofore þe Emperour: he requyred of hym yf he were crysten oz not. And he sayd yes. Thenne the Emperour beyng full of woodnes badde hym to do sacrefyce to his goddes: oz elles he wolde make him deye an euyl deth. Sauyen refused it. Anone he comaunded to bynde hym by the hondes and by the feet: and to bete hym with staues of yron. And thesie Sauyen sayd to hym: encrease þe tourmentes yf þe mayst hardely: for I doubte not ne fere not the ne þe tourmentes þe þe doost to me. And then theemperour beyng all wroth comaunded that he sholde be brought in to þe myddell of þe Cyte: and there be bounden vpon the benche: and make a grete fyre theyr vnder: & cast oyle therin that he myght be brente & bryled & he beyng within þe flamme. Theemperour behelde hym & sawe þe he was Joyous therin as

he had ben in a bayne: wherof he was moche abashed and sayd to hym. Cuyll best: suffyleth it not ynough to the: the soules that thou hast deceyued: though þe allape not to be deceyued by thy art magyke. To whom Sauyen sayd: ther ben many soules yet: and also thyself whiche shal by me byleue in our lord Ihesu cryste: & thesie the Emperour blained þe name of Ihesu cryste and commaunded that he shold be bounden on the moynynge at a stake: and be shotten at with arrowes: þe arrowes abode hangynge in þe ayer: on the ryght syde and on the lyft & none of them hurte hym. And whan theemperour knewe þe he had none harme: he wode to be enraged: and commaunded that þe next daye folowynge he sholde be brought to him. And after he demaunded him: where is thy god now: lete hym come hyther and delpyer the fro thyse arrowes. And as sone as he had said so: one of the arrowes sprange in to þe eye of the Emperour and smote out his eye. And then theemperour was angry: and commaunded to put hym in pylson: and that on the next moynynge etly he sholde be byheded. And then Sauyen prayed to our lord that he myght be brought in to the place where as he was baptysed: and then the chaynes with þe whiche he was bounden in the pylson all to brake: and the doozes of the pylson were opened: and he wente out of the pylson: and so wente tofore all the knyghts that kepte hym. And they in no maner apperceyued hym: and soo wente in to the same place. And whan the Emperour herde saye that he was escaped: he commaunded þe he shold be pursued: & that hys heed sholde be smyteu of. And whan saynt Sauyen apperceyued that the knyghtes folowed hym and that he approached the water: he made þe sygne of the crosse and wente by on the water: lyke as he sholde haue gone

upon the erthe deye / and so wente into
 the place where as he was baptysed. And
 then the knyghtes folowed hym and was
 re moche chauffed of that they had seen
 hym go on the water. And whan they we
 renyge him / they doubted moche to syn
 ge at hym. And he sayd to them / Smyte
 me whan ye wyll all surely / and bere of
 my blood vnto your Emperour / and late
 hym rubbe his eyen therewith and then he
 shall be hole vnto thende that he may kno
 we the vertue of god. And after this they
 smote of his heed. And he rose vp and bas
 te it thens. xlii. paas / and there he was ho
 nourably buryed. And thenne the knygh
 tes bare of h blood to the Emperour / and
 therewith he enoynted his eyen / and anone
 he hadde his syght and was all hole. And
 thenne he sayd that his god is good and
 mighty. And there was by a woman that
 herde what the Emperour sayd / whiche
 woman hadde be blynde the space of. xl.
 yere. And thenne she made her to be born
 thyder / and as sone as she hadde touch
 ed his sepulcre and made her prayer / anone
 she receyued her helth and her syght agay
 ne. ¶ And he suffred deth about the yere
 of oure lord. CC. and. lxx. in the kalen
 das of feuerer. ¶ And the hyfstoze of his
 systre is there sette in by cause that the fest
 of her is on the same daye. And as Sa
 yne his systre wepte euery daye for her
 bzoder / and sacrefyd for hym to the ydol
 les. And in thende the asigell appyered to
 her in her slepe and sayd. Sauyne wepe
 no moze / but leue all that thou hast / and
 h shalt fynde thy bzoder in grete honour
 ¶ Thenne she awoke and sayd to her felaw
 My swete loue hast thou herde no thyng
 And she sayd yes lady / for I haue seen a
 man that spake to the / but I knowe not
 what he sayd. And thenne she sayd to her
 wyll thou not accuse me. And she sayd no
 lady / but do what thou wyll / so that thou

do as thy self. And thus they both wet
 at moynynge. And whan the fas
 ter was it that she was gone / he was mo
 che sorowfull / and dyde do sethe her lōge
 And whanne he lyfte by his eyen to heuen
 and sayd / yf thou art bety god of heuen I
 praye the destrope myn ydolles / h whiche
 may not saue me ne my chadern. And as
 none oure lord made it to thondre and
 brake all the ydolles / and moche people
 sawe it / whiche byltured on oure lord. And
 then h blessyd Sauyne wente to Rome
 and there she was baptysed of the blessyd
 Eusebe the pope / and dwelled there fyue
 yere / and heled two lame men and two
 blynde men. And thenne the asigell appy
 red to her in her slepe and sayd vnto her /
 what is this that thou doost that hast left
 thy ryches / and lyuest here in delyces /
 Arise and dyne / and after goo thou in to
 the Cyte of Crecane that thou mayst fynde
 there thy bzoder. And thenne she sayn
 to her chambryre. It behoueth vs no lens
 get here for to abyde. And she sayd / lady /
 whyder wyll ye now go / all the people he
 re loued you well / and wyll ye go deye in a
 place where as the people knowe you not
 And she sayd / god shall puruey for vs.
 And thenne she toke a loof of barley breed
 and went vnto the Cite of Hauenne / and
 entred in to the hous of a ryche mā / who
 se doughter was be wayled as deed. And
 she requyred the mayde of the hous / that
 she myght be lodged there. And she sayd.
 how mayst thou be lodged here whan the
 doughter of this hous is deed / and all be
 sorowfull. And she sayd to her / for me she
 shall not deye. And thenne she entred in
 and toke the honde of the mayde and reys
 sed her by all hole. And the moder wolde
 thenne haue reteyned her there / but she in
 no wyse wolde agree thereto / but departed
 and the doughter lyued & arose on h moyn
 ynge. And whan Sauyne with her chas
 tityll.

byet attyued a myle nigh vnto / trauance
 she sayd to her chambryer that she wolde
 there rest a lytell And there came a noble
 man fro the Cyte named Lycer / & des
 maunded theym sayenge: of whens be ye
 To whom Sauyne said. I am of the Cys
 te. And he sayd why lvest thou / whan thy
 speche sheweth the to be a pylgrym. And
 she sayd / verily I am a pylgrym & seche
 Sauyne my broder: whom I haue longe
 lost. And he sayd to her / þ man for who
 me thou demaundest was but late slayne
 for the name of Ihesu cryst / & is buryed
 in suche a place. And thenne she put her in
 prayenge and sayd. Lorde whiche hast al
 waye kepte me in chastyte sustre me then
 noo moze to trauayle by thyle harde and
 wery Jounneys / ne my body to be reme
 ued out of this place. & lorde I comman
 de to þ ny chambryer whiche hathe sust
 fred so moche pain for me. and for my bro
 der whom I may not se here. I beseeche þ
 to make me worthy to se him in thy regne
 And whan she had fynnyshed her prayer /
 she passed out of this worlde & wente to
 our lorde whan the chambryer sawe that
 her maystresse was deed she began to we
 pe by cause she had no thyng necessarye
 to burye her w. The sayd man then sente
 a cryer thugh þ Cyte / that all grete and
 smalle sholde come and see the straunge
 woman that was there deed / & Incon
 tynent all the people ranne / and then she
 was buryed honourably. And this same
 daye is þ fest of saynt Sauyne that was
 wyf of saynt Valentyne knyght / whiche
 was byhedded vnder Adryan theemperour
 by cause he wolde not do sacrefyce to the
 ydolles.

¶ Here foloweth the lyf of saint Lowe or
 Lupe / and fyrste of þ Interpretacyon of
 his name.



she that is in the water / and on the londe
 and it may not be drowne by no force of wa
 ter. And thus maye be expounded saynt
 Lowe / for he bled & strayned his propre
 flesshe by penaunce. For he was lyke the
 lupe of the water and of the erthe for he
 dwelled in waters of delytes of rychelles
 and of temptacyons / and myght not be
 drownd amonge thyle waters in no wy
 se.

¶ Saynt Lowe or Lupe was borne
 at Dypaunce & was of the Ryall
 lygnage. And by the resplendysshout of
 his grete and many myracles & vertues
 he was made Archebysshop of Sens &
 gaf all that he hadde vnto the pooze peo
 ple. ¶ And on a daye whā all was gryn
 It happened þ he hadde boden men to
 dyne with him. And then his mynysters
 sayd þ there was not half wyne ynough
 for the dyner. And he answered to theym
 he that fedeth the byrdes of heuen shall
 perfoyme his charyte of wyne. And ano
 ne after came a messager to the pate that
 sayd to theym / that there weren attyued
 tofoze þ pate an hondred mues of wyne.
 ¶ On a tyme they of þ courte sayd euyl
 of hym / by cause that he had with hym a
 virgyne of our lorde / whiche was dought
 ter of his predecessour. And as they sayd
 he loued peramour and spake moche of

spytoufly and ouer dysfatemperaty. And whan he herde thyle thynges, he toke the byrgyne & kyssed her tofoze all the detratours and euyl sayers / and sayd that no straunge ne euyl wordes ennoye ne hurte no man / whan his owne cōscience desoyl leth hym not. And by cause he knewe well that she loued wel Ihesu cryst and purely therfoze this holy man loued her with a ryght pure thoughte. ¶ On a tyme whan the kyng Clotarpe was kyng of fraunce and entred in Burgoyne / he sente his steward agaynste theym of Sens for to assyge the Cite. ¶ Thenne Lupe entred in to the church and began to ryng the belles / And whan þe enemyes herde it / they had so grette drede that they supposed neuer to haue escaped fro thens / but that they sholde haue deyed all but yf they fledde. And at the laste the Steward of Burgoyne was taken. And whan he was taken / there was an other steward sent in to Bourgoyne and came to Sens. And by cause saynt Lupe had gyuen to hym no gyftes / he had grette despyte / and dysfamed hym to the kyng / so that the kyng sente hym in exyle. And there he shone by myracles and vertues. And in þe meane whyle they of Sens slewe a bysshop / whiche had taken the place of Saynt Lupe. And after they Juppertred of the kyng that saynt Lupe retourned fro exyle. And whan þe kyng sawe that wondrously was done to hym / he was chaunged by þe grace of god / that he kneled tofoze the saynt & asked pardon and restablyshed hym agayne in his churche / & he gaue to hym many saynt gyftes. ¶ On a tyme as he came to Paris / a grette company of prysoners came ayenst hym theyr bandes broken / and al the doores of the prysoun were open. ¶ On a sondaye as he songe masse / a prepyous stone felle downe fro heuyn in to his chalyce / the whiche he gaue to þe kyng / whiche he helde for a

noble relicque. ¶ On a tyme the kyng Clotarpe herde saye þe belles of saynt Stephen of sens had a metucyllous swetnes in theyr sowne / and sente for them & toke them fro thens / and dyde them byng to Paris / bycause he wolde here þe sowne of theym. But it displeased moche saynt Lupe. And as sone as they were out of the cite they lost all theyr swetnes of theyr sowne. And whan the kyng herde that / he cōmaunded that they sholde be brough agayne in to theyr place. And as sone as they were. vii. myle nyghe into the towne they begā to repayle theyr sowne lyke as they had tofoze. And saynt Lupe went ayenst theym & receyued theym with grette Joye and honour / for he had lost them with grette sorowe tofoze. ¶ On a nyght as he prayed / he had ouer grette thrust by the fals meynynges of the deuyl. And he demaunded colde water for to drynke / and he knewe well the trecherye of the deuyl. And whā he helde the vessel of the whiche he sholde drynke / he sette a plater vpon it / and shyt fast the deuyl therin. And then he began all the nyght to howle and braye. And in the moynynge the holy man conured him that he that was come by nyght to tempt hym / by daye he lete hym go all confused. ¶ On a tyme as he by nyght bysyt the churches as he was accustomed / as he retourned home / he herde his clerkes blasmyng and chydynge by cause they wolde do fornicacyon with women / whiche as none entred in to the church and prayed for theym / and anone all the pryckynge of temptacon wente fro theym. And they came tofoze him and demaunded pardonis and forgyuenes. At the last he beyng ennobled in mani vertues he slept in peas in our lord. He floured aboute þe yere of our lord. vi. hondred and. x.

¶ Here foloweth the lyf of saynt Gamar

The lyf of saynt Hamertyn.

tyn and fyrst of the Interpretacyon of his name.

MAmertyn is said of *Amama* / whiche is as moche to saye as a pappe & of *Cyma* that is to saye past / for lyke as a taast that falleth fro the pappe in to the indurche of the childe / and is fyrste nature of blood / and after it is conuerted in to the swetnes of mylk. In lyke wyse was he noursysshed fyrst in blood & is to saye synne / & after he conuerted hymself anone in to the pappe of his herte in the swetnes of god.

MAmertyn was fyrst a paynym & worshypped thyddolles. and it happened on a tyme he lost his one eye / and his honde was dreyed by / and he supposed he had angred his goddes / and wente towarde the Temple for to adoure his yddolles. And there met hym on his waye a resygnyous man named *Sauyne* / whiche deuided of hym how that this Infyrmyte happed to come to hym / & he sayd I haue angred my goddes / & therfore I go to adoure them to the ende that yf they ben angry they may become debonayr to me. To whom he answered / brother thou errest / for thou weneest that thy deuyles ben goddes. But go vnto Saynt Germaine bysshop of Ancerre / and yf thou wilt byleue his counseyll thou shalt be hole anone. And then anone he toke his waye for to go thyder / & wente to the sepulture of Saynt Amadour bysshope and of moze other sayntes. And by cause of the grete rayne that fylle that night he wente in to the celle / whiche was sette on his tombe of saynt Concozdyen / & as he slepe he sawe a merueyllous byspon him thought there came a man to the doze of the celle and called saynt Concozde / and sayd that he sholde come vnto the feest of saynt Amadour

and saynt Peregryn & other sayntes wode. And he answered agayne out of the tombe that he myght not now come for his ghest whom he must kepe for the synntes that were there wode elles slech. And he wente and tolde his other whome he sayd. Anone he retourned agayne & saynt holy saynt Concozdyen atyle and comyn and byynge with the Wyryan the deken and Wyryan the subdeken for to do the offyce / and Alexander shal kepe the ghest. And thenne it semed to Hamertyn that saynt Concozdyen toke him by the honde and ladde hym w hym. And whan that saynt Amadour sawe hym / he demaunded of hym who is this that is comen with the. And he sayd it is my ghest. And thenne saynt Amadour sayd put hym out / for he is all foule and may not be here with vs. And whan that he sholde be putt out / he then kneled tofore theym and gate grace of saint Amadour / whiche commaunded hym to go to saynt Germaine. Thenne he awoke and came to saynt Germaine and kneled tofore hym and requyred pardon / and tolde to hym all that was happened. Thenne they wente togyder to the tombe of saynt Concozdyen and lyft by his stone & sawe many serpentes whiche were .x. foot longe / and wolde haue flowen awaye / but saynt Germaine commaunded that they sholde go in suche a place there as they sholde neuer greue ne hurte man. And thesle Hamertyn was baptysed & was made all hole / and was made monke in the monasterie of the blessyd saynt Germaine / and was abbot after saynt Clodien. And in his tyme saint Hamertyn was there a monke / whoos obeyence saynt Hamertyn wolde proue / and commaunded hym toke the foulest offyce of the monasterie / and made hym herde man of oxen and kye in an yle that was there. But he was of so getet holynesse that the

wylde byrdes came to hym and were nou
ryshed of his honde / & he deliuered a wyl
de booz: fro the houndes and lette him go
his way. There came theues & robbed hy
on a tyme of all that he hadde / and toke a
waye all his clothes sauf a mantell. And
whan they were gone / he called theym a
gayne and sayd / retourne and come agay
ne / for I haue founden a peny in my man
tel: perauenture it is necessarye to you / whi
che anone retourned and toke awaye the
mantell with the peny and leste hy naked
And thenne as they wente hastily to war
de theyr withdraught and secrete places /
they wente all that nyght / and in the mor
nyng they foude theym at his celle / whi
he salewed / and recepued them benyngly
and wyshe theyr feet & mynstred to the
suche as he had. Then they were astoned
& repented them / and eche of theym was
conuerted to the fapth. On a tyme mo
kes that dwelled with saynt Hamertyn
had sette snares for to take a beere / whiche
was accustomed to ete theyr sheep / & the
beere felle in the snare and was taken / whi
che saynt Hamertyn lychge in his bedde
knewe / and arofe out of his bedde & syn
dyng hym in the snare sayd / what doost
thou here thou wretche: flee hens lest thou
be taken and losed hy & lese hym go. And
whan this holy man was deid and his bo
dy was bozn to Angers / as they came by
a towne they myght not remeue hy then
in no maner / to the tyme that a man that
was there in pryslon came out sodeynly / &
broke his two bondes / and ranne frely to
the corpes and holpe to bere it vnto the Cy
te / where it is buryed honourably in the
chirche of saynt Germaine in moche gre
te reuerence.

Here foloweth the lyf of saynt Gyles
and of thinterpretacyon of his name.



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us in lary and
it is sayd of E
y is without
geos / that is er
ther: & dya that
is clere of godli
he was woute
erthe by despy
lyng of erthly
thynges / clere
by enlumynynge of science. Dyrpne o
godli by loue / whiche assembleth the louer
to hym that is loued.

Saynt Gyles was bozn in Athenes
and was of noble lygnage & ryall
kynted / & in his childehode he was enfor
med in holy lettute. And on a dape as he
wente to the chirche he founde a lyke man
& demaunded almes of saynt Gyles / whi
che gaue hym his cote. And as sone as he
cladde hym withall / he recepued full & en
tyre helthe. And anone after / his fader &
his niddet deped & rested in our lord: and
then saynt Gyles made Ihesu cryll heyr
of his herytage. On a tyme as he went
to the chirche / a man was smyten with a
serpent & deped. And Gyles came apenst
this serpent & made his oysone & chased
out of hym all the benym. There was
a man whiche was demonyak: in the mo
nasterye with other people / and troubled
them that herde the serupce of god / then
Gyles conured the deuyl that was in his
body / and anone he ysued out & the man
was hole. Thenne Gyles doubted the pes
tyll of the world / & wente secretly to the
ryuage of the see / & sawe there martyrs
in grete peryll lyke to persylhe in the see.
And he made his prayers & anone the tem
pest celled & the martyrs came to londe

The lyf of saynt Gyles.

¶ & thanked god / & he vnderstode by theim
that they wente to Rome / & he desired to
go with them / whom they receyued in to
theyr shyppe gladdely & sayd / they wolde
brynge him thyder without any freyght
or hyre. And then he came to Arelete and
abode there two yere wth saynt Cezaryen
bysshop of that Cyte / and there he heled a
man that had be syke of þ^e feuers thre ye
res. And after he desired to go in to deser
te: and departed couertly & dwelled there
longe with an hermyte that was an holy
man. And there by his merytes he chased
awaye the sterlypte & bareynes that was
in that couⁿtree & caused plente of goodes.
And whan he had done this myracle / he
doubted the peryl of the glozpe humayne
& left that place & entred serder in to de
serte / and there he foude a pytte & a lytell
welle & a fayr hynde whiche without dou
bte was purueyed of god so: to nozpe hy
& at certayne houres mynystred her myl
ke to hym. ¶ And on a tyme seruantes of
þ^e kyng rode on huntinge & moche people
& many houides with theym. It happed þ^e
they espied this hynde and they thought þ^e
she was so fayre that they folowed her wth
houides: and whan she was soze constray
ned she fledde to socour to þ^e feet of saynt
Gyles whom she nozished / & then he was
moche aballhed whan he sawe her so chas
fed moze: hā she was wonte to be: & than
he sprange vp & espyed the hunters. And
then he prayed to our lord Ihesu cryste
that lyke as he sente her to hym so: to be
nozished by her þ^e he wolde saue her: then
the houndes durst not approche her by þ^e
space of a stones cast / but they howled to
gyder & retorned to the hunters / & theise
the nyght came & they retorned home as
yē & toke no thyng. And whā þ^e kyng
herde saye of this thyng / he had suspcey
on what it myght be / & wente & warned
þ^e bysshop & both went thyder with grete

multytude of hunters. And whan þ^e houn
des were on the place where as þ^e hynde
was they durst not go forth as they had
de before. But then they al enuyromed þ^e
bullhe so: to se what there was / but that
bullhe was soo thycke & no man ne beest
myght enter in so: þ^e brembles & thornes
that were there. And thenne one of the
knyghtes dyede bp an arowe folysly so:
to make it aferde & to sprynge out / but he
wounded & hurte the holy man / whiche cel
sed not to praye so: the fayre hynde. And
after this the hunters made a waye with
theyr swerdes & wente vnto the pytte &
sawe there this asyct man / whiche was
clothed in the habyte of a monke and of a
ryght honourable fygyre & pature: and þ^e
hynde lyenge by hym. And the kyng & the
bysshop wente allone to hym & demaūden
him fro whens he was & what he was / &
why he had taken so grete a thykenelle of
deserte / & of whom he was so hurte. And
he answered ryght honourably to euery
demaūden / & whan they hadde herde þ^e
speke / they thought that he was an holy
man & requyred him humbly of pardōne
and they sent to þ^e maysters & surgens
to hele his wounde and offred hym many
yestes. But he wolde neuer laye medyci
ne to his wounde ne receyue theyr gyftes
but refused thē. And he prayed our lord
that he myght neuer be hole therof in his
lyf / so: he knewe well that vertue sholde
prouffyte to hym in Infyrmyte. And the
kyng dyslyted hym often & receyued of þ^e
the pasture of helth. And the kyng offred
to him many grete rychesles / but he refus
ed al. And after he admonestred the kyng
þ^e he sholde do make a monasterye where
as the dysciple of the order of monkes
sholde be. And whan he hadde do make it
Gyles refused many tymes to take the
charge & the crose / & at þ^e last was bayn
quysshed by prayers of the kyng & toke it

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And thenne kynge Charles herd speke of the renome of hym and Impetred that he myght se hym / & he receyued hym moche honourably / and he prayed hym to praye for hym / amonge other thynges by cause he had done a synne so foule & vylaynous that he durste not be shryuen therof to hye to none other. And on the sondaye after as saynt Gyles sayd masse / & prayed for the kynge / the aungell of our lord appeared to hym & layd a cedula vpon the awter where the synne of the kynge was wyrtten in by order / & þ it was pardoned hym by the prayer of saynt Gyles so that he were therof repentant & absteyned hym fro doyng it any moze. And it was adioyned to thende / that who þ requyred saynt Gyles for any synne that he had done yf he lefte it that it shoulde be pardoned to hym. And after the holy man deliuered the cedula to the kyng / & he confessed his synne and requyred humbly pardonne. Thenne saynt Gyles retourned with honour. And when he came to the Cyte of Uerence he reysed the sone of a prynce that was deed. And a lytyll while after he denoiced that his monasterie shoulde be destroyed of the enemyes of the fayth. And after he went to Rome & gat pryueleges of the pope to his chyrche & two doores of cypresse in the whiche were the ymages of saint Peter & saynt Poule / and threwe them in to the Tyber at Rome / & recomaunded them to god for to gouerne. And when he retourned to his monasterie / he made a lame man to go / & founde the two doores of cypresse at the pate of his monasterie / wherof he thanked god that had kept them without brykynge / in so many aduentures as they had ben. And sythen he sette them at the pates of the chyrche for the beaute of them & for the grace that the chyrche of Rome had done therto. And at the last our lord shewed to him his departynge out of this

worlde. And he sayd to his betheren and admonesteth them to praye for hym / & so he slept and deyed in our lord. And many witnessen that they herde the company of aungelles berynge the soule of hym in to heuen. And he floured aboute the yere of our lord seuen hondred.

Here foloweth the fest of the Natyvyte of our blessyd lady saynt Marye.

The Natyvyte of the blessyd & glorious virgyne Marye of the lygnage of Juda and of the ryall kynred of Dauid toke her ogygynall begynnynge / Mathewe & Luke descryue not þ generacion of Marye / but of Ioseph whiche was ferre of the concepcon of Crist. But the custome of wyrtynge was of suche ordynance that þ generacion of women is not shewed / but of the men. And verely the blessyd byrgyn descended of the lygnage of Dauid. And it is certayne that Ihesu crist was bozn of this only virgyne. It is certayn that he came of the lygnage of Dauid & of Nathan. For Dauid had a sone Nathan & Salamo amonge all his other sones / and as Iohn damascene witnesseth þ Nathan descended Leuy & Leuy engendred Melch & Dather. Dather engendred Barpanther. Barpanther engendred Joachym. Joachym engendred the byrgyn Marye / whiche was of þ lygnage of Salamo. For Nathan had a wyf of whom he engendred Jacob. And when Nathan was deed. Melch whiche was sone of Leuy & broder of Panther wedded þ wyf of Nathan moder of Jacob / & of her he engendred Hely & so Jacob & Hely were betheren of one moder but not of one father / for Jacob was of the lygnage of Salomon & Hely of the lygnage of Nathan & thenne Hely of the lygnage of Nathan deyed without children & Jacob his broder whiche was of the lygnage of Salomon

Of the natyvyte of our lady

toke a wyf / & engendred & reyled the seed of his broð & engendred Ioseph. Ioseph thenne by nature is sone of Jacob by descente of Salomon / & is to wete. Ioseph is the sone of Jacob / & after the lawe he is sone of Hely whiche descended of Na han for þ sone þ was bozn was by nature his þ engendred hym / & by þ lawe he was sone of him þ was deyd. Lyke as it is sayd in hystoria scolastica / & Bede wytnelleth in his cronycle þ whan al the generacõs of thebywes & other straingers were kepte in þ moost secrete chest of the Temple Herode comaunded them to be bzente: wes nyngge therby to make hyself noble amonge the other yf the preues of the lygnages were faylled / he sholde make thez byleue that his lygnage apperteyned to þ lygnage of Israel / and there were some þ were called domynnykes / for by cause þ they were so nyghe to Ihesu crist & were of nazareth / & they had lerned the order of þ generacõ of our lord / parte of theyr graut spers faders / and a parte by some bokes þ they had in theyr houses & taught them forth as moche as they myght. Joachym spoused Anna whiche had a syster named Hysmerpe & hysmerpe had a daughter named Elzabeth & Eljud. Elzabeth was moder to Johan Baptyst: and Eljud engendred Emynen / and of Emynen came Saynt Seruace / and his body lyeth in mastreyge vpon the Ryuer of the Wase in the byllhopryche of Lyege. And Anna had thre husbondes. Joachym. Cleophe. and Salome. And of the fyrst she had a daughter named Marye þ moder of god the whiche was gyuen to Ioseph in maryage / & she chyldeð our lord Ihesu crist And whan Joachym was deyd she tooke Cleophe the broder of Ioseph / & had by hys an other daughter named Marye also and she was marryd to Alphee & Alphee had by her four sones / þ was James the

lesse. Ioseph the Just / other wyse named Barlabee / and Symon & Jude. Thenne the seconde husbonde beyng deyd. Anna marryd þ thyrde named Salome & had by hym an other daughter / whiche yet as so was called Marye / & she was marryd to zebede / & this Marye had of zebede two sones / that is to wete James the more and Johan þ Euangelyst / and therof aren made thyle verses. Anna solet decitres cõcepisse marias. quas genuere viri iochim cleophas salomeqz. Has duxere viri. ioseph alpheus zebede. prima Parit cristu. iacobuqz secunda minore. Et ioseph iustum. peperit cu symone iudam. Tercia maiorem iacobu. volucrumqz iohannem. ¶ But it is metueyllous for to se howe the blessyd virgine Marye myght be cosyn of Elzabeth as it is tofore sayd. It is certayne that Elzabeth was zacharias wyf whiche was of the lygnage of Leuy / & after the lawe eche ought to wedde a wyf of his owne lygnage / & she was of þ daughters of Aaron as saynt Luke wytnelleth & Anna was of Bethleem as saynt Iherom sayth / & was of the trybe of Juda. And thenne they of the lygne of Leuy wedded wyues of the lygne of Juda. So that the legne ryall and the lygne of þ preestes were alwaye Joynd toggyder by cosynage. So that as Bede saith / that cosynage myght be made syth the fyrst tyme / & this to be nourysshed tro lygnage to lygnage. And thus sholde it be certayn that the blessyd virgine Marye descended of the ryall lygne and hadde cosynage of the preestes. And our blessyd lady was of both lygnages / and so our lord wolde þ thise two lygnages sholde entrefemble togyder for grete mysterpe. for it apperteyneth tha the shold be bozn & offred for very god & very kyng & very preest / and wold gouerne his true crysten men fyghtynge in the chynalrye of this lyf / and to

wonne them after theyr victoꝛye the whi
 che thyng appereth in the name of crist
 for crist is as moche to save as enoynted
 for in the olde lawe there was none enoy
 nt but prestes & kynges. And we be sayd
 crysten of crist & ben called the lygnage
 chosen of kynges & prestes. But by cause
 it is sayd that þ men toke wyues of theyr
 lygnage only that was by cause the dys
 trybucyon of the soztes sholde not be cons
 fouded. for the trybe of Leuy had not his
 sozte with þ other & therfore might they
 wyll marye them with the women of that
 trybe. or where they wolde. lyke as saynt
 Jherom reherceth in his prologue. Whā
 he was a childe he had a lytell boke of the
 Natyvyte of the byrgyn Marye. But as
 he remembred a longe tyme after he tras
 lated it by the prayer of some persones.
 And soude that Joachym whiche was of
 Galyle of the cyte of Nazareth espoused
 saynt Anna of Bethleem / and they were
 both Just & without reproche or rephe
 cyon in the comaundementes of our lord.
 and deuoyded all theyr substance in thre
 parties. that one partye was for þ Tem
 ple that other they gaue to the poze and
 pylgrims / & the thyrde was for themself
 and theyr meyne to lyue with / and thus
 they lyued .xx. yeres in maryage without
 hauyng any lygnage. And thenne they
 auowed to oure lord / that yf he sente to
 theym any lygnage they sholde gyue it to
 hym for to serue hym / for whiche thyng
 they wente euery yere in to Jherusalem
 in the pyncypall feest / so that in the feest
 of Eucenye that was the dedycacyon of
 the Temple. Thenne Joachym wente
 vnto Jherusalem with his kynred / and
 came to þ awter with the other / and wol
 de haue offred his offryng. And whā the
 preest sawe hym / he putte hym a parte by
 grete dyspyte / and repreued hym by cause
 he came to the awter of god / and sayd to

hym that it was couenable / that a man
 cursed in the sayth sholde not offre to our
 lord. He he that was barayn sholde be as
 monge theym that had fruyte / as he that
 had none to the encrease of the people of
 god. And thenne Joachym all confused
 for this thyng / durst not go home for sha
 me / by cause they of his lygnage / and his
 neyghbours whiche herde it sholde not
 repreue hym. And therine he wente to his
 herdmen and was there longe. And then
 the angell appered to hym only / and he
 confortyd hym with grete cletenes & sayd
 to hym / that he sholde not doubte he be as
 ferde of his byspon and sayd. I am the an
 gell of our lord sente to the for to denou
 ce to the that thy prayers haue auaylled
 the and ben herde / and thyn almes ben
 mouited tofoze our lord. I haue seyn thy
 shame / and herde the reproche that thou
 art barayne is to þ no reproche by ryghte
 and god is venger of synne and not of na
 ture. And whā he closed the bely or wō
 be / he werketh so that he openeth it after
 moze merueylously. And the scrpyte that
 shall be bozle sholde not be sern to come
 forth by lecherie / but that it be knowen
 that it is of the gyfte of god. The fyrt mo
 der of poure people was Sara / and she
 was barayne vnto the .lxxx. yere & had
 only ysaac / to whom the benedycyon of
 all people was promysed. And was not
 Rachell longe barayne / and yet had she
 after Joleph that hadde all the sygnorye
 of Egypt / whiche was moze stronge than
 Sampson / and moze holy than Samuell
 and yet wete theyr maders barayn. And
 thus mayst thou blyue by reason and by
 ensample / that the chyldyngs longe aby
 den be woned for to be moze merueyllous
 And therfore Anna thy wyf shall haue a
 doughter / and thou shalt call her Marye
 And she as ye haue auowed shall be fro
 her Infancye sacred vnto oure lord and

The Natyvyte of our lady.

She shall be full of the holy ghoost sythen the tyme that she shall departe from the wombe of her moder/ and she shall dwelle in the Temple of our lord. And not without amonge þ other people by cause that none euyl thyng shall be had in suspition of her/ And ryght as she shall be borne of a barayne moder/ so shall be borne of her merueylously the sone of a ryght hyghe lord/ of whom the name shall be Ihesus. And by hym shall helth be gyuen to all the people. And I gyue to the/ the sygne/ that whan thou shalt come to the golden yate of Iherusalem þ shalt mete there Anna thy wyf/ whiche is moche amoured of thy longe tarynge/ and shall haue Ioye of thy comynge. And then the aungell whan he had sayd this/ he departed fro hym. And whan as Anna wepte bitterly & wyll not whether her husbonds was gone/ þ same aungell appered to her and sayd all that he had sayd to her husbonde And gaf to her for a sygne that she sholde go in to Iherusalem to the golden yate/ and there she sholde mete with her husbonde whiche was retourned/ & thus by the commaundement of the aungell they mette and were ferme of the lynnage promysed: and gladd for to see eche other/ and honoured our lord: and retorned home abydyng Ioyously þ dryue promysse/ & Anna conceived & brought forth a doughter and named her Marye. And thes whan that she hadde accomplished the tyme of thre yere/ and hadde lefte soukyng/ they brought her to the Temple with offrynges/ and there was about the Temple after the .xv. psalmes of degrees. .xv. stappes or grees to ascende by to the Temple. by cause the Temple was hyghe sette. And no body myght goo to the altar of sacrefices that was without but by the degrees. And thenne our lady was sette on the lowest steppe

& mounted by without any helpe as she had be of partyght age. And whan she had perfourmed theyr offrynges they left theyr doughter in the Temple with the other virgynes and they retourned to theyr place. And the virgyne Marye was fytte euery daye in al holynesse/ and was byfytte dayly of aungelles/ and had euery daye dryue byfions. ¶ Iherome sayth in a pylle to Crampes/ and to Heliodore/ that þ blessyd virgyne Marye had ordeyned this custome vnto her self/ that fro the moornyng vnto þ houre of tyme she was in oryson and in prayer/ and fasted vnto þ noone she entended to her werke. And fro þ noone she celled not to praye tyll that the aungell came and gaf to her mete. And thenne in the .xiii. yere of her age/ the byllshop commaunded in comyn/ that all þ virgyns that were instituted in the Temple/ and had accomplished the tyme of age/ sholde retourn to theyr houses/ and sholde after þ lade be maryed. All the other obeyed his commaundement. But Marye answered þ she myght not do so/ by cause her fader and her moder hadde gyuen her al to the seruyce of our lord. And thenne the byllshop was moche angry by cause he durst not make her to breke her auowde agaynst þ scripiture that sayth/ auowe ye vnto god and yelde them to god. And he durst not breke the custome of the people. And then came the feest of the Jewes/ and he called the auncyent Jewes to counseyl and shewed to theym this thyng/ and this was all theyr sentence/ þ in a thyng so doubtable that counseyl shall be aped of our lord. And then wente they all to prayer. And the byllshop that was gone for to ask counseyl of our lord/ anon there came a boy out of the oracle & sayd/ that all they that were of þ hous of Dauid that were conuenable for to be maryed & had

no wyfe / that eche of them sholde byynge
a rodde to the awten / and the rodde that
flourysshed / & after the sayenge of Playe
the holy ghoſt ſatte in the fourme of a doue
vpon it / & he ſholde be the man that ſholde
be deſponſate and maryed to the byrgyne
Marye. And Joſeph of the hous of Da-
uid was there amonge the other / and hym
ſemed to be a thyng vnconuenable a man
of ſo olde age as he was for to haue ſo ten-
dre a mayde / and where the other brought
forth theyr rodde he hydde his. And than
whan noo thyng appered accorдынge to
the voyce of god / the byſſhop ordeyned for
to are counſeyle agayne of our lord. And
he answered / that he onely that ſholde es-
pouſe the byrgyne had not broughte forth
his rodde. And than Joſeph by the coun-
ſailment of the byſſhop brought forth
his rodde / and anone it floured & a doue
deſcended from heuen there vpon / ſo that
it was clerely the aduylſe of euery man as
that he ſholde haue the byrgyne. And he
thenne eſpouſed the byrgyne Marye / and
retourned in to his cyte of Bethleem / for
to ordeyne his meyne and his hous / and
for to fetch ſuche thynges as were neces-
ſarye / and the byrgyne Marye retourned
vnto the hous of her fader with. vii. other
byrgynes her felowes of her age / whiche
hadde ſeen the demonſtraunce of the my-
racle. And in tho dayes the aungell of our
lord appered vnto the byrgyn prapenge /
And ſhe wed to her how the ſone of god
ſholde be borne of her. And the daye of her
Natyvyte was not knowen in longe tyme
of good cryſten men. And as mayſter Jo-
han Beletſayth / that it happened that
a man of good contemplacyon euery yere
in the ſyre ydus of Septembze was in pra-
yer / and he herde a company of aungelles
that made grete ſolempnyte. And thenne
he requyred deuoutly that he myght haue
knowlege / wherfore euery yere onely on

that daye he herde ſuche ſolempnyte and
not on other dayes. And thenne he hadde
a byvyne anſwere / that on that daye the
bleſſyd byrgyn marye was borne in to this
worlde / and that he ſholde it do to be kno-
wen to the men of holy chyrche / ſoo that
they ſholde be concordable to the heuenly
courte in halowinge this ſolempnyte. And
whan he hadde tolde this to the ſouera-
ne byſſhop the pope and to other / and had
ben in faſtynges & in prayers / and ſought
in ſcriptures / and wytnelles of olde wy-
tynges / they eſtablyſhed this daye of the
Natyvyte of the glorious byrgyn Marye
to be halowed generally of all cryſten men
But the vras ſomtyme was not halowed
ne kepte. But Innocencius the fourth of
the nacyon of Gene ordeyned and Inſty-
tued the ſayd vras for to be obſerued. And
the cauſe was this. After the deth of the
pope Gregoꝛye / anone the Cytezeꝛns of
Rome enclosed all the Cardynalles in the
conclauſe bycauſe that they ſholde purueye
lyghtely for the chyrche / but they myghte
not accorde in many dayes / but ſuffred of
the Romayns moche ſorowe. Than they
auowed vnto the quene of heuen / that yf
they myghte goo quyte from thens / they
ſholde eſtablyſhe to halowe the Octaues
of her Natyvyte / whiche they hadde lon-
ge necligently lette. And they thenne by
one accorde choſe Celeſtyn / and were deli-
uered. And thenne accompliſhed theyr a-
uowe by Innocencius / for Celeſtyn lyued
but a lytell tyme / and therfore it myghte
not be accompliſhed by hym. And it is to
wete that the chyrche halowed thre Naty-
vytees / the Natyvyte of our lord / the Na-
tyvyte of the bleſſyd byrgyn Marye / and
the Natyvyte of ſaynt Johan Baptiſte /
And theſe thre ſygneſſen thre Natyvytees
ſpyrytuall. for we be borne agayne wryth
ſaynt Johan Baptiſte in the water of
baptiſme. And with Marye in penaunce.

The Natyvyte of our lady

And with our lord Ihesu cryste in glozpe
 And it behoueth that the Natyvyte of bap-
 telme goo tofore contrycyon / and that of
 Joye also. for the two by reason haue by-
 gylles / but bycause that penaunce is accou-
 ted for bygyll therfore that of our lady be
 houeth no bygyll but they haue all vtas /
 for all haste them vnto the eyght resurrec-
 cyon. ¶ There was a knyghte moche nos-
 ble & deuoute vnto our lady / whiche went
 to tournoyenge. And he founde a monaste-
 rye in the waye whiche was of the byrgyn
 Mary and entred in to it for to here masse
 And there was masses one after an other
 and for the honoure of our lady he wolde
 leue none / but that he herde them all. And
 whan he yssued out of the monasterye he
 hasted hym appertly. And they that retur-
 ned from the tournoye mette hym and tol-
 de vnto hym that he hadde ryden ryghte
 nobly / and they that hated hym assermed
 the same / and all they togyder cryed that
 he hadde ryght nobly tournoyed. And so
 me wente to hym and sayd that he hadde
 taken theym. ¶ Thenne he that was ryght
 wyse aduysed hym that the curteys byr-
 gyn and quene had so curteysly honoured
 hym / and recounted all that was happed.
 And thenne retourned he to the monaste-
 rye / and euer after abode in the scrypte of
 our lord the sone of the blessyd byrgyne.
 ¶ There was a bysshop whiche hadde the
 blessyd byrgyn Marye in souerayne honou-
 re and deuocyon / and there he sawe the
 byrgyne of all byrgynes whiche came to
 mete hym / and began to lede hym by soue-
 rayne honour to the chyrche that he wente
 to / & two maydens of the compaignye went
 tofore synngynge and sayenge these verses.
 Cantemus socie domino cantemus hono-
 rem. Dulcis amor christi psonet pio. ¶ That
 is to saye. Synge we felowes to our lord
 synge we honour. Synge we with a voyce
 debonayre that swete loue whyche oughte

to please hym / and that other compaignye
 of byrgynes longe and reherced agayne
 the same. ¶ Than the two fyrste syngers be-
 gan to synge this that foloweth. Primus
 ad yma ruit. magna de luce superbus. ¶ It
 homo cum timuit. Primus ad yma ruit.
 ¶ That is to saye. The fyrst pryde fell lowe
 from grete lyghte. Soo the fyrst man for
 his etynge of the apple fell lowe also. And
 so brought they vnto the chyrche with pro-
 cession the sayd bysshop. And the two to-
 fore began alwaye / and the other folowed
 ¶ There was a wydowe whose hylbonde
 was deed / and she had a sone whome she
 loued tenderly / and that sone was taken
 wyth enemyes and put in to pryson faste
 bounden. And whan she herde therof she
 wepte without comfote / & prayed to our
 blessyd lady with ryghte deuoute prayers
 that she wolde delyuer her sone. And at
 the last whan she sawe that her prayers as-
 uayled her not / thenne she entred in to the
 chyrche where as an Image of our lady
 was caruen / and she stode tofore the Image
 and aresoned it in this maner sayenge.
 O blessyd lady I haue prayed to the often
 for my sone that thou shouldest delyuer hym
 and thou hast not helped me his wretched
 moder. And I praye also thy sone to helpe
 me and yet I fele noo fruyte / and therfore
 lyke as my sone is taken fro me / soo shall
 I take awaye thy sone and sette hym in to
 pryson in hostage for my sone / and in this
 sayenge she approached nerer / and toke a-
 waye fro the Image the childe that she hel-
 de in her lappe and wrapped it in cleene clo-
 thes and shette it in her chesse / and locked
 it faste ryght dilygently / and was ryghte
 Joyfull that she had soo good hostage for
 her sone / and keppe it moche dilygently /
 And the nyght folowynge the blessyd byr-
 gyne Marye came to the sone of the same
 wydowe / and opened to hym the doore of
 the pryson / and commaunded hym to goo

thens and sayd to hym. Sone saye to thy moder that she yelde to me agayne my sone sythen I haue deliuered her sone. And he yssued out and came to his moder/and tolde to her how our blessyd lady hadde deliuered hym. And she was Ioyfull and toke the chyld and came to the chyrche and deliuered it to our lady sayenge. Lady I thanke you / for ye haue deliuered to me my sone/and here I deliuer to you yours agayne/for I confesse that I haue myne. ¶ There was a thefe that often stole/ but he hadde allwape grete deuocyon to the virgyn Marye & salewed her often. It was soo that on a tyme he was taken and was Iuged to be hanged. And whan he was hanged the blessyd byrgyn Marye susteyned and helde hym vp with her hōdes thre dayes that he dyed not/ ne hadde noo hurte. And they that hanged hym passed by auenture therby and founde hym lyuynge and of gladde chere. And thenne they supposed that the corde had not well be strayned/and soo wolde haue slayne hym with a swerde and wolde haue cutte his throte. But the blessyd byrgyn sette on her honde tofore the strokes/so that they myght not slec hym ne greue hym. And thenne they knewe by that he tolde to theym that the blessyd moder of god holpe hym / and they meruaylled thenne and tooke hym of and leide hym goo in the honour of the blessyd byrgyne Marye. And than he wente and entred in to a monasterie/and was in the seruyce of the moder of god as longe as he lyued. ¶ There was a clerke whiche loued moche the blessyd byrgyne Marye / & sayd his houres euery daye ententpuey. And whan his fader and moder were deed they hadde none other heyre / soo that he hadde all che heritage. And than he was constrayned of his frendes/that he sholde take a wyfe and gouerne his owne heritage. And it happened soo that they enten-

ded to holde the feest of his maryage. And as he was goynge to the weddyng/ he came to a chyrche / and he remembred of the seruyce of our blessyd lady and entred in/ and began to saye his houres. And thenne the blessyd byrgyn Marye appered to hym and spake to hym a lytell cruelly. O foole and vnhappy why hast thou lefte me that am thy spouse and thy frende / and louest an other woman tofore me. Thenne he began to moue retourned vnto his felowes and sayned alle and lefte to accomplysh the sacrament of maryage. And whan the mydde nyght came/ he lefte all and fledde out of the hous and entred in to a monasterie/ and there serued the moder of god. ¶ There was a preest of a parryshe whiche was of a good and honest lyfe / and he coude synge noo masse but masse of our lady / the whiche he sange deuoutely in the honour of her/ wherfore he was accused tofore the bysshop / and was anone called tofore hym. And the preest confessed that he coude saye none other masse/ wherfore the bysshop repreued hym soze as vnconnyngge and ydeote / and suspended hym of his masse/that he sholde noo moze synge none fro than forthon. And thenne our blessyd lady appered to the bysshop and blamed hym moche by cause he hadde soo entreasted her chappelayne/and sayd to hym that he sholde dye within thyrty dayes yf that he restablyshed hym not agayne vnto his offyce accustomed And thenne the bysshop was aferde and sent for the preest and praiyed hym of forgyuenes / and badde hym that he sholde not synge but of our lady. ¶ There was a clerke whiche was bayne and ryotous. But allwape he loued moche our lady the moder of god and sayd euery daye his houres. And he saue on a nyght a byspon that he was in Iugement tofore our lord. And our lord sayd vnto theym that were there/ what Iugement shall be

The Patryphte of our lady.

do of this clerke / deuyle ye it / for I haue longe suffred hym and se yet noo sygne of amendement. Than our lord gaue vpon hym sentence of dampnacyon / and they all approued it. Thenne arose the blessyd byrgyn Marye and sayd vnto her sone. I praye the debonayre sone of thy mercy for this man / so that thou allwage vpon hym the sentence of dampnacyon / and that he may lyue yet by the grace of me / whyche is condemned vnto deth by his merytes. And our lord sayd to her. I delyuer hym at thy request for to knowe yf I shall see his correccyon. Thenne our lady tourned her towarde hym and sayd / go and synne no moze lest it happen woyle to the. Than he awoke and chaunged his lyfe / and entred in to relygion / and fynnyshed his lyfe in good werkes / the yere of our lord fyue hondred and .xxxvii. ¶ There was a man named Theophyle / whyche was bycarpe of a bysshop / as fulberte sayth that was bysshop of Chartres. And this Theophyle dyspended all wysely the goodes of the chyrche vnder the bysshop. And whan the bysshop was deed / all the people sayd that this bycarpe sholde be bysshop / but he sayd the offyce of a bycarpe suffyled hym / and hadde leuer that than to be made bysshop. Thenne was there an other bysshop made / and Theophyle was agaynst his wyll put out of his offyce. Thenne he fell in dyspayre in suche wyse that he counseyllled a Jewe / whiche Jewe was a magycyen / and called the deuyl / and he came anone. Thenne Theophyle by the commaundesment of the deuyl renyed god and his moder and renounced his crysten professyon and wrote an obligacyon with his blode / and sealed it with his ryng & delyuered it to the deuyl / and thus he was brought in to his offyce agayne / & on the morne Theophyle was receyued in to the grace of the bysshop by the procuracyon of the deuyl /

and was restablysshed in to the byrgyne of his offyce. And afterwarde whan he admyled hymselfe / he repented hym & sorowed sore of this that he hadde done / and came with grete deuocyon vnto the byrgyn Marye with all the deuocyon of his thoughte praynge her to be his ayde and helpe. And thenne on a tyme our blessyd lady appered to hym in a byspon / & rebuked hym of his felonye / & comaunded hym to forsake the deuyl / & made hym to confesse Ihesu cryste to be sone of god / and to knowlege hymselfe to be in purpose for to be a crysten man. And thus he recouered the grace of her and of her sone / and in sygne of pardonne that she hadde gotten hym she delyuered to hym agayne his obligacyon that he hadde gyuen to the deuyl / & layde it vpon his breste / so that he sholde neuer doute to be seruauant of the deuyl. But he enioyed that he was so delyuered by our blessyd lady. And whan Theophyle had herde all this he was moche Joyfull & tolde it to the bysshop & tofore all the people that was befallen hym. And all merueylled greatly and gaue laude and praysynge vnto the glourous byrgyn our lady saynt Marye. And thre dayes after he rested in peas. ¶ There ben many other myracles / whiche our blessyd lady hath shewed for them that calle vpon her / whiche were ouer longe to wyte here / but as touchinge her Patryphte this suffyleth. Thenne lette vs continually gyue laude and praysynge to her as moche as we may. And lette vs saye with saynt Iherom this Responce. Sancta et in maculata virginitas. And how that this holy Responce was made I purpose vnder correccyon for to wyte it here. It is so that I was at Colayne and herde there reherced by a noble doctour / that the holy and deuoute saynt Iherom hadde a custome to wysyte the chyrches at Rome. And so he came in to a chyrche where that

an Image of oure blessyd lady stode in a chapell by the doore as he entred and passed forth by without ony salutacyon to our lady and wente forth to euery water and made his prayers to all the sayntes in the chyrche eche after other / and thenne returned agayne by the same Image with out ony salowynge vnto her. Thenne our blessyd lady called hym and spake to hym by the sayd Image / and demaunded of hym the cause why he made no salutacyon to her sayenge that he hadde done honour and woorthyp to all the other sayntes of whome the Images were in that chyrche. And thenne saynt Therome kneeled downe and sayd thus. Sancta et in maculata virginitas quibus te laudibus referam nescio. Quia quem celi capere non poterant tuo gremio contulisti. Whiche is to saye. Holy and vndefouled byrgynyte I wote neuer what laude and prayfynge I shall gyue vnto the. For hym that all the heuens myght not take ne conceyue thou hast bozne in thy wombe. Soo sayth this holy man thought hymselfe Insuffycient to gyue to her laude. Thenne what shall we synfull wretches do / but put vs hole in her mercy / knowlegynge vs insuffycient for to gyue to her due laude and prayfynge. But lette vs mekely beseeche her to accepte our good entent and wyll / and that by her merytes we may attayne after this lyfe to come to her in euerlastynge lyfe in heuen. Amen. ~~~~~

Here foloweth the lyfe of saynt Adryan martyr. And fyrst of his name. ~~~~

Adryan is sayd of A whyche is as amoche to saye as without. And of ydros that is water / for after that he confessed to be crysten / he was without water of synne / or he may be sayd of Andros that is to saye lyght / and dyan that is to saye

god. For he was enlumyned with lyght by wyne by passyon of martyrdom. ~~~~~

Adryan suffered deeth vnder Maximian the Emperoure. For whan the sayd Maximian was in the Cytee of Rychomedpe where as he sacrefysed vnto the ydolles. And thenne by his commaundement they soughte all the crysten men / and some sought theym for dyede / and some for loue / and some for promesse of syluer / soo that one neyghbour brought that other neyghbour to martyrdom / and the cosyn his cosyn / so that amonge theym all xxxiii. were taken and were brought tofore the kynge. And thenne the kynge sayd to them / you wretches haue ye not herde what payne that there is ordeyned ayenst the crysten men. And thenne they answered to hym / we haue herde the commaundement of thy folye. Thenne the kynge was angrye and commaunded that they sholde be beten wyth rawe synelwes / and theyr mouthes beten with stones / and also that eche of theyr tongues sholde be perced with yren / and that they sholde thenne be bounden and closed in to pryson. And thenne Adryan whyche was fyrste in the offyce of knyghthode sayd to them. I comure you by your god that ye tell to me the rewarde that ye entende to haue for these tourmentes. And the holy man sayd that neuer eye salwe nor eere herde nor herte of man myght thynke tho thynges that our lord maketh redy for them that loue hym parfychtly. And Adryan lepte in the myddell amonge them & sayd accompte ye me with theym here / for I am a crysten man. And whan the emperour herde that / & that he wolde do noo sacrefyce / he dyde do bynde hym and threwe hym in pryson. And whan Nathalpe his wyfe knewe that her husbonde was in pryson for the fayth of Ihesu cryst / she was gladd and came to

¶

The lyfe of saynt Adryan.

the pryson and kyssed the chaynes that her husbonde was bounden with / and also of the other / for she was crysten secretly / but she durste not publyshe it for drede of the persecucion And she sayd to her husbonde Blessyd arte thou my lord Adryan / for thou hast founden the rycheesse / whiche thy fader and moder neuer lefte / to the whiche haue nede of them that possede many thynge / and they shall haue therof grete nede whan they shall haue no tyme to bozowe ne to take / whan that one shall not delyuer that other fro payne / ne the fader the sone / neyther the moder the doughter / ne the seruaut the mayster / neyther one frende an other frende / ne rycheesse them that owe them. And whan she had admonestyd hym that he sholde despyse all wordly glorye / and frendes and kynrede / & that he alwayne sholde haue his herte vnto celestyall thynges. Adryan sayd to her / go now my syster the tyme of our passyon hasteth / of whiche thou shalte se our ende. And than she recommaunded her husbonde vnto the sayntes that they sholde comforte hym / and thenne she retourned home vnto her hous. And after Adryan herynge whan the daye of his passyon sholde be and he gaue gyftes vnto the keepers of the pryson / and delyuered to them the other sayntes in pيدة / and so wente home to his hous for to calle Nathalye lyke as he hadde promysed by othe / that he sholde be presented at theyr passyon. And a man whiche sawe hym come ranne tofoze hym and sayd Nathalye Adryan is delyuered / see loo where he cometh. And whan she herde it she byleued it not and sayd. And who may delyuer hym fro his boundes / god forbode that he be losed of his bondes and departed fro the sayntes. And as she sayd these wordes a chyld of the meyny came that sayd / certes my lord is letten goo. Than she supposed that he had fledde from the martyrs

doome and wepte bytterly. And whan she sawe hym she shypte hastily the doze ayent hym. Lette hym be ferre from me sayd she that is fallen awaye fro god / & god forbode that I speke to the mouth of hym that hath renyed his lord. And thenne she turned to hym and sayd / thou wretch with out god who constrayned the to empyre and take whiche thou mayst not performe / who hath taken the fro the sayntes / who hath deceyued the for to departe fro them: saye to me wherfoze arte thou fledde tofoze thou sawest the bataylles / how arte thou hurte / certayne it is of none arrowe that was shoten to the / certes I sholde haue meruaylled yf any of the people of the felons and wythout any had be offred to god and how vnhappy / and how captyf am I what shall I do that am Joynded to hym that is of the lpygnage of felons. It is not graunted to me to be the wyfe of a martyr but for a tyme. But now I shall be called thy wyfe of a renegade and transgressour. My Joye certaynly hath lytell endured / and it shall be to me a reproche longe tyme. And in herynge this thyng / thenne the blessyd Adryan enioyed hym strongly and merueylled moche of his wyfe the whiche was soo yonge and ryghte fayre / and noble and maryed but fourtene monethes without moze / how she myght saye this / & therfoze he was the moze ardaunt to martyrdom / and herde gladly these wordes / but whan he sawe her ouer moche turmented / he sayd open the doze to me Nathalye my loue and lady / for I haue not fledde the martyrdom as thou wenest / but I am come for to calle the as I promysed to the And she beleued it not / but sayd to hym / see how this traytour renegade deceyueth me / why lpest thou / that other Judas / fle thou vnhappy from me / or I shall see my selfe / and thenne shalte thou be full soze / And whyle she tarped for to open the doze

he sayd open anone / for I must nedes goo
and than shalte thou se me noo moze / and
than shalte thou wepe that thou haste not
seen me tofore my deth. I haue layde for
me to pledge the holy martyrs / and yf the
mynystres seche me / and they synde me
not / thenne they shall cause the sayntes to
suffre theyr martyrdom and myne also /
And whan she herde that she opened the
doze / and than they embraced / and kyssed
eche other and so wente togpyder to the pry
son / and there Nathalye clensted. vii. dayes
durynge the woundes of the sayntes with
precious clothes. And thenne the Empe
rour commaunded them for to be brought
vnto hym. And thenne they were soo bro
ken with the paynes that they myght not
go / but were bozne as bestes. And Adryan
certaynly was bounden his hondes behyn
de hym and spake to Nathalye / and was
bozne vpon the tourment of Eculee / and
presented to the emperour / and Nathalye
Ioynd her to hym and sayd. My lord be
ware that thou tremble not for none ad
uenture whan thou shalte se the tourmen
tes / thou shalte not suffre here but a lytell
but thou shalte be anone enhaunced with
the aungelles. And thenne Adryan wolde
not sacrefyce & was beten right greuously
And than Nathalye ranne to the sayntes
that were in the pryson and sayd / my lord
hath begonne his martyrdom. And the
kyng warned hym that he sholde not bla
me his goddes. And he answered / yf I be
thus turmented that blame them that be
no goddes / how shalte thou be turmented
that blasphemest hym & is very god. And
the kyng sayd to hym / these other tray
tours haue taughte the these wordes. To
whome Adryan sayd / why callest thou theym
traytours / whyche ben doctours and en
seygne the lyfe perdurable. And Nathalye
ranne vnto the other with grete Ioye and
tolde the wordes that her husbonde hadde

sayd. And than the kyng ordeyned hym to be
beten with foure stronge men. And anone
Nathalye repoorted to the other martyrs
that were in pryson all the martyrdomes &
answeres and the paynes of her husbonde
And he was so sore beten that his entrayls
les sprange out of his bely. And thenne he
was bounden with yron and put in pryson
with the other. And Adryan was a yonge
man lusty and moche fayre of. xxviii. yere
of age. And whan Nathalye sawe her hus
bonde lye grouelynge vpon the erthe and
all to broken / she layde her honde on his
hed in comfortynge hym and sayd / thou
arte blestyd my lord / for thou arte made wor
thy to be of the nombre of sayntes / thou
arte blestyd my lyght / whan thou suffrest
for hym that suffred deth for the / go than
forth my swete loue / that thou mayst see
his gloze. And whan the Emperour herd
de that many women mynystred vnto the
sayntes in pryson / he comaunded that they
shold no moze be suffred to entre. And Na
thalye herde that she shaued her heed / and
toke the habyte of a man and serued the
sayntes in the pryson / and made the other
wymmen doo soo by the ensample of her.
And she prayed her husbonde whan that
he sholde be in gloze that he wolde praye
for her / that she myght kepe her vndefoy
led in this world / or rather to be taken out
therof. And whan the kyng herde what
the women had done / he commaunded to
brynge forth an anuete or a stythe / soo
that the holy martyrs sholde haue thereon
theyr legges and armes alle to fruyshed
and to broken thereon and dye so sooner.
And then Nathalye doubted that her hus
bonde sholde be aferde for the tourmen
tes of the other / and prayed the mynystres
that they wolde begyn with hym. Thenne
they helpe of his legges & thyres / and Na
thalye prayed hym that he wolde smyte of
his hondes to the ende that he sholde be ly

J. lll.

The lyfe of saynt Adryan.

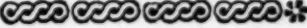
ke to the other saintes that had suffred more than he. And whan he had heuen them of he gaue by his spyrte to god. Whother sayntes helde forth theyr fete wyth theyr free wyll and passed to our lord. And the kinge comaunded that the bodyes sholde be brente. And Mathalpe hydde in her bosom the honde of saynt Adryan. And whan the bodyes of the sayntes were throlwen in to the fyre. Mathalpe wolde haue with them spzonge in to the fyre & be brente / and sodeynly anone came a grete rayne & quenched the fyre so that the bodyes of the sayntes had none harme. And the crysten men toke couseyll togyder and dyde do here the bodyes to Constantynople tyll þ the peas was gyuen to the chyrche / that they were sette agayne w honour. And they suffred deth aboute the yere of our lord. CC. and lxxx. Mathalpe thenne abode & dwelled in her hous and reteyned the honde of saynt Adryan. And for to haue therof she keped allwape at her beddes heed. And after the Juge sawe Mathalpe so fayre / soo ryche & so noble / by the leue of the Emperoure he sente women vnto her by cause she sholde consente to hym by maryage. To whome Mathalpe answered / who is he that may do so moche honour / that I may be Joy ned to hym by mariage / but I require you that I may haue terme of thre dayes to asraye and make me redy / and this she sayd vnto the ende that she myght flee awaye. Thenne began she to praye our lord that he wolde kepe her fro touchynge of man. And thenne sodeynly she fell a slepe / and one of the martyrs appered vnto her and comforted her sweetely and comaunded her that she sholde goo to the place where the holy bodyes were. And whan she awoke / she toke the honde of Adryan onely with her / & entred in to a shyppe with many crysten men. And whan the Juge herde it he folowed after with many knyghtes. And

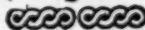
The lyues of saynt Gorgon & Dorothe

thenne the wynde came contrarpe to them and drowned many / and constrayned the other to returne. And thenne in the nyght the deuyll appered to theym in lykenes of a martyner in a shyppe of Fantasme and sayd to theym / from whens come ye. And the crysten men sayd / we come fro Smyrmedye and go vnto Constantynople. And he sayd ye erre / goo towarde the lyfte syde and ye shall sayle moze ryght. And that he sayd soo by cause he wolde haue drowned theym in the see. And as they folowed the sterres / anone sodeynly Adryan appered to theym in a bote / and badde theym sayle as they dyde / and tolde vnto them that it was a wycked spyrte that hadde spoken vnto theym / and thenne he wente tofore theym and shewed vnto theym the waye. And whan Mathalpe sawe hym go tofore them / she was replenysht with Joye / so that tofore daye they came to Constantynople. And whan Mathalpe entred in to the hous where the martyrs were / she put the honde of Adryan to the body / & whan she had made her prayer she slepte. And saynt Adryan appered to her and comaunded her that she sholde come wyth hym in to Joye perdurable. And whan she awoke she tolde to theym that were there her vyssyon / & toke her leue & after gaue by her spyrte to almyghty god. And thenne the good crysten men toke her body & buried it with the bodyes of the martyrs.

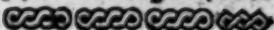
Here foloweth the lyfe of saynt Gorgon and Dorothe.

Saynte Gorgon and Dorothe were in Smyrmedye the chefe in the palays of Dyoclespan the Emperoure / and renounced theyr chyualtre for to folowe theyr euerlastynge kynge / and they confesed with an hygge boys that they were cry

ben. And whan the Emperour herde that he was strongly angred and it dyde hym moche dyspleasure and greuaunce for to lese suche two noble men / the whyche he had brought vp and nouryshted theym in his palays and were noble of maner. And whan he sawe that he myght not tourne theym by menaces ne by fayre wordes / he dyde doo strayne and payne theym in the tourment of Sculee and dyde all to rente and breke theym with scourges and hokes of yron and to caste in theyr woundes salte and byneygre whiche entred in to theyr entreyles and they suffred it Joyously. And thenne he made theym to be rosted vpon a gredpyron and they laye therupon as they had layen vpon a bedde full of floures and suffred none harme. And after this thensperour comaunded that they sholde be hanged with cordes / and theyr bodyes to be gyuen to houndes and wolues to be deuoured and so they yelde vp theyr spyrytes to almyghty god. But theyr bodyes abode vntouched and were taken vp and buryed by good crysten men. and they suffred deth the yere of our lord. CC. lxxx. Chan many yeres after the body of saynt Gorgon was transported to Rome. And the yere of our lord. vii. hondred. lxxiii. the bysshop of Metes neuewe of kynge Pypyn transported the same body in to fraunce / and layde it honourably in the monasterye of Gorgoyence. 

Here foloweth the lyues of the sayntes saynt Brothe and Jacynctes & Eugenne. And fyrst of theyr names. 

Prothus is sayd of prothos / that is to saye fyrst and of panchos / whiche is as moche to saye as presentacyon / for he was of the fyrst of his lygnage presented to god by good werkes and by martyrdom. Jacynctes is as moche to saye as

lyenge within or a precyous ston named Jacyncte / for he played in the turmentes & therfore he is in Joye about a precyous Jacyncte. Eugenne is sayd of eu / whiche is as moche to saye as well engendrynge. for she engendryed to Ihesu cryst good lygnage that was fader and moder and many other whiche by her were engendryed to the crysten sayth. 

Prothe and Jacyncte were gentyll men of noble lygnage / and were felawes in the study of phylosophye of Eugenne the doughter of Phylipp of y moost noble lygnage of the Romayns / whyche Phylippe hadde taken of the Senate the prouostye of Alexandrye and hadde ladde with hym Claudyen his wyfe his two sonnes Aupce and Serge / and his doughter Eugenne / whiche was parfayght in all the artes lyberall. Prothe and Jacyncte had studyed wyth her and were comen to parfeycyon of thole scyences. And Eugenne in the .xv. yere of her aegge was requyred to be maryed of one Aquylyne sone of the consull Aquylyne. And she answered that her behoued to be maryed and chose a husbonde full of good maners & not of hyghe lygnage. And thenne came to her honde the doctryne of saynt Poule and began in her courage for to be made crysten by good maners. And thenne at that tyme the crysten men were well suffred to dwell besyde the cyte of Alexandrye. And as she wente playenge and walkynge by the towne / she herde crysten men synge a versle of the sawter whiche sayd. All the goddes of the mysscreautes ben deuylls. Our lord certaynsly made heuen. Chan sayd she to Prothe and Jacyncte / that hadden studyed with her in the artes lyberall. We haue ouerspassed the argumentes and Syllogysmes of the phylosophes by estudyde corruptible. The argumentes of Aristoteles and

The lyues of saynt Brothe Jacyncte & Eugenne

ydres of Plato / and the enseygnementes of Socrates / and shortly all that the poete songe & made of the phylosophie thought it is all closed by his sentence. Lette vs be brethren than and folowe our lozde Ihesu cryste / and this counseyll pleased them / and than she toke the habyte of a man & came to the monasterye where Ellen was abbot whiche wolde in noo wyse suffre that any woman sholde come to hym. And this Ellen had on a tyme dysputed aghens an heretique. And whan that he sawe that he myght not susceyve the force of the argumentes / thenne he dyde doo make a grete brennyng fyre for to proue his fayth and sayd / we shall se now whiche is the ryghte fayth. And he hymselfe entred fyrste in to the fyre and came out agayne without any hurte or greif. But the heretike wolde not entre in to the fyre and was confused and put away. And whan Eugenne was gone to hym and sayd that she was a man he sayd to her / thou sayest truely and well that thou arte a man / for thou werkest vertuously / and thenne the condycyon of her was shewed to hym of god. And she receyued the habyte with Brothus & Jacyncte and dyde her to be called broder Eugenne. And whan her fader and her moder sawe the chayre come home empty & boyde they dyde doo seke theyr doughter ouer all / but she coude not be founde. And than wente they to dryupnours & sothslayers & demaunders wher theyr doughter was become. And they answered that she was raysshed of the goddes amonge the sterres / and therfore her fader made an Image of his doughter & comaunded that all the people sholde worshipp her. And she dwelled amonge the companie of brethren in drede of god. And whan the prouost of the chyrche was deed / she was made prouost. And thenne in Alexandry was a noble lady & ryche / whiche was named Melanctye

whom saynt Eugenne enoynted with oyle & deliuered her of a quartayne in the name of god: & she sent her many gyftes / but Eugenne wolde none receyue of her. And the sayd lady supposyd that Eugenne had be a man and vysyted her often / and behelde the gretnesse and beaute of her body. In suche wyse that she was strongly enpyrped and chaufed in her loue / and was gretely troubled how she myght make Eugenne to haue adoo with her. And thenne she fayned her to be syke and sente anone for this broder Eugenne to come and haue pyte on her. And whan Eugenne was comen / she tolde to her in what maner she was taken in his loue / and how she brenned in desyryng him / and prayed her that she wolde lye by her and haue to doo carnally and kyssed her / and exhorted her for to do synne. And Eugenne had grete boyroure and abhomynacyon of her and sayd. Thou arte by ryght called Melanctye / for it is an euyll name and fulfilled of treason. Thou arte sayd blacke and derke the doughter of derkenesse / frende of the deuyl / lyghte of pollucyon / nourysshynge of lecherie / anguysshous doughter of sempeternall deth. And whan she sawe her deceyued of that she coueyted / she doubted that Eugenne sholde dyscouer her felonye / and began fyrste to crye that Eugenne wolde there haue enforced her. And then she wente vnto Phylp the prouost and complayned sayenge / that a yonge man a fals crysten was come to me bycause of medecyne and toke me & wolde haue enforced me by strength for to haue synned with hym yf I had not be holpen by a chamberyer whiche was in my chambze. And whan the prouost herde this he was gretly meued and sente for a multitude of people / and made Eugenne to be brought with the other seruantes of Ihesu cryste bounden in yron / & establisshed a daye whan they sholde alle

be deliuered to beestes for to be deuoured
And thenne were they called tofore the pro
uost whiche sayd to Eugenne / saye to me
þ ryghte cursed wretche / yf that your god
hath taught you to do suche werkes / as for
to corrupte and defoule the women forsy
ble ayenst her wyll. And thenne Eugenne
whiche had the heed enclyned bycause she
wolde not be knowen / sayd that our lord
taught and enseyned chastytee entperly /
and promplyd to theym that kepte it the
lyfe perdurable. And we may well shewe
that Melancye is fals and lyeth / but it is
better to vs for to suffre than she sholde be
baynquylshed and punysshed / & that the
fruyte of our pacyence peryllhe not. But
notwithstandynge let her chamberyer be
brought here tofore vs / bycause she is the
wytnesse of our felonye / so that the lesyn
ges of her may be repyued. And thenne
whan she was comen she beyng well let
ned of her lady apposed agaynst Eugenne
and sayd that he wolde haue taken her by
force / and also al the other of the same com
panye corrupte by the lady wytnessed that
it was so. And thenne Eugenne sayd / the
tyme is passed of scylence / and the tyme of
spekyng is now / therfore I wyll not len
ger suffre it / that this shamefull creature
put moze blame gyltes vnto the seruaun
tes of our lord Ihesu cryste / neyther that
she glorye in her malyce / nor in her fals
nes. And by cause that trouthe surmoun
teth her lesynges / and that wysedom sur
mounteth her malyce. I shall shewe the
trouthe for none auauntaunce / but onely
for the glorie of our lord Ihesu Cryste.
And thenne Incontynent she toke her cos
te and all to rente it vnto her gyrdell abou
ue / and sayd that she was a woman as it
appered openly. And thenne sayd she also
to the prouost / thou arte my fader / and
Claudye is my moder / and those tweyne
that sytte with the Auyce and Serge ben

my brythen and I am Eugenne thy dou
ghter / and these tweyne ben Prothus and
Jacyncte. And whan that her fader and
her moder herde that / they knewe wel that
it was theyr doughter / and thenne he and
her moder embraced her in her armes / and
wepte tenderly for Joye And thenne they
clothed & arayed Eugenne with precyous
clothes of golde / and enhaunced her on hye
And anone after this came a fyre from he
uen and brente Melancye and all her meyn
ne. And thenne Eugenne conuerted to the
fayth her fader and her moder with bothe
her bryderne and all theyr meyne / & ther
fore her fader lefte his prouostye and was or
deyned for to be bysshop of the crysten peo
ple. And as he was in his oryson and pra
yers he was slayne of the myscreauntes &
paynymys. Then Claudye with her two
sones and Eugenne her doughter retour
ned to Rome / and there conuerted moche
people vnto the faythe of Ihesu Cryste. /
Thenne by the commaundemente of the
Emperour there was a grete stone boun
den to the necke of Eugenne / and so was
throwen in to Cyber / but the stone brake
and she wente without harme bypon the
water. Thenne she was throwen in too a
brennyng forneys / but the furnays was
quenched by myracle and became colde. /
And thenne she was put in to a derke pry
son / but a grete shynnyng lyght made it
all clere and byghte. And whan she hadde
ben there .x. dayes withoute mete / our lord
Ihesu cryst appered to her & broughte
to her a ryght whyte lose / and sayd to her
take this mete of my hande. I am thy sau
our whome thou haste loued with all thy
thought. And on that daye that I descen
ded in to the erthe I shal receyue the. And
on the daye of the Rasypte of our lord /
the tourmentour was sente to her / and he
smote of her heed. And after that she app
ered to her moder and sayd to her / that she

The exaltacyon of the holy Crosse

sholde folowe her on the sondaye folowynge. And whan the sondaye came Claudys en put herselfe to praye / and gaue her spyryte to god. And thenne Prothus and Jacyncte were drawen vnto the Temple for to do sacrefyce. And they by theyr prayers all to brake the ydell / and whan they wolde in no wyse do sacrefyce / they accomplisshed theyr martyrdom in suffrynge theyr heddes to be smyten of & suffred deth vnder Valeryen and Galpen aboute the pere of our lord. C. and .lviij. by whose merytes let vs praye almyghty god to haue mercy on vs / & bynge vs to his blyss. Amen.

¶ Here foloweth the exaltacyon
of the holy Crosse. ~~~~~

The exaltacyon of the holy Crosse is sayd / bycause that vpon this daye the holy Crosse and sayth were gretely enhaunced / and it is to be vnderstonde that tofore the passyon of our lord Ihesu cryst the tree of the crosse was a tree of fylthe / for the crosles were made of hyle trees & of trees wout fruyte / for all that was plantyd on the moût of caluary bare no fruyte. It was a foule place / for it was the place of the tourment of theues. It was derke / for it was in a derke place & without beaute. It was the tree of deth / for men were put there to deth. It was also the tree of shenche / for it was plantyd amonge the caraynes. And after the passyon the Crosse was moche enhaunced / for the hylte was transported in to precyosyte / of the whiche the blessyd saynt Andreywe sayth. O precyous holy Crosse god saue the / his bareynes was tourned in to fruyte / as it is sayd in the Canticles. I shall ascende vp in to the palme tree. His Ignobylyte or vnworthynes was tourned in to sublymite & heygth. The crosse that was tourment of theues is now bozne in the front of themperours /

his derkenes is tourned in to lyght & clerenes / wherof Crylostome sayth the crosse & the woundes shall be moze shynynge than the rays of the sonne at the Jugement / his deth is couerted in to perdurabylte of lyf / wherof it is sayd in the peface / that from whens that the deth grewe / fro thens the lyfe resourded / & the shenche is tourned in to swetenes. Canticoz. i. This exaltacyon of the holy crosse is solempnised & halowed solempnely in the chyrche / for the sayth is in it moche enhaunced / for the pere of our lord. vi. hondred and. xij. our lord suffred his people to be moche turmented by the cruelte of the paynymys. And Cosdre kynge of Perces subdued to his empyre all the realmes of the worlde / & he came in to Iherusalem & was aferde & adredde of the sepulcre of our lord & returned / but he bare hym the parte of the holy crosse that saynt Helene had lefte there. And than wolde he be worshypped of all the people as a god & dyde doo make a toure of golde and syluer wherin precyous stones shone / and made therein the Images of the sonne and of the mone & of the sterres / and made that by subtyll conduytes water to be hydded & to come downe in maner of rayne / and at the laste stage he made hoxles to drawe charyottes roude about lyke as they had mencued the toure & made it to seme as it had thondred / & delyuered his realme to his sone / & thus this cursed man abode in the temple & dyde do set the crosse of our lord by hym & comaunded that he sholde be called god of all the people. And as it is redde in libro de mitali officio. The sayd Cosdre resydent in his trone as a fader sette the tree of the Crosse on his ryghte syde in stede of the sone / & a cocke on his lyfte syde in stede of the holy ghoost / & comaunded that he sholde be called fader. And thenne Heracle the emperour assembled a grete hoost & came for to fyght with the sone of Cosdre by the

Ryuer of Danubye. And thenne it pleased to eyther pryncer that eche of theym sholde fyghte one ayenst that other vpon the byrdge / and he that sholde be baynquysshed & ouercomen / his aduersarye sholde be pryncer of the empyre without hurtynge eyther of bothe hoostes / & so it was ordeyned and swozen. And who someuer sholde helpe his pryncer sholde haue forthwith his legges & armes cut of / & to be plunged & caste in to the Ryuer. And than Heracle comaunded hym all to god & to the holy crosse with all the deuocyon that he myght. And thenne they fought longe / & at last our lord gaue the vyctorye to Heracle & subdued hym to his Empyre. The hoost that was contrarye & all the people of Colde obeyed them to the crysten fayth and receyued the holy baptisme. And Colde knewe not thende of the batayle / for he was adoured & wozen / shynned of all the people as a god / so that noo man durst not saye naye to hym. And than Heracle came to hym and foude hym lyttinge in his syege of golde / and sayd to hym. For as moche as after the maner þu hast honoured the tree of the crosse / and yf thou wylte receyue baptisme & the fayth of Ihesu cryste. I shall gete it to the / and yet shalt thou holde thy crowne & realme wyltell hostages / and I shall lette the haue thy lyfe / and yf thou wylte not I shall slee the with my swerde & shall smyte of thyne heed. And whan he wolde not accorde ther to / he dyde anone doo smyte of his heed / & comaunded that he sholde be buryed bycause he had ben a kynge. And he founde with hym one his sone of the auge of ten yeres / whome he dyde doo baptysme and lyfte hym fro the fonte / and lefte to hym the realme of his fader. And thenne dyde doo breke that toure and gaue the syluer to them of his hoost / and gaue the golde and precyous stones for to repayre the chyrches that the tyraunt hadde destroyed. And thenne

tooke the holy crosse and brought it agayne to Iherusalem. And so as he descended fro the mount of Olyuete and wolde haue entred by the gate / by whiche our sauour wente to his passyon on horsbacke aourned as a kynge / sodeynly the stones of the gates descended and Joynded theym together in the gate lyke as a walle / and all the people were gretely abasshed. And thenne the aungell of our lord appered vpon the gate holdynge the sygne of the Crosse in his honde and sayd. Whan the kynge of heuen wente to his passyon by this gate / he was not arayed lyke a kynge / nor on horsbacke / but came full humbly vpon an asse in shewynge the example of humylytee / whiche he lefte to theym that honour hym. And whan this was sayd he departed and banysshed awaye. Thenne the Emperour toke of his hosen and shone hymselfe in wepyng / & despoyled hym of all his clothes in to his cherte / and thenne toke the crosse of our lord and bare it moche humbly vnto the gate. And anone the hardenelle of the stones felte the celestyall commaundement and remeued anone and opened and gaue entre vnto all them that entred. And than the swete odoure that was felte that daye whan the holy crosse was taken from the Toure of Colde and was broughte as gayne to Iherusalem from so ferre couns tree / and so grette space of londe retourned in to Iherusalem in that moment / and resplenysshed it with all sweteness. Than the ryght deuoute kynge began for to saye the praysonges of the holy crosse in this wyse. *O crux splendibior. &c. O crosse more shynnyng than all the sterres / honoured of the worlde ryght holy / & moost ampyable to all theym whycher onely were worthy to bere the raïson of the worlde. Swete tree / swete nayles / swete yron / swete spere beryng the swete burdens / saue thou this present compaignie that this daye is assembled in*

The exaltacyon of the holy Crosse

thy laude and prayfynge. And thus was the precious tree of the crosse restablyfshed in his place / & the auncyent myracles renewed. For a deed man was repyled to lyfe / and foure men taken with the palfey were cured and heled. And .x. lepers were made clene / and .xv. blynde men receyued theyr fyght ayen. Deuylls were put out of men and moche people and many were deluyered of dyuerfe sykenneses and maladyes. Thenne the Emperour dyde doo repayre the chyrches / & gaue to them grete gyftes and after retourned home to his Emprre. And it is sayd in the Cronycles that this was done other whyle. For they sawe that whan Coldsre had taken many realmes / he toke Iherusalem and zacharye the patryrke / and bare awaye the tree of the crosse. And as Heracle wolde make peas wyth hym / the kynge Coldsre swoze a grete othe that he wolde neuer make peas with cryfsten men and romayns yf they renyed not hym that was crucefyed and adoured the sone / and thenne Heracle whiche was armed with fayth broughte his hoost ayenst hym / and destroyed and wasted the Percyens with many bataylles that he made to theym / and made Coldsre to flee vnto the cyte of Thelyfonte. And at the last Coldsre had the flyre in his bely / and wolde therfore crowne his sone kyng whiche was named Mendasa. And whan Syroys his eldest sone herde therof / he made alyaunce with Heracle / and pursued his fader with his noble people and sette hym in boundes and susteyned hym with bzede of trybulacyon and with water of anguyfhe. And at the laste he made to shote arrows at hym by cause he wolde not byleue in god / and soo dyed. And after this thyng he sente to Heracle the patryrke: the tree of the crosse and all the prysoners / and Heracle bare it in to Iherusalem the precious tree of the crosse. And thus it is redde in many crony

cles also. Sybyll sayth thus of the tree of the crosse / that the bleffyd tree of the crosse was thre tymes with the paynymys as it is sayd in hyfthoria Tripartita. & thys bleffyd tree on whiche god was stratched. Per auenture this is sayd for the lyfe of nature of grace and of glozpe whych came of the crosse. ¶ At constantynople a Jewe entred in to the chyrche of saynt Sophye / and he consydered that he was there allone / and sawe an Image of Ihesu cryste / and toke his swerde & smote thymage in the throte and anone the blode gysshed out / and it sprange in the face and on the heed of the Jewe. And he than was aferde and toke the Image and caste it in to a pytte / and anone he fledde awaye. And it happened that a cryfsten man mette hym & sawe hym all bloody / and sayd to hym / fro whens comest thou / thou haste slayne some man / And he sayd I haue not. The cryfsten man sayd verily thou haste commyled some how mycpe / for thou arte all bespronge with the blode. And the Jewe sayd / verily the god of the cryfsten men is grete & the fayth of hym is ferme and approued in all thynges. I haue smyten noo man / but I haue smyten the Image of Ihesu cryste / and anone yssued blode out of his throte. And thenne the Jewe brought the cryfsten man vnto the pytte / and there dreyue out that holy ymage. And yet it is seen on this daye the wounde in the throte of the same Image. And anone the Jewe became a good cryfsten man and was baptysed. ¶ In Syrye in the cyte of Baruth there was a cryfsten man whych had hyered an hous for a yere / and he had sette the Image of the crucefyre by his bedde / to whiche he made dayly his prayers and sayd his deuocyon / And at the yeres ende he remeued and toke an other hous / and he forgate and leff the Image behynde hym. And it happed that a Jewe hyered the same hous. And

his neyghbours to dyner / and as they were at dyner / it happened hym that was borden in lokinge on the walle to espye this Image whiche was fxyed to the wall and began to grynn at it for despyte / and agaynst hym that hadde bydden hym / and also thretened and menaced hym by cause he durst kepe in his hous the ymage of Ihesu of Nazareth / and that other Jewe swore as moche as he myghte / that he neuer had seen it / ne knewe not that it was there / And thenne the Jewe sayned as he hadde ben pealed / and after wente strayte to the pryuce of þe Jewes and acused that Jewe of that whiche he hadde seen in his hous / Thenne the Jewes assembled and came to the hous of hym / and sawe the Image of Ihesu cryst / and they toke that Jewe & beste hym and dyde to hym many Injuries / and caste hym out halfe deed of theyr synagoge. And anone they defowled the Image with theyr fete / and renewed it all the tourmentes of the passyon of our lord Ihesu cryst. And whan they perced his syde with the spere / anone blode and water yssued out haboundantly / in so moche that they fylled a vessell whiche they sette there vnder. And thenne the Jewes were abashed and bare this blode in to theyr synagoge / and all the seke men and maladies that were enoynted therewith were a none guarished and made hole. And than the Jewes tolde it and recounted all this thyng by orde to the bysshop of the countree / and all they with one wyll receyued baptisme in the fayth of Ihesu cryste / and the bysshop putte this blode in ampulles of crystalle and of glasse for to be kepte / And thenne dydde calle the crysten man that hadde lestte it in his hous / and enquired of hym who hadde made soo fayre an Image. And he sayd that Pythomedus hadde made it / and whan he dyed he lestte it to Gamalpell / and Gamalpell to zachee

and zachee to Jaques / and Jaques to Symon / and hadde ben thus in Iherusalem vnto the destruccyon of the Cyte. And fro thens it was bozne in to the realme of Assyrye of crysten men / & fro thens it was brought agayne in to the countree / and it was lestte to me by my parentes by ryght full herytage / and this was done in the yere of our lord seuen hondred and .l. And thenne all the Jewes halowed theyr synagoges in to chyrches / and therof cometh the custome that the churches ben halowed for tofore that tyme the awters were but halowed onely / and for this myracle the chyrche hath ordeyned that the fyfthe kalendas of Decembze / or as it is redde in an other place / the fyfth ybus of Nouembze sholde be the memozye of the passyon of our lord. Wherfore at Rome the chyrche is halowed in the honoure of our lady our where as is kepte an ampulle with the same blode / and there a solempne feest is kepte & done / & there is prouced the ryght grete vertue of the crosse vnto þe paynymis & to the myspleued men in all thynges / And saynt Gregoxyz recordeth in the thyrde boke of his dyalogues / that whan Andrezwe bysshop of the cyte of fundane suffred an holy nonne for to dwelle wth hym the fende the enemye began tempynte in his herte the beaute of her / in suche wyse that he thoughte in his bedde wycked and cursed thynges. And on a daye a Jewe came to Rome / & whan he sawe that the daye fayled & myght fynde noo lodgyng / he wente that nyght & abode in the Temple of Appolyn / and bycause he doubted of the sacrilege of the place / howe be it that he hadde no fayth in the holy crosse / yet he marked and garnysshed hym with the sygne of the crosse / thenne at mydnyght whan he awoke / he sawe a compaignye of euylle sprytes / whiche wente tofore one lyke as he hadde some auctorite of puyssaunce as

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boue the other by subgeccyon / and thenne
 he sawe hym sytte in the myddes amonge
 the other / and began to enquire the causes
 and dedes of eueryche of these euyll spyry-
 tes / whiche obeyed hym / and soo he wolde
 knowe what euyll eueryche of theym had
 done. But Gregorze passeth the maner of
 this byspon bycause of shorthenes. But we
 fynde semblable in the lyfe of faders / that
 as a man entred in a Temple of the ydol-
 les / he sawe the deuyll syttinge / and all
 his meynye aboute hym. And one of these
 wycked spyrytes came and adored hym.
 And he demaunded of hym / from whens
 comest thou. And he sayd I haue ben in
 suche a prouynce / and haue moeued grete
 warres / and made many trybulacyons &
 haue shedde moche blode / and am come to
 tell it vnto the. And Sathan sayd to hym
 in what tyme hast thou done this. And he
 sayd in. xxx. dayes. And Sathan sayd why
 hast thou be soo longe there aboutes / and
 sayd to them that stode by hym / go ye and
 bete hym and all to laste hym. Then came
 me the seconde & worshypped hym & sayd
 Syr I haue ben in the see and haue moe-
 ued grete wyndes & turmentes and drow-
 ned many shyppes and slayne many men
 And Sathan sayd how longe haste thou
 ben aboute this. And he sayd. xxi. dayes.
 and Sathan said hast thou done no more
 in this tyme & comaunded that he sholde be
 beten. And the thyrde came & sayd. I haue
 ben in a Cyte & haue moeued stryues and
 debate in a weddyng / & haue shedde mo-
 che blode & haue slayne the husbonde and
 am come to tell the. And Sathan asked in
 what tyme haste þ done this. And he sayd
 in. x. dayes. Sathan sayd haste þ done noo
 more in that tyme & comaunded them that
 were about hym to bete hym. Then came
 the fourth & sayd. I haue ben in the wyl-
 dernes. xl. yere / & haue laboured aboute a
 monke / & vnneth at laste I haue throwen

and made hym to synne of the fleshe. And
 whan Sathan herde that / he arose fro his
 sete & bylled hym / and toke his crowne of
 his heed & sette it on his heed / and made
 hym to sytte with hym & sayd / thou haste
 done a grete thyng & hast laboured more
 than all the other / and this may be the ma-
 ner of the byspon that saynt Gregorze les-
 ueth. Whan eche had sayd one sterre vp in
 the myddell of theym all and sayd he had
 moeued Androwe agaynst the nonne / and
 had moeued the fourth parte of his fleshe
 ayenst her in temptacyon / and therto that
 yesterdaye he thought so moche in his mys-
 de on her that in the houre of euen songe he
 gaue to her in Japynge a buffet and sayd
 playnly that she myght here it that he wol-
 de synne with her. Thenne Sathan coma-
 maunded hym that he sholde perforce that
 he had begon / and for to make hym to syn-
 ne he sholde haue a synguler byctorye and
 rewarde amonge all the other / and then
 comaunded he that they sholde go loke who
 that was that laye in the Temple. And
 they wente & loked / and anone they were
 ware that he was marked with the sygne
 of the crosse / & they beyng aferde escryed
 and sayd / verily this is an empty vessel /
 alas he is marked / and with this voyce all
 the compaignye of the wycked spyrytes be-
 nysshed awaye. And thenne the Jewe all
 amoued came vnto the bysshop and tolde
 to hym all by ordre what was happened.
 And whan the bysshop herde this he wept
 strongly and made to auoyde all the wo-
 men out of his hous / and thenne he bap-
 tised the Jewe. Saynt Gregorze reher-
 ceth in his dyalogues that a nonne entred
 in to n gardyne and sawe a letuse / and
 weyted that / and forgate to make the sy-
 ne of the crosse / and bote it glotonously /
 and anone fell downe and was rauyned
 of a deuyll / and there came vnto her saynt
 Euyrcyren / and the deuyll began to crye &

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The lyf saynt Johan Crystostome. folio. Cxxx. 240

to saye/ what haue I do I satte vpon the
letuse / and she came & bote me / and anos
ne the deuyll yssued out by the commaun/
demente of the holy man of god . ¶ It is
redde in hystoria Scolastyca / that þ payn
nyms hadde paynted on a wal the armes
of Serapis / and Theodosien dyde do put
them out / and made to be paynted in the
same place the spygne of the crosse . And
whan the paynymis and prestes of thydol
les sawe that / anone they dyde them to be
baptysed / sayenge that it was gyuen the
to vnderstāde of theyr olders that tho ar
mes sholde endure tyll that suche a spyg
ne were made there in whiche were lyf /
And they haue a lettre of whiche they ble
that they calle holy / and hadde a forme
that they sayd it exposed and spynnyed
lyf perdurable.

Here foloweth the lyf of saynt Johan
Crystostome.

Iohan Crystostome was of Anthyos
che / and was bozn of noble kynrede
of whom the lyf / the lygnage / the conuers
sacyon / & the persecucyon is moze playnly
conteyned in hystoria Tripartita . Whan
he hadde ben in the studye of phylosophye
he lefte it and gaue himselfe to the seruyce
of god and was made preest . And for the
loue of chastyte he was reputed olde / for
he entred moze to the byrennyng loue of
god / than to outwarde debonayrte . And
for the right wysnes of his lyf he entended
moost to þ thynges to come / and was de
med proude of them that knewe hym not
He was noble in techyng / wysle in expow
nyng: and ryght good in restraynyng of
bayne maners . Archadien and Honorien
regned then in thempyre . And Damasce
late thenne in the see of Rome . And whā
Crystostome was made bysshop of Cons
tantynople he began to correcte hastily þ
lyf of clerkes / and therfore all they were

moued and styred to hate hym / and esche
wed hym as he had ben a cruell man and
spake euyll of hym . And by cause he wol
de not bydde them to dyne & ete with him
ne wolde not ete with the / they sayd that
he dyde it by cause he ete his mete so fou
le . And the other sayd that it was for the
excellence and noblesse of his metes . And
the trowth was / bi cause that his stomake
was often soze greued / wherfore he esche
wed the grete dyners and the grete festes
And the people loued hym moche for the
good sermones that he made to them and
sette but lytyll by that his enemyes sayd /
¶ Thenne Crystostome began for to repreue
some of the barons / and therfore the ens
ue was the moze agaynst hym . And yet
he dyde ether thyng that moued them
yet moze / for Eutrope prouost of thempy
re whiche had the dygnyte of consull wol
de haue auenged him on some that fledde
to the chyrche for socour / and studyed that
a lawe sholde be ordeyned by the Emper
rou that none sholde flee to the chyrche /
& they that had ben therein tofoze shold
be drawen out . And a lytyll whyle after /
Eutrope had trespassed to the Emperours
and fledde anone to the chyrche . And anos
ne whan the bysshop herde therof / he cas
me to hym / whiche was bydde vnder the
awter / and made an Omype agaynst hy
in the whiche he repreued hym ryght shar
pely / and therfore many were wrothe by
cause he wolde do no mercy to that cursed
man / and yet he dyd no thyng but chyde
hym . And whan theperour sawe his wyll
he made Eutrope for to be bozn out of the
chyche & dyde do symte of his heed . And
he repreued sharply many mē for dyuers
causes / and therfore he was hatefull to
many . And Theophyle bysshop of Alex
dyde wolde haue deposed Johan Crysto
stome / and wolde haue sette in his spece /
psydoxpe þ preest / and therfore he fought

The lyf of saynt Iohan Cryfostome.

dylygently causes to depole him / & þ̄ peo-
 ple þ̄ were fedde merueylously w̄ þ̄ doc-
 tryne of Saynt Iohan defended hym
 strongly. And Iohan Cryfostome con-
 strayned þ̄ prestes to lyue after þ̄ holy or-
 dynaunces of holy chirche / & sayd þ̄ they
 sholde not vse þ̄ honour of þ̄ preelthode /
 for they despyled þ̄ lyf of a preest & wolde
 not folowe it & Iohan Cryfostome gouer-
 ned not only þ̄ byllhoppyche of Constans-
 tynople but he ordeyned to other prouyn-
 ces by auctoryte of themperour suche las-
 wes as were moche prouffyttable / & then
 whan he knewe þ̄ yet þ̄ people sackeyled
 about þ̄ other prouynces to þ̄ deuylles he
 sent thyder monkes & clerkes / and made
 the to destroye al þ̄ Tēples of thyddolles
In that same tyme was a man whiche
 was made mayster of the chyualrye / and
 was named Ganas & of the lygnage of
 celystine barbarye: whiche strongly was
 lyfte vp & by studye of tyrannye was cor-
 rupte of þ̄ herelye arryefie / & þ̄ same Gas-
 nas prayed þ̄ ēperour þ̄ he wolde giue to
 hȳ a chirche within þ̄ cyte for hȳ & his to
 make i their prayers & whā þ̄ ēperour had
 graunted hym he came to Iohan Cryfo-
 stome for to haue a chirche as was graun-
 ted to hym by þ̄ Emperour. But Iohan
 whiche was stronge in vertue / and al en-
 braced in the loue of god sayd thus to the
 Emperour / syr promyse not ne gyue no
 suche thynges nor hooly thynges vnto
 dogges / And drede ye not no thyng of
 thys Barbaryne but commaunde that
 we both two be called tofore the / and tas-
 ke good hede what shall be sayd bytwene
 vs both softely. for I shall so refrayne
 hym that he shall noo more demaunde
 suche thynges. And whan that the Em-
 perour herde thys he was gladde / and
 the next daye after that he dyde doo calle
 that one and that other. And as an oras-
 tour requyred for hym. And Iohan sayd

the hous of god is open in euery place to
 the / where as no man is warned for to
 adoure and to praye. And he sayd I am
 of an other lawe / make request that I
 may haue a Temple for my self / for I ha-
 ue enpyled many traueylles for the co-
 myn prouffyte of Rome / and therfore I
 ought not to be warned of my petrycon.
 And Iohan sayd to him / thou hast recei-
 ued many rewarde whiche amounte
 more than thy payne and haste ben may-
 ster of the knyghtes / and cladde with the
 aournementes of consul: and it behoueth
 the to consyder what thou were late: and
 what þ̄ arte now / & thy rather pouerte /
 and thy rychele now: and what clothyn-
 ge thou blest tofore. And what araye
 thou werest now. And by cause that a ly-
 tell labour haue gyuen to the soo grete
 rewarde / be not now dysgreable to hym
 that hath so moche honoured the / and by
 suche maner wordes he stopped his mow-
 the / and constrayned him to be still: And
 as saint Iohan gouerned nobly the Cyte
 of Constantynople / and this Ganas co-
 ueyted thempyre / and by cause that he
 myght do no thyng by the daye / he sente
 by nyght hys Barbaryns for to byenne
 the palays. And thenne it was well shew-
 ed how saynt Iohā kepte the Cyte for
 a grete companye of angelles whiche had
 de grete bodyes and were armed appoy-
 red to the Barbaryns and chaced theym
 awaye anone. And whan they hadde tol-
 de to theyr lord that whiche was hap-
 ped he merueyled strongly: for he knewe
 well that the hoost of the other knyghtes
 were spredde in other cytees / and then he
 sente theym þ̄ seconde tyme / & they were
 rechaced agayne by the byspon of the an-
 gelles. And at þ̄ laste he yssued out hym-
 self with theym and he saue the myrache
 and fledde / and he supposed þ̄ they hadde
 ben knyghtes þ̄ hadde by daye tyme be

we ben within and had watched by nyght
 And then he wente to Charle with gre-
 te strengthe / and wasted and destroyed al
 the countree / so that all the people dredde
 the cruelte of the Barbarins. And thenne
 the Emperour compled to saynt Iohan the
 charge of his legacyon. And he not reines
 bynng the enemyte byt wene them went
 forth Joyously. And thenne Canas whi-
 che knewe þe trowth of hy cam for to mete
 hym on the waye / for he knewe well that
 he came for pyte / and he toke hym by the
 honde and kyssed his mouth and his epen
 and comaunded his sones that they shol-
 de kyss his holy knees. And he was of su-
 che a vertue and so holy that he constray-
 ned the moost cruel men for to drede hym.
 ¶ In this tyme whan all thyle thynges
 were done and Saynt Iohan flourid in
 Constantynople by doctryne / and was
 holden merueyllous of all them of the sect
 of the Aryens whiche thenne encreased
 gretly / and they hadde a chirche withoute
 the Cyte. And in the saturdaye & sondaye
 they wolde synge without the yates in the
 nyght hymnys and athenys / and on the
 moyn they wolde goo through the Cyte
 synngynge anthems / and yssued out by the
 yates and entered in to theyr chirche and
 celled not to do this in despyte of crysten
 men / and longe often this longe. Where
 ben they that say one oonly to be thye. thys
 ges by his vertue. And thenne saynt Jo-
 han doubted that by this longe the simple
 men myght be deceyued / and he ordeyned
 that the good crysten people sholde go by
 nyght with tapers / torches and lanterns
 synngynge glorious ymnes of the chirche
 that the euyl werkes of the other myght
 be destroyed / and þe saythe of the good
 men myght be affermed / and dyde do ma-
 ke croses of golde and of syluer / whiche
 were borne with tapers bynnyng. And
 thenne the secte of the Aryens embraced

with enuye rebelled vnto the deeth. So þe
 Wyson on a nyght whiche was chamber-
 layn of the Emperour was smyten with a
 stone / who was ordeyned by saynt Iohā
 Cryfostome for to goo with the ymnes /
 and of the people were many slayne on
 that one partye & on that other. Thenne
 the Emperour moeued by thyle thynges
 desended that the Aryens sholde synge
 nomore ymnes in comyn. And after thys
 holi man suffred grette persecucyon for his
 ryghtwysnes & trewe doctryne / and was
 exyled / and after repeled agayn. And yet
 after for enuye he was exyled agayn / and
 soo after many a grette labour and noble
 doctryne he ended his lyf beyng in exyle
 the .xiii. daye of Septembre. And whan
 he was passed / a stronge hayle fell in Con-
 stantynople vpon the Cyte and vpon the
 subarbes whiche dyde moche harme. And
 thenne all the people sayd that it was do-
 ne by the wrathe of god / for the wrongful
 explynge and condemnynge of the holi
 man saynt Iohan Cryfostome / and that
 was the wed wel bi the deeth of the myssle
 his grettest enemyte whiche deyed the .iiii.
 daye after the hayle. And whā this noble
 doctour of the chirche was passed oute of
 this worlde / the bysshops of the west wol-
 de in no wyse commyne ne haue ado with
 the bysshops of the east / tyll that the name
 of that holi man saynt Iohan Cryfostom-
 me were set amonge the bysshops his pre-
 decessours. Thenne Theodosyen a ryght
 good crysten man sone of the sayd Empe-
 rour / whiche helde the name and partye
 of his graunt fyre dyde do bynng the ho-
 ly relyques of this doctour in to the Ryall
 Cyte with tapers and lychtes. Thenne
 Theodosyen dyde doo put and burie the
 sayd body of saynt Iohan Cryfostome in
 the chirche of saynt Sophye in the moneth
 of Janyuer. And all the people wente to
 mete with it and accompanied it w toz

The lyf of saynt Cornelys and Cypryane.

ches and lyghtes. And then Theodosys
en wo:shypped deuoutly þ holy relikes/
æ bysyted often his sepulture prayenge
the holy saynt to pardone Archadysen his
fader and Eudoxia his moder/ æ to for-
gyue them that they had done Ignorau-
tly ayenst him/ and they were deed longe
tofoze. This Emperour was of so grete
debonayrte þ he Jugged noo man to deth
that hadde offended hym/ and sayd that
his wyll was to calle the deed men to lyf
agayne yf he myght. It semed that hys
courte was a monasterye/ for therin we-
re sayd conytynuelly matyns æ laudes/ he
redde the bokes dyuine/ æ hys wyf was
called Eudacie/ he hadde also a doughter
named Eudoxia/ whom he gaf to wyf to
Valentynyan whom he made emperour
And all thysle thynges ben wyrtten moze
playnly in hystoria Cripertita. And this
holy man saynt Ihoan Crisostome pass-
ed about þ yere of our lord. CCC. and
.lxxx.

Here foloweth the lyf of saynt Cornes-
lys the pope and martyr. And fyrst of the
Interpretacón of his name. And of saint
Cypryane.

Cornely is expownded æ is as mos-
che to saye as entendynge in pray-
er æ þ garde in abydyng thynges outra-
geous/ or Cornely is sayd of cornu/ whi-
che is as moche to saye as stronge/ and of
leos: that is people. that is the strength of
people. Cypryane is said of cyprys that is
oynture/ and ana/ that is hygge/ thenne
Cypryane is as moche to saye as oymure
of beyghite. for he had oymture of þ gra-
ce souerayne æ of vertues/ or Cypryane
is sayd of cyprys/ that is to saye heuynes
or herpytage: for he had heuynes of his syn-
nes/ and herpytage of the heuenly Jhesus.



Saint cy-
nely suc-
ceded Fabian
in the papacye/
and was sent
in exyle of Des-
cyan Cesar/ æ
his clerkes w-
hym: and there
he receyued let-
tres of comforte
fro Cypryane bysshop of Cartage/ and
at þ laste he was brought agayne from
exyle æ presented to Decryan. And whan
he sawe hym fast in þ sayth he comaunded
that he sholde be beten with plomettes of
leed/ and that he sholde be brought vnto
the Temple of Mars for to do sacrifice/
or els to haue his heed smyten of. And as
he was ledde/ a knyght prayed hym that
he wolde retourne to his hous by cause of
Saluste his wyf/ whiche had layen soe
scke fyue yere of the passye/ and she was
heled by his prayers. And thenne anon
xxi. kynghtes with her byleued in god/
And were all brought to the Temple of
Mars by the commaundement of Des-
cyan for to do sacrifice/ æ they all spere
agaynst it æ were all martyred with Cor-
nely. And they suffred deth about þ yere
of our lord. CCC. and. lvi. And thenne
Cypryane bysshop of Cartage was prest-
ted in the same Cyte: and was brought to
foze Paterne the Consull. And whan he
coude not tourne hym in no wyse fro the
sayth of Ihesu cryst/ thenne he sente him
in exyle. And fro thens he was called a-
gayne of Galerien Consull/ whiche ca-
me after Paterne/ and so receyued mar-
tyrdome by smytinge of his heed. And so
whan the sentence was gyuen on him/ he
said graces and thankynges be gyuen to
god. And thenne whan he came to þ pl-

re of his martyrdome / he commaunded his seruauntes to gyue to him that sholde smyte of his heed .xxv. pyeces of golde / And thenne he toke a linnen clothe and bounde his eyen with his owne bondes / And thus he receyued the crowne of martyrdome the yere of our lord Ihesu cryst CC. and syxe and fyfty.

Here foloweth the lyf of Saynt Eufemye. And fyrst of the Interpretacyon of her name.

Eufemya is sayd of eu / that is good and of femme / that is a womā / as who sayth / a gode woman / that is for to wete / a proufytable honeste and delectable . for in this treble maner she is sayd good / she was prouffitable to other by her conuersacyon / honeste by her ordinaunce of maners / and delectable to god / or Eufemye is sayd thus / as sweteness of sowne / swete sowne is made in thre maners / that is to wete by boys / as in syngynge / by touchynge / as in an harpe / and by blowynge / as in pypes and organes . Thus was the blessed Eufemye swete sowne to god in boys of her predycacyon / in touchynge of her gode werke / and in blowynge of her deuocyon.

Eufemye was doughter of a Senator and sawe crysten men in þe tyme of Dyoclesyan the Emperour so sore tourmentid and all to rente by dyuerse tourmentes / she came to the Juge and confessed her to be crysten / and she comforted by ensample the courages of other men and by her constaunce. And whan the Juge sawe the crysten men the one tofore an other / and made other to be presēt by cause they sholde be aferde of that they sawe the other so cruelli tourmentid and broken and that they sholde sacrefyce for dyede &

fere. And whan Eufemye sawe thus her men tofore her the holy sayntes / she was moze constaunt by the stedfastnesse of the martyrs and sayd to þe Juge that she suffred grete wronge of hym . Thenne the Juge was gladde wenyge that she wolde haue consented for to do sacrefyce . And whan he demaunded her what wronge he had done to her. She sayd to him / for syth I am of a noble lygnage / why putteste þe tofore me the straungers and vnknowen and makest them to go to cryst tofore me for it were my pleasure to god thyder by martyrdome tofore them. And the Juge sayd to her. I hadde supposid that thou woldeste haue retourned in thy thought / and I was gladde that thou haddeste remembered thy noblesse. And then she was enclosed in the pryson and tho brought tofore the Juge. And then she complayned ryght greuouly why agaynst the lawes of the Emperours she was alone spared for to be out of boundes . And thenne she was longe beten with fyfteen & afterwarde sente agayne in to pryson. And the Juge folowed her and wolde haue taken her by force for to haue accomplisshed his foule luste. But þe she defended her forcybly / and the myghte deuyne made the hōdes of the Juge to be lame . And thenne the Juge wepte to haue ben enhaunced and sente to her the prouost of his hous for to promyle to her many thynges for to make her to consente to hym / but he myghte neuer open the pryson whiche was shytte neyther with the keye ne with aces tyl he was rauysshed with a deuyl cryenge and treatynge himself that vniuersally escaped. And thenne she was drawen out and set vpon a whele full of brennyng coles. And thartyllour that was mayster of the tourmentes had gyuen a token to theyn for to tourne it / that whan she sholde make a sowne that they all sholde tourne it.

¶.iii.

The lyf of saynt Eufemye.

and then the fyre sholde sprynge out and all to breke and to rende the body of the virgyn. But by the ordynauce of god the yron that the attylloure and mayster hadde in his honde fylle to the erthe and made the sowne/ and they then tourned hastily/ soo that the whele brente þ mayster of þ werke/ and kept Eufemye with out hurte syttyng vpon the whele. And the parentes of the attylloure wepte and put þ fyre vnder the whele and wolde haue brente Eufemye with the whele. But þ whele was brente: and Eufemye was vnboūden and saued by the aūgel of god and was seen stande al hole without hurte in an hyghe place. And then Appulyen sayd vnto the Juge. The vertue of þ crysten people may not be outcomen but by yron/ therfore I counseyl the for to do synne of her heed. And thenne they sette vp ladders/ and as one wolde haue sette honde on her/ he was anone smyten w a pallye/ & so was bothe thens half dedd. And then an other named Sostnes and he wente vpon hyghe/ but he was anone chaūged in his courage/ & he repented hym/ & requyred her humbly of pardōne. And whan he hadde his swerde drawen/ he cryed to the Juge. that he hadde leuer see hymself than touche her whom þ aūgeis defende. At the last whan she was taken thens þ Juge sayd to his chauncelr that he sholde sende to her all the yong men that were Joly for to enforce and to make her do theyr wyl tyll she sholde sayle & deye. And then he entred in and sawe with her many fayre virgyns prayenge with her/ & she made hym to be crystened w her admonestementes/ & then the Juge dyde do take the virgyn by þ heet & henge her there by/ & she cuert abowde constānt and vnmoueable. And then he dyde doo shyte her in pylow wout mete vii. dayes/ and presse her there bytwene

two stones/ as who sholde presse olyu. But she was euery daye fedde w an angell. And whan she was bytwene those two harde stones/ she made her prayer/ & the stones were couerted in to ryght soft alshes. Then þ Juge was ashamed for to be baynquysshed of a mayde/ & made her be throwen in to a pytte where as cruel bestes were whiche deuoured euery man þ came therein. And anone they ran to this holy virgyn in sawynge her/ & Joynd theyr taylles togyder & made of thym a chayre for her to lytte on/ & whan þ Juge sawe þ he was moche confounded so þ he almooste deyd for anguysshe and sorowe. Then þ bocher came for to auenge the Inuurye of his lord & smote hys swerde in to her syde & all to heve her/ & was made a martyr of Jhesu cryst: and þ Juge clad hym w clothes of sylke and henge on hym owches & broches of golde but whan he sholde haue pylued out of þ pytte/ he was rauysshed of þ bestes & all deuoured anone/ & thesle his people sought hys longe & vnnethe folde they a lytel of his bones w his clothe of sylke and his owches of golde. And then the Juge ete hymself for madnes & was founde dedd wretchedly: and Eufemye was buryed in Calcedonye & by her merytes al þ Jemes and paynyns of Calcedonye byleued in Jhesu crist. And she suffred deeth about þ yere of our lord. CC. and. lxxx. And sayt Ambrose sayth of this virgyn thus. The holi virgyn triumphat in virgynyte/ & teynynge þ mytre deserued to be cladde w þ crowne by whole merytes þ wyche enemye is baynquysshed/ & Iulius her aduersary & Juge is ouercomen/ the virgyn is saued fro þ forneys or fyre/ harde stones ben couerted in powder/ wyche bestes ben made meke & tame & entyne dwne their neckes & al maner of paynes & tormentes bi her oracions & prayers be

ouercomen. And at the laste smyten with a swerde she lefte the cloyster of her fleshe and is Joynd to the celestyall companye in heuen gladd and Joyous. And blessyd lord this blessyd byrgyn commaundeth vnto the thy churche. And good lord lette her praye to the for vs synners. And this byrgyn flouryshynge without corrupcyon myghte here gete vnto vs that our despres maye be graunted of h in heuen / where thou regnest lord with outen ende Amen.

Here foloweth the lyf of saynt Lambert and fyrst h Interpretacyon of his name.



Saynt Lambert is sayde of lāpos in greke / whiche is as moche to saye as brennyng & of thus that is encence / h is to saye encence brennyng. to

god. or he maye be sayde of lampas / that is a lampe whiche giueth light in the churche. He was encence brennyng to god by dystresse of consyence and for to kepe obedience / and he was lyghte in the churche by noble predycacyon / and by the ensample of good and noble opeacyon.

Lambert was of a noble lignage and kynredde / but yet he was more noble by holynes and was enfourmed in lecture and holy scrpyture in his fyrst age. And so for his holynes he was weell beloued of all the people in suche wyse that after his mayster Theobarde was deed he deservyd for to be promoted to be the bysshoppe

of Treeth whom Chylberyk the kyng of Fraunce loued moche and hadde hym alwaye dere and well byloued tofore all the other bysshoppes of his reame. But whan that the malyce of the cursed Jewes grewe the felons putte him out of his honour without ony cause and sette Ferramunde in his sete & dygnyte. And Lambert entered in to a monasterie or abbaye and was there and he conuerted seuen yere goodly. On a nyght whan that he rose from his prayer he lete wynde go behynde by Jherusalem. And whan that the abbot heard of it he sayd / he that hath done that lete hym go out vnto the crosse vpon his bare feet. And thenne anon Lambert wente out vnto the crosse bare foot in his hayre. And so was he there and wente in the snowe and in the froste. And whan that the bretherne hadde chauffed them after many tyns / thenne the abbot demaunded them where Lambert was. And one of the bretheren said that he was gone vnto h crosse by his commaundenient. And he dyde do calle hym / and thenne the abbot and his monkes requyred hym to pardonne them. But he not only pardonned theym. But also he preched to theym the vertue of pacyence. And after seuen yere Ferramunde was putte oute and saynt Lambert was brought agayne by the commaundement of Pepyn vnto his fyrst see / and there he shone by worde and by ensample in all vertue. Thenne two wyched men adressyd theym agayste hym and began to rebuke and blame hym strongly / and the frendes of the same bysshop dyde sleepe theym. In that tyme Lambert began to blame strongly Pepyn for a comen woman that he helde. And Dodo a cosyn of them h had be slayne & broder of the same comyn woman and offyccr of the kynges halle asssembled a grete felyschyp & assyged al about the bysshoppes place & wolde as

R.iii.

The lyf of saynt Mathewe

nenge the deth of his colyns saint Lamsbert / & whan a chyld cam to saynt Lamsbert / whiche was in his prayers & tolde hy herof: he trustyng wel in our lordes thought he sholde wel baynquyshe theym & toke a swerde / & as he had remembred himselfe thewe away his swerde & Jugged hy selfe to baynquyshe in suffrynge of deth / than to laye his holy bondes in blood of felons: & this holy man warned his peple & they sholde confesse theyr synes & suffre paciently deth. And anone felons cam upon the & slewe forth with saynt Lamsbert whom they foude in oryson & payer. & whā they were gone: some of his men escaped bare & body to & Cathedral chirche secretly by water in a bote & buryed it w grete heynnes of the & of & Cpte. In the yere of our lordes. CCCC. and. x.

Here foloweth & lyf of saint Mathewe and fyrst of his name.



Mathewe was named by two names that was Mathewe and Leuy. Mathewe is expownde as hasty gifte: or a gver of counseyl / or it is sayd Mathewe of magn^r and theos / that is god / as it were a grete god / or of manus / that is an honde / & theos / that is god / as it were the honde of god. He was a gyfte of hastynges by hasty couerlyon / a gver of counseyl by hollome pedyccayon: grete to god by perfeccyon of lyf / and thonder of god by wypryng of & gospelles of god. Leuy is Interpreted assumpt / or applied / or put to / or sette / he was assumpt & taken a

waye fro gaderynge of tolles. He was appoynted to the nombre of & appostles. And he was put to the companye of the euangelystes / and sette to the cathalogue of the martyrs.

Mathewe & appostle prechyng in Etyope in the Cpte that is sayd Aladaber foude there two enchauntours named jaroos and Arphaxat: whiche enchaunted the men by theyr arte / so that whome that they wolde sholde seme that they were pyrued of the helth / and offyce of theyr membris / whiche were so eleuate in pryde that they made theym to be honoured as goddes. Then Mathewe the appostle entred in to that Cpte / and was lodged with & Ennuche of Candace the quene whome Phylipp baptysed. Then he dyscouered the saytres and dedes of & enchauntours in this maner. That al that they dyde to men in too hurte / & tourned Mathewe in to helth. Thenne this Ennuche demaunded of saint Mathewe how he had and vnderstode so many tongues. And thenne Mathewe tolde hym how & hol y ghoost descended and had gyuen to the appostles al scyences of tongues that lyke as they had enpyrlyed by theyr pryde to make the Courte vnto heuen / whiche celled by confusyon of tongues that were chaunged. All in lyke wyse the appostles made a Courte of scyences of tongues / & no thyng of stoness but of vertues / by & whiche all that byleue shall mouit vp in to heuen. Thenne came before theim a man that sayd that & enchauntours were come with two dragons whiche cast fyre & sulphur by theyr mouthes & noleshellis & slewe all the men. Thenne the appostle garnysshed hy with the lygne of the crosse & wente out surely to theym. And anon as thyle dragons sawe him / anon they came & slepte at his feet. Thenne sayd

thewe to the enchauntours / where is your
craft alwaies ye them yf ye maye: and yf I
wolde praye our lord that whiche ye wol
de haue comysed in me I sholde soone ex-
cute on you. And whan þ people were as-
sembled, he commaunded the dragons þ they
sholde departe without hurtynge of ony /
þ they wente anone. And the appostle ma-
de a grete sermon of the gloze of paradyse
terrestre / sayenge that it appered aboue
all the mountayns / & was nyghe vnto he-
uen / & that there were neyther thornes ne
roches, and that the lylles & roses flourys-
shed alwaies & waxed neuer moze, but the
people were there alwaies yonge. And the
sowne of a figels sowned there alwaies, &
þ byrdes came anone as they were called.
And sayd that oute of this paradyse was
a man cast, but he was called to the para-
dise of heuen by the natyure of our lord.
And as he sayd thys wordes vnto the peo-
ple, anone arose a grete noyse and a gre-
te wepyng made for the sone of the kynge
whiche was deed. And whā thys enchaun-
tours myghte not reyse hym, they made
the kynge to belyue that he was rauysched
in to the compaignie of the goddes. And he
sholde make vnto hym a Temple and an
ymage. And thenne the forsayd Ennuche
the keper of the quene Candace made the
enchauntours to be kepte, and sente for þ
appostle. And whan the appostle was com-
men, he made his prayer & reysed the kyn-
ges sone anone. And then the kynge, whis-
che was named Egeypte sente for all the
men in his prouynces / sayenge to theym
Come and se ye god in the lykenesse of a
man. And thenne the people came with
crownes of golde, and dyuerse maners of
sacrefyses & wolde haue sacrefyed to hym.
And then saynt Mathewe behelde theym
and sayd, What do ye men. I am not god,
but am seruaunt of our lord. And by the
commaundement of hym they made a gre-

te chyrche of the golde and syluer that they
had brought / whiche in the space of .xxx.
dayes was edefyed and achyueed in whi-
che chyrche the appostle late .xxxiii. yerres
and conuerted all Ethyope to the fayth of
criste. And then the kynge Egeypte wā
his wyf and his doughter and all the peo-
ple were baptysed. And then the appostle
halowed vnto god Ephygene the kynges
doughter and made her maystrelle & gos-
uernelle of mo than two hondred byrgys.
And soone after this byrtake succeded to
the kynge and conuerted the sayd byrgyne
Ephygene & promysed to thappostle half
his reame yf he wolde make her consente
to be his wyf. And the appostle sayd to
hym that after the custome of his prede-
cessour, he sholde on the sondaye come to
the chyrche, and Ephygene beyng preste
with the other byrgynes / & he sholde here
what he sholde saie of the goodnes and
lawfull maryage. And the kynge departed
with grete Joye, & supposed that he wol-
de haue lyfed Ephygene to his maryage.
And whan the byrgynes and all þ people
were assembled, he spake longe of good
and lawfull matrimonye, & was moche
alowed of the kynge, whiche supposed that
he hadde sayd for to haue Joyned the byr-
gyne to hym for to consente the maryage.
Then the scyence was made, and he ma-
de rehersalle of his sermon sayenge, that
maryage is good yf it be truly holden be
good alpaunce. But ye that ben here kno-
we ye well that yf ony seruaunt wolde ta-
ke the wyf of a kynge wedded, he sholde
not oonly renne to the kynge, but aboue
that he sholde deserue deeth, and not for to
wedde her, but for that he so in takynge
the spouse of his lord sholde corrupte the
maryage Joyned. And thus the kynge þ
knewe that Ephygene was made spouse
vnto the kynge perdyrable, and is sacred
with the holy baptil. How mayst thou take

The lyf of saynt Mathewe

the wyf of a more puyssaunt kyng / and couple her to the by maryage. And whan the kyng herde this he began to enrage / and departed al wood and frontyke: and þe appostle without drede and constante. confermed all the other to pacyence. And Ephygene lyenge tofoze him for drede he blessyd her and all the other virgyns also. And after the solemnytyces of the masse the kyng sente a tormentour whiche slew we Mathewe with a swerde byhynde hyf whiche was standynge by the adwter holdynge his hondes in to heuen / & soo was consecrate a martyr. And thenne all the people wolde haue gone to the palays for to haue slayne the kyng. And with grete payne were they holden of the preestes & dekens / & haloweden with grete Joye þe martyrdom of thapostle. And then the kyng sente to Ephygene matrones & enchaütresses / but for al theym whan he sawe þe he myght not tourne her courage ne drawe her to hym in no maner. he enuyronned & besette the hous of her with a right grete fyre for to brenne her & the other virgyns. And then the holy apostle appered at the fyre & put out the fyre about the hous / & it toke the palays of the kyng / so that it brent & consumed all that was therein þe none escaped saue the kyng & his sone oonly. And the sone was rauyshed of the deuyll / and began to crie and confesse his fadets synne / and wente to the sepulcre of the appostle / and the fader was made a foule meselle. And whan he sawe þe he myght not be cured / he slewe himself with his owne honde with a swerde. And then the people establyshed for to be kyng þe broder of Ephygene whom the apostle had baptysed / & regned. lxx. yere / and establyshed his sone for to be kyng after him: and encreaced moche honour of crysten men / and replenyshed al Ethyope with noble churches of our lord

And then jaroos and Arphaxat fledde in to Perce fro the daye þe thapostle ressed the sone of the kyng. But saynt Symon & Jude baynquyshed theym then. And knowe ye that four thynges pynnyng pally ben consydeted in þe blessyd Saynt Mathew. The fyrst is þe hastynes of obedyence / for as sone as our lord called hyf he left all and doubted no thyng the lordes / & left the rekenynges of his receytes Imperfyght / & Joyned hym perfyghtly to our lord Ihesu cryst. & for this hasty obedyence some toke occasyon of errour in theim self / lyke as saynt Jherom recordeþ in þe ovygynall vpon þe forsaide place / sayenge in that place. Porphyrie & Julian august repleued in the same place þe folwe of the stoyre lyenge saynge that as the stoyre sayth. Lyke as they folowed so daynly the sauour / that they wolde as hastily folowe an other man that had called theim. for there were shewed so many vertues and so many tokens tofoze / þe appostles of our lord beleued verely without doubte. And certaynely this resplendysshour of the preuy mageste shone in his blessyd face at the fyrste to theym þe sawe hym. And he myght by that syght / and wyll drawe theym to hym / yf suche vertues as men saye were in a precyous stone whiche is named Magnet / whiche draweth to hyf festues and straws how moche more þe creatour of al thyng may drawe to hym whom he wyll / this saynt Jherom. The seconde is largesse or lyberalitye / for anon he made to hym a grete feest in his hous þe whiche was not grete by apparayll of meetes / but it was moche grete oonly by reason of grete desyre for he receyued him with right grete wyll and ryght grete desyre / and also he was grete by reason of seruyce. for this feest was a demonstraunce of grete mystrye / whiche mystrye þe glose expowndeth

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upon saynt Luke sayenge / he that recey-
 ued our lord Ihesu cryst in to his hous/
 was fedde within forthe plentyously of
 gretter thynges than the other. that is to
 mete / of delectacyons / of good maners/
 & of good delytes . And after he was gre-
 te by reason of his enseynementes. for he
 shewed grete techinges & doctrynes / and
 this was of grete mercy by delyte & not
 by lactefyce / as he sayd. *Miserere cordia vo-
 lo et non sacrificium* &c. And also they
 that ben hole nede no leche / and so it was
 grete / for there was Ihesu cryste and his
 tiscypples. The thyrd is humyltye: whiche
 appereth to hym in two thynges . fyrst
 he shewed hys a publicane / & other euans-
 gelystes as the glose sayth / by cause of sha-
 me / & for thonour of the euangelist they set
 not theyr comyn name / but as it is wyte
 the Juste is fyrst accuser to hymself. And
 Mathewe named himself publicane first
 by cause that he shewed that none conuer-
 ted ought not mistrust of helth. lyke as he
 was made of a publicane an apostle and
 euangelyst. Secondly by cause he was pa-
 cyent in his Iniuries / for whan hys phary-
 sees murmured that Ihu cryst was delce-
 ded to a man synner. Mathewe myght ha-
 ue answered / ye ben more wycked & more
 synfull that wene yehen Juste & refuse hys
 leche / for I may nomore be sayd synner h
 am gone to the leche of helth / & hydde not
 my synne ne wounde . The fourthe is the
 grete solempnyte of hym in the churche of
 his gospels / his gospels ben ofte & mos-
 te bled in the churche than thother euan-
 gelystes / lyke as hys psalmes of Dauid / &
 the pistles of Poule ben reherced befoze o-
 ther scriptures whiche ben moze ofter res-
 cyted in hys churche . And this is the reason
 that James wytnelleth / that there ben
 the maner of synnes / that is to wete / the
 synne of pryde / of lecherie / & of auarice /
 In the synne of pryde synned Saulus / for

Saule by the synne of pryde persecuted
 the churche ouer proudly. Dauid synned
 in lecherie / for he made auoutrie / and for
 his aduoutrie he slewe Uryas his true
 knyght. And Mathewe synned in the syn-
 ne of auarice / for for coueypous he med-
 led hys of bylaynous gayns / for he was in
 a porte of the see where he receyued hys tol
 and custome of shyppes and marchaundys-
 ses. And how be it that they were synners
 yet allwaye our lord toke theyr penaunce
 in grete and was pleased therwith / so that
 he pardoned not them oonly theyr syn-
 nes / but multplied in them his gyftes of
 grace. For hys that was a ryght cruell per-
 secutor / he made a ryght true prechour /
 And hym that had be auouterer and ho-
 mycyde he made a prophete. And hym h
 coueyped so bylaynous gayns he made ap-
 postle and euangelyst. And therfore thys
 forsayd thre ben often reherced / that no
 man that wolde be couerted sholde haue
 dyspayre of pardon / whan suche that wes-
 re in so grete synne he beholdethe to haue
 ben in so grete grace. And it is to be consy-
 dered h after saynt Ambrose some thyngs
 oughte to be noted in the couerlyon of
 saynt Mathewe / that is to wete somwhat
 of the partye of the leche / and some of the
 partye of the seke to be heled. In the leche
 were thre thynges / that is to wete wyldo-
 me by whiche he knewe the rote of hys ma-
 ladye and the bounte by whiche he myny-
 tred the medycyne / and the power by whi-
 che he heled hym so soone . Of thys thre
 sayth saynt Ambrose in the persone of the
 sayd Mathewe. This mayster maye take
 awaye the sorowe of myn herte / and the
 drede of the soule / whiche knewe the thyngs
 ges hydde and prey. And this is as tou-
 chynge the fyrst. And as to the seconde I
 haue founde a leche that dwelleth in heuē
 and shedeth in erthe his medycyne . And
 as to the thyrd he sayd / he maye wel hele

The lyf of saynt Mauryce.

my woundes I knoweth not hys owne. In this blessed leke man that was heled that is to saye saint Maethe we the thynges are to be considered after saynt ambrose. He toke awaye fyrst his maladye / he was allwaye agreable to his leche / and he was allwaye cleane and hole after that he hadde receyved hys helthe. Thenne he said. Maethe we folowe now thy leche me rely and gladdely. And he Joyenge sayd now I am no publycane / ne am not leuy I haue put awaye leuy sythen I haue receyved cryste and folowe hym / and this is the fyrst. And as to the seconde I hate my lygnage & flee my lyf / and folowe only the lord. And as to the thyrde he sayd who shall departe me fro the charyte of our lord god whiche is in me. Trybulations or anguyll he or hūger or who sayth no thyng. And the maner of helynge as saynt Ambrose sayth was treble. fyrst Ihesu cryste bounde him wth boundes. Secondly he Impressyd in him charyte / and thyrde he clenfed hym from al rotynes And Ambrose sayth in þ^r persone of Maethe we. I am bounden with the nayles of sayth / and good lyf of charyte. Secondly I shal kepe thy commaundement as enprynted in me by charyte. And as to the thyrde good lord come soone and open my woundes / lest ony noyeful humours corrupte / ne root the hydde passyons / and wallhe theym that ben foule and clense them. His gospel that he hadde wyrtten with his owne honde was founden with the bones of saynt Bernabe / the whiche gospels Bernabe bare with hym / and layde theym vpon theym that were seke and anone they were heled by þ^r merytes of the martyr. And were founden in the yere of our lord fyue hondred.

¶ Here foloweth the lyf of saynt Mauryce / and fyrst of his name.

Maurice is sayd of mare / that is to saye better / and dis / that is to saye to saye counsellour or hasty / or it is sayd of mauron / whiche after ysydore in greke is sayd blacke / he hadde bitternes in his euyl ydolatrie / and dylacyon of his countre / he was vomytynge by couetyse of superflue thynges harde & ferme to suffer tourmentes / counsellour by þ^r admynestment of knyghtes his felawes / hasty by ardour & multeplyenge of good werkes blacke by despyssynge hymself. And þ^r blessed euthe wrote & ordeyned his passyon whā he was Archebysshop of Lyon

Maurice or Morys was duke of þ^r ryght hooly legyon of Thebans they were named Thebans of Thebes theyr Cyte. And that regyon is in þ^r partyes of the east beyonde þ^r partyes of Arabye / & it is full of rycheesse / plenteuous of fruyte. Delectable of trees. the indwellers of that regyon ben of grete bodyes / and noble in armes / stronge in batyll / subtyll in engyne / and ryght habundaunt in vylledom. And this Cyte hadde an hondred yates / of whiche is sayd this verse. *Centum Theba. centum iacet obituta portas* That is to saye / the towne of Thebes with an hondred yates is now ouerthrowen ryght stronge. To theym James þ^r broder of our lord preched the gospel of our lord. ¶ In that tyme Dyoclesyan & Maximyan Emperours wolde haue bitterly destroyed the sayth of our lord Ihesu cryste / & sente suche epystles vnto al þ^r prouynces where crysten men dwelled / yf ony thyng behoued to be demyned or to be knowen. And al þ^r wyse were assembled on that one partye / and Rome allone were of that other partye all the worlde shoulde be as baynquysshed and ouercomen / and Rome only shoulde

abpde in the hyenes of scyens. And wher
foze thenne ye that ben not but lytell peo
ple and contrarpe to the commaundement
of her/and refuse so folyp the establisshes
mentes of that Cyte of Rome. Wherfoze
receyue ye the sayth of þ goddes Immoz
tall/or els sentence yrruocable of damp
nacyon shall be pronoiced agaynst you/
And thenne the crysten people receyued
thyle letters/and sente agayne theyr mel
sagers home all bojde withoute ony an
swere. And thenne Hypoclesyan & Mar
myan were mocued by grete pre & wrath
sente vnto all the prouinces/and comaū
ded that they sholde come to Rome redy
in armes of batayll for to dyscomfyte all
the rebelles of thempyre. Thenne the let
ters of the Emperours were sente and dy
rected to the Thebans / whiche people af
ter the commaundement of god/they ren
dred to god that was done to him/and to
the Cezar that was longynge to hy. And
thenne assembled this cholen legyon of
knyghtes/that is to wete .vi. thousande
vi. hondred and .lxxvi. knyghtes and we
re sent to themperont for to helpe in theyr
Iuste and lawfull bataylles / and not to
bere armes agaynst þ crysten men/but ra
ther to defende theym. And the noble mā
Mauryce was duke of this holy legyon/
And they that gouerned vnder hym whis
che bare the baners were named saynt
Candypus/saynt Innocent/saynt Cris
perpe/saynt byctor/and saynt Constans
pen / all thyle were capytayns. Thenne
Hypoclesyan sente agaynst the frenshme
Marmyan whiche he hadde made felas
we with hym in the Empyre/and delques
ted to hym a grete strength without nom
be/and adioyned vnto hym the legion of
the Thebans. And they hadde ben exhoi
ted of saynt Marcell the pope / that they
sholde rather suffre deth than to forsum
pe the sayth of Ihesu cryst. And whā this

grete hoost without nombze hadde passid
the muntapns and came byneth. The
Emperour commaūded that al they that
were with hym sholde do sacrefyce to the
ydolles/and on them that wolde not shol
de be tōnen on as rebelles to be destroyed
and speerpally on crysten men. And whā
the holy knyghtes herde that/they depar
ted fro the hoost. viii. myle sette/and toke
there a certayne place delectable by the ry
uer of Rhon / whiche was named Aga
non. And whā Marmyan knewe it/he
sente knyghtes to theym and comaūded
þ they sholde come hastily vnto þ sacre
fyces of the goddes with the othet. And
they answered that they myght not do so
by cause they helde the sayth of Ihu cryst
And then theemperour enbraced with pre
sayd/the Iniurye celestiyall is modled w
my despyte and the relygyon Romayn is
despyled with me. How shall that conty
mar knyght fele/not oonly for me/but for
to auenge my goddes. Thenne Cezar cō
maūded his knyghtes that they sholde go
& constrayn theym to do sacrefyce to oure
goddes/or els they sholde alwaye flee the
x. man. Thenne the holy sayntes strati
ched out theyr hedes with Joye & hastid
that one tofoze that othet to come to the
deth. And after saynt Mauryce arose vp
& sayd to his felawes amonge other thyn
ges. Enioye ye with vs and I thanke you
for we ben all redy to depe for the sayth of
Ihesu cryst/we haue suffred our felawes
knyghtes for to be all slayne/and I haue
suffred your felawes to suffre deth for ihesu
su cryst/and as I haue kepte the cōmaū
dement of god/whiche sayd to Peter/put
thy swerde in to thy sheeth. But now by
cause that we ben enclosed with the bodyes
es of the knyghtes our felawes/and haue
our clothes reed of theyr blood/thenne lat
vs folowe theym by martyr dome/and yf
it please you lets vs sende this answer

The lyf of saynt Mauryce.

unto Cesar. We ben thy knyghtes fyr emperour and haue taken armes to þe defence of the comyn wele. In vs is no treason ne drede but in no wyse we wyll forsake the lawe ne the fayth of Ihesu cryst. And whan the Emperour herde that he commaunded for to byhede yet the .x. man of them. And whan that was done / one of the banerers named Cruperpe toke the baner and stode amonge them and sayd Our glopyous duke Mauryce hath spoken of þe glopye of our felawes knyghtes. He thynke not þe I take armes for to resiste suche thynges but lest our ryght bondes cast awaye suche flesshely armes & lete vs arme vs wth vertues & yf it please you lete vs remaunde vnto theperour suche wordes. We ben knyghtes of thyne Empryre but we confesse vs for to be the seruantes of Ihesu cryste / we owe vnto the chynalrpe / and vnto him Innocency / and of the we attende the rewarde of our labour / and of hym we haue the begynnynge of lyf / and we ben redy to receyue for hym all tourmentes / and shall not departe fro his fayth. Whenne Cesar commaunded that his hoost shold enuytrone all that legyon of knyghtes so that none sholde escape. Whenne were enuytroned þe knyghtes of Ihesu cryste with knyghtes of the deuyll that one of them sholde not escape and were al to heuven / and were smyten of hedes and hondes / and trodden vnder the feet of þe hoyses / and were sacred martyrs of crist. And they suffred deth in þe yere of our lord. CC. and. lxx. Neuertheles ther escape sonie by the wyl of our lord & came vnto other regyons and preched þe name of Ihesu cryste / and hadde in other places byctoye of martyr dome. And it is sayd that Solutor and Auentor & Octauus wente vnto Thasryne / & Alpsander to Byrgame. Seconde vnto Wyntemplye / & Wyctor Constan

cyn & Wylsyn & other that escaped. And whan þe bochers deuyded þe praye amonge them and ete togyder / then they sawe an olde man named Wyctor passe by / & they bad hym come and ete wth them. And Wyctor began to demaunde them how they myght ete wth Ioye amonge so many men slayne & deed / and whan that he had herde that they weren al cristen men he syghynge wayled grete and sayd / he hadde ben well blessyd yf he hadde ben slayne wth them. And whan they apperceyued þe he was a cristen man they anon ranne vpon hym & slewe him and after this Maximyan beyng at Melane & Dyoclesyan at Nycomedye in one daye forsoke theyr purpur clothyng & leyde it downe for to lede a more simple lyf. And they þe were yonger as Constancen. Maximyan & Galerian whom they hadde ordeyned Cezaryens sholde gouerne thempryre / & as Maximyan sholde agayne regne and comaunde as a tyraunt he was pursued of Constancen his stepfons / and synnyshed his lyf by hanginge. And after this þe holy body of Innocent one of that legyon whiche had been cast in the Ryuer of Rhone was founden and by Damacyen of Genanence & Gato of Augustodonence & Brothale of the same bysshops in theyr chyrche is honourably buryed. And there was a paynym a werke man þe wrought to make þe chyrche wth other / but he wrought not but on the sondayes in the tyme whan men saunge and made solempnyte of masses in the chyrche. And there came to hym a compaignye of sayntes whiche rauyned hym & bete hym / and also repleued hym by cause he wrought in malfounrye whan other dyde the dyuynne seruyce and offyce in the chyrche. And thenne he so corrected came to the chyrche to þe bysshop and requyred to be cristened. And Ambrose sayth thus

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of thyle martyrs in his preeface / the copas
 ny of thyle trewe cryste men enlumyned
 with dyuine lyghte comynge fro the fers
 ther endes of the worlde / whiche were ar
 med with spyrytuell armes and hyde to
 theyr martyrdomes with stable fayth and
 delygent constaunce / whome the cruel ty
 raunt for to fere theym tythed two tymes
 by the slaughter of the swerde / and after
 he seyng theym constaunt in the fayth of
 Ihesu cryste commaunded them all to has
 ue theyr hedes smyten of. But they bzens
 ned in so grete charyte that they caste and
 theyr we awaye theyr armes and harneys /
 & knelynge on theyr knees receyued suff
 frably with a Joyous herte & swerdes of
 them that martyrd theym / amonge whos
 me Mauryce embraced in the loue and in
 the faythe of Ihesu Cryste receyued the
 crowne of martyrdomes. Per Ambrosius
 There was a woman whiche delyuerd
 her sone to lerne vnto the Abbot of the
 chirche in the whiche the holy sayntes lye
 In. And the sone dyed in a shorte tyme
 after / wherfore the moder wepte without
 remedye. Thenne saynt Mauryce appye
 red to her and enquired why she wepte so
 for her sone. And she answered / that as
 longe as she sholde lyue she sholde wepe
 for hym. And he sayd to her / wepe nomo
 re for hy as he were deed / for knowe thou
 for certayne he is with vs. And yf thou
 wylte pzeue it arple to mozne / and euery
 daye of thy lyfe and come to matyns and
 thou shalt here his boys amonge the mon
 kes synngynge. And euery daye after dur
 ge her lyf she came euery daye and herde
 the boys of her sone synge amonge the
 monkes. When the kyng Gyturaniche
 hadde gyuen all that he hadde vnto poze
 men and to the chirche / he sent a pzeest to
 fetch to hym of the relyques of this holy
 companye. And as he retourned with the
 relyques a tempest arose in the lake of La

son in suche wyse that the shyppe was in
 grete peryll / he sette the case with the rely
 ques agaynst the wawes of the water and
 anone the tempest celled / and the wawes
 of the water were appeased. It happed
 in the yere of our lordes .ix. hondred and
 lxiii. that some monkes by the accorde of
 Charles had Impetred and gotten of Ap
 cholas the pope the body of saynt Urbané
 pope and of saynt Cyburce martyr. And
 in retournynge they vlysted the chirche of
 the holy martyrs and gate of the abbot &
 monke that they transported the body of
 saynt Mauryce & the heed of saynt Inno
 cent vnto Ancerre / in to the chirche that
 saynt Germaine hadde dedyed in the nas
 me of thyle martyrs & brought it thider.
 Peter of Ampens reherceth & in Bur
 goyne was a proude clerke & ambicuous /
 whiche hadde gotten a chirche of saynt Mau
 ryce / and vsurpedde it by force agaynst a
 myghty knyght whiche was contraye &
 agaynst hym. And on a tyme was songe a
 masse in thende of the gospell is sayd that
 they that enhauced theym shall be meked
 and they that meke theym shall be en
 hauced. This sayd malycious & curled
 clerke laughed and sayd that it was fals /
 for yf I hadde humbled and meked mys
 selfe. I hadde not hadde this daye so mos
 che ryche as I haue in the chirche. And
 as sone as he hadde sayd that / anone cas
 me a thonder and a lyghtnyng fro heuē
 in maner of a swerde and entred in to his
 mouth / out of whiche yssued the blasphe
 mies / and anone he was extyncte & deed
 sodaynly. Thenne late vs deuoutly beles
 che almyghty god / that by the merytes of
 this holy martyr saynt Mauryce and the
 legyon of all his holi felawshyppe / whiche
 is .vi. thousande & x. hondred and .lxvi.
 that suffred martyrdomes as here tofore is
 reherced / that we may after this transi
 to ryf lyf come vnto the euerlastyng blyss

41
The lyf of saynt Iustyne.

in heuen amen / where he regneth worlde
without ende Amen.

Here foloweth the lyf of saynt Iustyne.
ne. And fyrst of þe Interpretacyon of her
name.

Iustyne is said of Justice: for by Ju
stice she rendred to everyche þe was
his: that is to wete: to god obedyence / vn
to her superyour prelate reuerence / to her
lyke & semblable con corde: to them that
were byncthe & Inferiour dyscyplyne /
to her enemyes pacyence / vnto wretches
and to them in dystresse compassyon and
werkes of pyte / and of her self holynes.

Iustyne þe virgyne was of þe cyte
of Antyoche doughter of a prest
of þe ydolles. And every daye she satte at
a wyndowe by a prest whiche redde a
gospell of whom at the last she was con
uerted. And whan the moder of her had
tolde it vnto her fader in his bedde. Jhesu
crist appyered to them with his auns
gels sayenge / come to me & I shall gyue
to you the kyngdom of heuen. And whan
he awoke anone they dyde them to be
baptysed w thei doughter / and this vir
gyne was strongly greued and vexed of
Cypriane. And at the last she conuerted
him to the fayth of Jhesu crist. And Cy
priane from his chuldechode had ben an
enchauntour. For fro þe tyme that he was
vii. yere olde he was consecrate by his pa
rentes to the deuyll / and he vled craft of
Pygromancye / and made wymmen to
tourne in to Jumentes. And bestes as
theym semed. And many other thynges
semblable / and he was coueytous of the
loue of Iustyne & bzente in the concupys
cence of her / and he resorted vnto his arte
magyke that he myght haue her for hym

self: or a man named Actadye whiche
bzente in her loue. Thenne he called
vnto him to the ende þe by him myght
te haue Iustyne. And whan the deuyl
me / he sayd to hym. wherfor hast þe call
me. And Cypriane sayd to hym I loue
virgyne / canst thou not so moche that I
may haue my pleasure of her. And the
deuyl anwerd I þe myght cast man out
of paradys: & procured þe Cain slewe his
brother / & made þe Jewes to slec Crist
haue troubled the men / trowest þe I may
not do þe a mayde w the & vse her haue
at thy pleasure. Take this oymement and
enoynte with al her hous without forth
and I shall come and kyndle her herte in
thy loue / that I shall compelle her to assen
te to the. And the next nyght folowynge
the deuyl wente and enforced him to me
ue her herte vnto vnlafulfull loue. Whan
she felte it / she comaunded her self deuot
ely to god / and garnysshed her with the
sygne of the crosse / & the deuyl all astra
de of the crosse fledde awaye from her.
came agayne to Cypriane & stode byson
hym. And Cypriane sayd to hym / wher
hast thou not brought to me the virgyne
And the deuyl sayd. I see in her a sygne
whiche ferde me / that all strength is lay
led in me. Thenne Cypriane lefte hym
and called an other deuyl moze stronge
than he was. And the deuyl sayd I haue
herde thy commaundement and haue sen
the none power of hym / but I shall am
de it and accomplysh the thy wyll. Then
the deuyl wente to her and enforced
to meue her herte in loue / and enflam
her courage in thynges not honeste. And
she commaunded her to god deuotly and
put fro her that temptacyon by the sygne
of the crosse / and blewe on the deuyl
threwe hym awaye anone from her / and
he fledde all cofused and came tofoze Cy
priane: and Cypriane said to him whan

is the mayde that I sente the fore. And the deuyl sayd. I knowlege that I am ouercomen and am rebouted / and I shall save how. for I sawe in her a sygne horryble & lost anone all my vertue. Thenne Cypriane leste hym and blamed hym / and called the prynce of the deuylles. And whan he was come he sayd / where is your strength so ytell whiche is ouercomen of a mayde. Thenne the prynce sayd to hym. I shall go and bexe her with grete feuers / and I shall enflambe moze ardauntly her herte / and I shall arrouse and bydewe her body with soo ardaunte desyre of the / that she shall be all frantyske. And I shall offre to her so many thynges that I shall bynge her to the at mydnyght. Thenne the deuyl transfigured hymselfe in the lykenes of a mayde and came vnto this holy byrgyne and sayd. I am comen to the for to lyue with the in chastyte / and I praye the that thou saye what rewarde shall we haue for to kepe vs so. And the byrgyne answered / the rewarde is grete and the labour is smalle. And the deuyl sayd to her what is that thenne / the god commaunded whan he sayd growe and multeplie and replenysh the erthe. Thenne sayre syster I doubte that yf we abyde in byrgynyte thenne we shall make the worde of god bayne and also despylynge and I besyde byt by whiche we shall falle in to a greuous Iugement where we shall haue no hope of rewarde / but shall renne in grete tourment and payne / thenne by the aduysment of the deuyl the herte of the byrgyne was smyten with euyl thoughtes & was gretly enflambred in the desyre of the synne of the fleshe / soo that she wolde haue gone therto. But thenne the byrgyn came agayne to herselfe and consydered who that it was that spake to her. And anone she blessyd her with the sygne of the crosse and blewe agaynst the deuyl / and anone

he banysshed awaye and malte lyke waxe and incontynent she was deliuered from all temptacions. I ytell whyle after the deuyl transfigured hym in lykenes of a sayre ponge man & entred in to her chambr and soude her allone in her bedde / and without shame sprange in to her bedde & embraced her and wolde haue hadde adoo with her. And whan she sawe this she knewe well that it was a wycked spytyte / and blessyd her as she hadde done tofore / and he molte awaye lyke waxe. And thenne by the suffraunce of god she was bexed with axes and feuers. And the deuyl slewe many men and bestes / and made to be sayd by theym that were demonyakes / that a ryght grete mortalyte sholde be thourghe all Antyoche / but yf Iustyne wolde consente vnto wedlocke and haue Cypriane. wherfore all they that were seke and lams guyllhyng in maladyes laye at the gate of Iustynes fader and frendes cryenge / that they sholde marie her and deliuer the Cytee of that grete peryll. Iustyne thenne wolde not consente in no wyse / and therfore euery body menaced her. And in the bypete of that mortalyte she prayed for them and chaced & droue thens awaye all that pestylence. And whan the deuyl sawe that he profyted no thyng / he transumed and transfigured hymselfe in the forme of Iustyne for to defoule the fame of Iustyne. And in mockyng Cypriane he auanced hym and sayd that he had brought to hym Iustyne / and came vnto hym in lykenesse of her and wolde haue kysed him as yf she hadde ben languysshed for his loue. And whan Cypriane sawe hym and supposyd that it had ben Iustyne / he was all replenysshed with grete Ioye & sayd / thou arte welcome Iustyne the fayrest of al women. And anone as Cypriane named Iustyne the deuyl myght not suffre the name / but as soone as he herde it he banysshed awaye

The lyfe of saynt Justyne

as a fume or smoke. And whan Cypriane sawe hym deceyued / he was all heuy and sozowfull / and thenne was he moze brensnyng and despyrous in the loue of Justyne and woke longe at the doze of the byrgyne / and hym semed he chaunged hym somtyme in to a byrde by his arte magyke and somtyme in to a woman / but whan he came to the dooze of the byrgyne / he was neyther lyke woman ne byrde: but appeared Cypriane lyke as he was. Acladye by the deuylls crafte was anone tourned in to a sparowe. And whan he came to the wyndowe of Justyne / and as soone as the byrgyne behelde hym he was not a sparowe / but he shewed hymselfe as Acladye / and began too haue anguysshe and drede for he myght neyther flee ne lepe. And Justyne dzedde lest he sholde falle and breke hymselfe / and dyde do sette a ladder by the whiche he wente downe / warnyng hym to cease of his woodnes lest he sholde be punysshed as a malefactor by the lawe. And thenne the deuyll beyng baynquysshed in all thynges retourned vnto Cypriane and helde hym all confused tofore hym. And thenne Cypriane sayd to hym / and how arte thou ouercomen / what vnhappy is your vertue that ye may not ouercome a mayde / haue ye noo myght ouer her / but she ouercometh you and breketh you all to pyeces. Tell me I praye the in whome she hath all this grete myght and strengthe. And the deuyll sayd / yf thou wylte sweare to me that thou wylte not departe from me ne forsake me. I shall shewe to the her strength and her byctorye. And Cypriane sayd / by what othe shal I sweare. And then the deuyll sayd / sweare thou by my grete vertues that thou shalte neuer departe from me. And Cypriane sayd. I sweare to the by the grete vertues that I neuer shall departe from the. Then the deuyll sayd to hym / wenynge for to be sure of hym / this may

de maketh the sygne of the crosse / and anon we were soze feble and lose all our myght and vertue / and flice from her lyke as waxe fleeth from the face of fyre. And thenne sayd Cypriane to hym / thenne the crucefyed god is thenne gretter than thou arte. And the deuyll sayd ye certaynly he is gretter than all other / and all theym that we here deceyue / he Iugeth theym for to be tourmented with fyre Inextynguyble. And Cypriane sayd / thenne ought I to be made frende of hym that was crucefyed / lest I shall fall here after in to suche paynes. To whome the deuyll sayd / thou hast swozen by the myghte and vertues of my strengthes the whyche noo man may swere that thou shalte neuer departe from me. To whome thenne Cypriane sayd. I despyse the and forsake the and all thy power / and renounce the and all thy deuylls / and garnyshe and marke me with the sygne of the crosse. And anon the deuyll departed all confused. Thenne Cypriane wente vnto the bysshop. And whan that the bysshoppe sawe hym / he wende that he were come to put the cristen men in error / and sayd / let it suffyle vnto the Cypriane theym that be without forth / for I maye noo thyng preuayle ayenst the chyrche of god / for the vertue of Ihesu cryste is Ioyned therto and is not ouercomen. And Cypriane sayd I am certayne that the vertue of our lord Ihesu cryste is not ouercomen and than he recounted all that was happened and dyde hym to be baptyfed of hym. And after he proufyted moche / as well in science as in lyfe. And whan the bysshop was deed Cypriane was ordeyned bysshop and professed the blessyd byrgyn Justyne with many byrgyns in a monasterye and made her abbelle ouer many holy byrgyns. Then saynt Cypriane sent epystles to martyrs & confortd them in theyr martyrdom. The crle of that coultre herde of the fame

The lyues of saynt Cosme and Dampane folio. CC. lvi.

renowme of Cypriane and Justyne / he made theym to be presented tofore hym / & demaunded theym yf they wolde do sacrefyce. And whan he sawe that they abode stedfastly in the fayth of Ihesu cryste commaunded that they sholde be put in a caldron full of waxe / pytche / and grees brennyng and boylng. And all this gaue to them meruayllous refrellhyng and dyde to them no grese ne payne. And the priest of the ydolles sayd to the prouost of that place. Commaunde me syr to stande and to be tofore the caldron and I shall anon ouercome all theyr vertue. And thenne he came tofore the caldron and sayd. Grete is the god Hercules / and Iuppter the fader of goddes / and anone the grete fyre yssued out from vnder the caldron / and anone consumed and brennte hym. These Cypriane and Justyne were taken out of the caldron / and the sentence was gyuen agaynst theym and they were bothe byhed toggyder / and theyr bodyes were thowen to holiues and were there. vii. dayes And after they were taken vp and translated to Rome. And as it is sayd / they resten now atte Placence. And they suffred deeth in the seuenth kalendas of Octobere a bouthe the yere of our lord. CC. and. lxxx. vnder Dyoclesyan. ~~~~

There foloweth the lyfe of saynt Cosme & Dampane / and fyrst of theyr names.

Cosmas is sayd of Cosmos / whiche is for to saye a fourme sharpe or orynacion. Or after Pseudochorus Cosmos in greke is sayd clene in latyn. He was vnto our ther a fourme in example. He was oryinate in good vertues / and clene of all vyces / Dampane is sayd of dama / whiche is a best dombe and meke / or Damianus is sayd of dogma / whiche is doctryne / and ama that is aboue / or of Damiani / that

is sacrefyce / or Damianus is sayd as it were the honde of our lord. He hadde mekenes in conuersacyon / supernall doctryne in pedyacyon / his sacrefyce was in mozt tyfacyon of his flesshe / and he was the honde of our lord in medycynall curacyon and helyng. ~~~~

Cosme and Dampane were brytheren germaynes / that is of one fader and of one moder / and were of the cyte Cyce / and bozne of a religyous moder named Theodora They were lerned in the arte of medycyne and of leche crafte / and receyued so grete grace of god that they heled all maladyes & languours / not onely of men / but also cured and heled bestes / and dyde it all for the loue of god without takynge of ony rewarde. There was a lady whiche had spented all her goodes in medycyns / and came to these sayntes and anone was heled of her syknes. And than she offred a lytell gyfte to saynt Dampane / but he wolde not receyue it. And she swoze and coniured hym by horryble othes that he graunted to receyue it / and not for couetyse of the gyfte / but for to obeye vnto the deuocyon of her that offred it / and that he wolde not be seen to despyse the name of our lord of whiche he hadde ben comynred. And whan saynt Cosme knewe it / he commaunded that his body sholde not be layde after his deeth with his broders. And the nyghte folowynge our lord appered to Saynt Cosme and excused his brother. And whan Alysas herde theyr renowme. he made them to be called tofore hym and demaunded theyr names and theyr countree. And thenne the holy martyrs sayd / our names ben Cosme and Dampane / & we haue thre other brythren whiche be named Antye. Leone / and Euprepye / our countree is Arabye / but cristen men knowe not fortune. Than the preconfull or Juge

A. ii.

The lyues of saynt Cosme and Dampiane

comaunderd them that they sholde brynge forth theyr brethren/and that they sholde all togyder doo sacrefyce vnto the ydolles. And whan they in no wyse wolde do sacrefyse/ but despyled the ydolles/ he commaunded that they sholde be soze tourmented in the hondes and feet. And whan they despyled hys tourmentes/ he commaunded them to be bounden with a chayne and to be throwen in to the see but they were anone delyuered by the aungelles of our lord and taken out of the see and came agayne tofoze the Juge. And whan the Juge sawe them he sayd/ ye ouercome our grete goddes by your enchauntementes/ ye despyse the tourmentes/ and make the see peasible. Teche ye me your wytchecraft and in the name of the god Adryan I shall followe you. And as soone as he hadde sayd this/ there came two deuylles & bette hym gretely in the bylage. And he cryenge sayd/ O ye good men I praye you that ye praye for me to our lord. And thenne they prayed for hym/ and anone the deuylles departed. Thenne the Juge sayd/ loo ye may se how the goddes hadde Indpynacyon agaynst me bycause I thought to haue forlaken theym/ but I shall not suffre my goddes to be blasphemed. And thenne he commaunded theym for to be caste in to a grete fyre. But anone the flambe sprange ferre from them and slewe many of them that stode by. And thenne they were commaunded to be put on a tourment named Eculee/ but they were kepte by the aungell of our lord/ and the tourmentours tourmented theym aboue all men. And yet were they taken of without hurte or grese/ & soo came all hole tofoze the Juge. Thenne theyr thre brethren were put in pryson/ & made Cosme and Dampiane to be crucified and to be stoned of the peole/ but the stones returned to them that threwe them and hurted and wounded many of theym

Thenne the Juge replenished with wardenes made theyr thre brethren to stande by the crosse/ and commaunded that foure knyghtes sholde shote arrowes to Cosme and Dampiane/ but the arrowes retourned and hurted many and dyde noo harme to the martyrs. And whan the Juge sawe that he was confused in all thynges he was anguyllous vnto the deth/ and thenne dyde doo byheed all the fyue brethren togyder. Then the crysten men doubted of the word that saynt Cosme hadde sayd that his brother sholde not be buryed wyth hym. And as they thought thereon there came a voyce whiche cryed and sayd/ they ben all of one substance/ burye them all togyder in one place. And they suffred deth vnder Droclesyan/ aboute the yere of our lord CC. and. lxxxvii. ¶ It happened vpon a tyme that an husbonde man after that he had laboured in the felde aboute the reppynge of his corne/ he slepte with open mouth in the felde/ & a serpente entred in by his mouth in to his body/ than he awoke and felte no thyng/ and after retourned in to his hous. And at euen he began for to be tourmented and cryed pyteously/ and called vnto his helpe the holy sayntes of god Cosme and Dampiane. And soo whan the payne and anguyllhe encreaced/ he went to the chyrches of the sayntes/ and fell so deynly a slepe. And thenne the serpent yssued out of his mouth lyke as it hadde entred. ¶ There was a man that sholde haue gone a longe vyage/ and recommended his wyfe to Cosme and Dampiane/ and he lefte a token with her/ that yf he sente for her by that token that she sholde come to hym. And the deuyll knewe well the token and transfigured hymselfe in the forme of a man and broughte to the woman the sygne of her husbonde and sayd/ thy husbonde hath sente me fro that cyte vnto the for to lede the vnto hym. And yet she

doubted for to goo with hym and sayd. I knowe well the token. but bycause he lefte me in the keepinge of the sayntes Cosme and Dampyne. Swere to me vpon the pater that thou shalt byrnye me surely & thenne I shall goo with the. And than he swore lyke as she hadde sayd. Thenne she folowed hym / and whan she came in a secreete place / the deuyl wolde haue throwen her downe of her horse for to haue slayne her. And whan she felte that / she cryed to god and vnto the sayntes Cosme and Dampyne for helpe. And anone these sayntes were there with a grete multitude clothed in whyte and deliuered her / and the deuyl banysshed awaye. And thenne they sayd to her / we ben Cosme and Dampyne / to whose othe thou byleuedest / therfore we haue hyed vs for to come to thyn helpe. felix the eyght pope after saynt Gregoie dyde do make a noble chyrche at Rome of saynt Cosme and Dampyne. And there was a man whiche deuoutly serued the holy martyrs in that chyrche / whome a cancre had consumed all his thye / and as he slepte the holy martyres Cosme and Dampyne appered vnto hym theyr deuoute seruaunt byrnyng with theym an Instrument & oynement / of whome that one sayd vnto that other. ¶ Where shall we haue fleshe whan we haue cutte awaye the roten fleshe the for to fyll the voyde place. Then that other sayd vnto hym. There is an Ethyoppon that this daye is buryed in the chyrche yerde of saynt Peter ad vncula whiche is yet freshe / lette vs bere this thyder and take we out that Ethyoppens fleshe and fyll this place with all. And soo they sette the thye of this deed man / and cutte of the thye of the seke man / and soo they chaunged that one for that other. And soo whan the seke man awoke and felte noo payne. he put forth his honde and felte his legges without hurte. And thenne he toke

a candell and sawe well that it was not his thye / but that it was an other. And whan that he was well come vnto hymselfe / he sprange out of his bedde for Joye / and recounted to all the people how it was hapened to hym / and that whyshe he hadde seen in his slepe / and how he was heled. And they sente hastily vnto the tombe of the deed man / and founde the thye of hym cutte of / and that other thye in the tombe in stede of his. ¶ Thenne let vs praye vnto these hooly martyrs for to be our socoure and helpe in all our hurte / blechours and sores / and that by theyr merytes after this lyfe we may come to euerlastyng blyss in heuen. Amen. ~~~~~

¶ Here foloweth the lyfe of saynt foxsyn / and fyrst of his name. ~~~~~

Foxsyn is sayd of forma / that is the rule of vertue to other by example / or he may be sayd foxsyn lyke as syttinge out of paradysse as longe as the batayle of aungelles and of deuylles dured for hym / or he is sayd of fors / whiche is clerte / and of sedeo sedis to sytte / for he sytteth in the clerenes perdurable. ~~~~~

Foxsyn was a bysshoppe / and Beda wytnelleth thys toye of hym. And lyke as he shone in all bounte and vertue / Soo at his laste ende he yelded vp his spyrte / and whan that he passed he sawe two aungelles comynge vnto hym the whiche bare his soule vp to heuen / and the thyrd aungell came with a whyte shelde shynynge and he wente befoze / and after he sawe deuylles cryenge and herde how they sayd Let vs goo tofoze and make a batayle tofoze hym. And whan they were gone tofoze hym / they retourned agaynst hym and threwe to hym byrnyng dardes / but the aungell that wente befoze receyued them

L. iii.

The lyfe of saynt forsyn.

With his shelde. And than the deuylles set them ayeinst the aungelles and sayd / that he hadde alwaye ydell wordes / and therfore he ought not without payne to ble the blessyd lyfe. And the aungell sayd to them yf ye purpose not ayeinst hym the pryncypall byces he shall not peryshe for the smale. And thenne the deuyl sayd / yf god be ryght wysse this man shall not be saued / for it is wyten yf ye be not conuerted & made lyke as one of my lytell chyldren ye shall not entre in to the kyngdom of heuen. To whome thaungell excusynge hym sayd he had Indulgence in his herte / but he obeyned the custome and blage. And the deuyl sayd / lyke as he hath taken euyl custome soo let hym receyue vengeaunce by the sauerayne Juge. And the holy aungell sayd we shall be Jugged tofoze god. Thenne the deuyl was styll / yet he arole agayne and sayd / vnto now we trowed that god had be true / for all those synnes that be not purged in erthe he promysed that they sholde euerlastyngly be punysshed. This man receyued a besture of an vsurer and was not therof punysshed / where is than the ryght wysnes of god. To whome thaungell sayd / holde your peas for ye knowe not the secreete Jugementes of god / as longe as a man hopeth to do his penaunce so longe the mercy of god is redy to the man. The deuyl answered here is no place of penaunce. To whome the aungell sayd / ye knowe not the profoundnesse of the Jugementes of god. Thenne the deuyl smote hym so greuously / that after whan he was restablyshed to lyfe / the token and trace of the stroke as bode euer after. Thenne the deuylles toke one that was tourmented in the fyre and threwe hym on forsyn / soo that he brente his sholder. And thenne forsyn saide well that it was the vsurer of whome he hadde receyued the bestement. And than the aungell sayd to hym / bycause thou receyuedest

it therfore he hath brente the / yf thou haddest not receyued the gyfte of hym that is deed in synnes / thy payne sholde not have brente the / & thou hast this payne of brennyng bycause thou receyuedest the bestement of hym. And that other deuyl than sayd / yet must he passe by the straye gate. Where as we may surmounte & overcome hym / & sayd to the aungell. God comaunded to loue his neyghbour as hys selfe. And the aungell sayd / this man hath done good werkes to his neyghbours. And the aduersarye sayd / it suffyeth not / but yf he hath loued them as hym selfe. To whome the aungell sayd / the fruyte of loue is to do well / for god shal rewarde euery man after his werkes. And the enemye sayd bycause he hath not fulfilled the worde of loue / he shall be dampned. Thenne the deuylles fyghtyng were overcomen of the aungels. And yet the deuyl sayd / yf god be not wycked this man shall not escape without payne / for he promysed to renounce and forsake the worlde / and he hath not done it. Than the aungell answered / he loued not those thynges that ben of the worlde / but he loued well to dyspende them vnto them that had neede. And the deuyl answered / in what someuise maner he loued them it was agaynst the commaundement of god. And these aduersaries thus baynquysshed. Yet the deuyl began agayne malycyous accusacyons sayenge / it is wyten yf thou shewe not to the wycked man his wyckednes. I shall requyre his blode of thyn honde / and this man hath not shewed worthyly penaunce to the synners. And the aungell sayd / Whan the synners despyse the worde that they here / thenne the tongue of the doctour is letted to speke / whan he seeth that his predycacyon is herde and despyled / thenne it apperteyneth well to a wysse man to be styll whan it is no tyme to speke. And this batayle was ryght

stronge / in so moche that they came tofo-
re the aungell of god / and that the good
hadde ouercome the aduersaie. Thenne
this holy man was enuyronned with gre-
te clerenes. And as Bede sayth / one of the
aungelles sayd to hym / beholde the worlde.
Thenne he tourned hym and saide a ba-
leie derke and tenebrouse / and foure fyres
in the ayre aboute whiche were sette that
one fro that other. And thenne the aungell
sayd to hym / these ben the foure fyres that
brenne. That one is the fyre of lesynges /
for in baptisme is promysed to renounce
the deuyl and all his werkes / and they ac-
complysh it not. The seconde is of coue-
tyse / that whan the ryche of the worlde
is sette tofoze the heuenly thynges. The
thyrde is of dyscencion / that whan men
bare not offende theyr neyghours for by-
lawinous and bypous thynges. And the
fourth is of wychednesse and of felonye as
whan they dyspoule theym that ben feble
and pooze by fraude and deceyte / as by ex-
torcyon and tyrannye for nought. And af-
ter these fyres assembled togyder in one /
and he approached to it / and doubted and
was aferde / and sayd to the aungell. Syr
this fyre approached to me. And thenne the
aungell answered vnto hym / this that thou
hast not sette a fyre shall not brenne the /
for this fyre examyneth the people after
theyr merites. ¶ And lyke as the bodies
brenne by wyll not couenable / ryghte soo
brenneth the fyre by due payne. And atte
the lasse the soule was brought agayne to
his propre body / and his neyghbours wep-
te whyche hadde supposed that he hadde
ben deed. And after this he lpyed a certayn
netyme and fynysshed his lyfe laudably in
good werkes. ¶

¶ Here foloweth the feest of Saynt My-
chael the archaungell. And fyrst the inter-
pretacyon of his name. ¶



Mychael is som-
tyme expounded
as god / & often
tymes as saynt
Gregorye sayth
whan a thyng
of meruaylous
vertue is done
Mychael is sen-
te forth / so that
by the dede and
the name be gy-
uen to vnderstonde that none may do that
god may do. And therfore ben attribued
to hym many thynges of meruaylous ver-
tue. For lyke as Wapell wytnesseth / he
shall aryse and addresse in the tyme of An-
tecryst apenst hym / and shall stande as a
defendoure and keper for theym that ben
chosen. He faught also with the dragon &
his aungelles / and castynge theym out of
heuen hadde a grete byctorye. He also had
a grete plee and altrycacyon wyth the de-
uyl for the body of Moyses / by cause he
wolde not shewe it for the chyldren of Is-
raell sholde haue adoured & worshypped
it. He receyued the soules of sayntes and
brought theym in to the paradys of ete-
rnatyon and Joye. He was paynce of the
Synagoge of the Jewes / but now he is
establyshed of our lord paynce of the chy-
che of Ihesu cryst. And as it is sayd that
he made the plaghes of Egypte / he depars-
ted and deuyded the reed see / he ladde the
people of Israell by the deserte and sette
theym in the londe of promysyon. He is
hadde amonge the compaigne of holy aun-
gelles as banerier / and berynge the sygne
of our lord / he shall see by the commaun-
dement of god ryghte puyssauntly Antec-
ryst that shall be in the moost of dyspente
And deed men shall aryse at the voyce of
this same archaungell / & he shall be at
A. M.

The feest of saynt Mychaell.

the daye of Iugement the crosse the spere
the nayles and the crowne of the thornes
of Ihesu cryste. ~~~~~

The solempnytee and feest of saynt
Mychaell is sayd apperynge/dedy
cacyon/byctorye/ & memozye. The appar
rycyon of this aungell is manyfolde. The
fyrst is whan he appered in the mount of
Gargan / this mountayne is in Flaeples
whiche is named Gargan / and is by the
cyte named Sypponte. And in the yere of
our lord. CCC. foure scoze and ten was
in the same cyte of Sypponte a man whiche
was named Garganus / whyche after so
me bookes hadde taken that name of the
mountayne / or elles the mountayne toke
the name of the man / and was ryght ry
che and hadde a grete multytude of sheep
and beestes. And as they pastured aboute
the sydes of the mountayne. It happened
that a bull lefte the other beestes and wen
te by on hygge on the mountayne / and re
toured not home agayne with the other
beestes. Thenne this ryche man the owner
toke a grete multytude of seruauntes and
thenne dyde do seche this bulle all aboute
And at the last he was founden on hygge
on the mountayne by the entree of an hos
le or a caue. And thenne the mayster was
wothe bycause that he had strayed alone
from other beestes / and made one of his
seruauntes for to shote an arowe at hym.
And anone the arowe retourned with the
wynde and smote hym that hadde shotte
it wherwith they of the cyte were troubled
with this thyng / and wente to the bysshop
and enquired of hym what was for to be
done in this thyng that was soo wonder
full. And thenne he commaunded theym
to faste thre dayes and to praye vnto god
And whan this was done saynt Mychaell
appered vnto the bysshop sayenge / knowe
ye that the pke man is soo hurted by my

will. I am Mychaell the atchaungell wh
che will that this place be worshypped in
erthe / and will haue it surely kepte / and
therfore I haue proued that I am keper of
this place by the demonstraunce and shew
yng of this thyng. And thenne anone
the bysshop and they of the Cyte wente
with processyon vnto that place and durst
not lentre in to it / but made theyr prayers
without forth. The seconde apparrycy
on was in the yere of our lord seuen hon
dred and .x. in a place whiche was named
Tumbaby by the see syde. xl. myle fro the
cyte Dauarances / saynt Mychaell apper
red to the bysshop of the cyte & comaunded
hym to do make a chyrche in the foresayd
place / lyke as it was made in the mount of
Gargan. And in lyke wyse sholde halowe
the memozy of saynt Mychaell there. And
the bysshop doubted in what place it shol
de be made. And saynt Mychaell sayd to
hym / in a place where as he sholde fynde a
bulle hydde of theues / and yet he doubted
the largenesse of the place. And saynt My
chaell appered vnto hym and sayd that he
sholde make it of the byede that he sholde
fynde that the bull had troden and traced
with his fete. And there was two roches
whiche no mannes power myght remeue
And thenne saynt Mychpell appered vnto
a man and comaunded hym that he shol
de goo to the same place and take awaye
the two roches. And whan he came he re
meued the two roches as lyghtly as they
had weyed no thyng. And whan the chyr
che was edefyed / there Mychaell set a pre
ce of a stone of marble therupon the awater
& a parte of the palle that he had layde on
the awater of that other chyrche he brought
thyder to this chyrche / & bycause they had
grete penurye and nede of water / they ma
de by the admonestement of thaungell an
hole in a stone of marble / and anone there
flowed out so moche water that vnto this

daye they ben susteyned by the benefayte therof. And this apparicyon is halowed the .xvii. kalendas of Nouembre in that place. ¶ And there happened in the same place a myracle worthy for to be put in remembraunce. This mountayne is enuyronned about with the see Ocean/ but on saynt Mychaelles daye it auoydeth wyres and gyueth waye to the people. And as a grete compaignie of people wente vnto the chyrche/ it happened that a woman grete with chylde nyghe her tyme of deliuerance was in the compaignie. And whan they retourned/ the walwes & water came with grete force/ so that the compaignie for drede fledde to the ryuage/ and the woman grete with chylde myght not flee/ but was taken and wrapped in the floodes of the see. But saynt Mychaell kepte the wyfe all houle/ and she was deliuered and chylded as monge the walwes in the myddle of the see and she tooke the chylde bytwene her armes and gaue it souke. And thenne after whan the see was withdrawen she wente a londe all houle wyth her chylde. ¶ The thyrde apparicyon happed in the tyme of Gregoꝝ the pope. for whan the sayd pope hadde established the Letanyes for the pestylence that was that tyme/ and prayed deuoutly for the people. He sawe vpon the castell/ whiche was sayd somtyme the meymozze of Adryan/ the aungell of god whiche wyped and made cleane a bloody swerde and put it in to a sheeth/ and there by he vnderstode that his prayers were herde. And thenne he dyde there do make a chyrche in the honour of saynt Mychaell/ and that castell is yet named the castell aungell. ¶ And yet an other apparicyon was in the mounte of Gargan whan he appered and gaue byetoꝝe to theym of Syppone/ whiche is halowed the .iiii. ydus of July. ¶ The fourth apparicyon is that whiche is in the Ierarchie of the same aungelles.

for the fyrst apparicyon is sayd Epphanye/ that is the apparicyon of soueraynes. The seconde is sayd Pterphanye/ that is the meane apparicyon. And that other is sayd Ppophanye/ that is the moost lone apparicyon. And Ierarchie is sayd of Ieroꝝ that is holy/ & of archos/ that is a pynce/ & so Ierarchie is to save an holy pynce/ & euery Ierarchie conteyneth thre orders of aungelles. for the souerayne Ierarchie after the assignacyon of saynt Denys conteyneth Cherubyn. Seraphyn/ & the thrones. The myddle conteyneth the domynacyons/ the vertues/ & the potestates. The laste conteyneth pynceps/ aungelles/ & archaungelles/ & the ordynaunce & dysposicyon of theym may be seen by semblable & lyke in erthly pynceps. for of the mynysters that ben aboute a kyng/ some werke immediatly aboute the persone of the kyng/ as cubylers/ counsellours/ and the assyentes/ & they ben lyke vnto the ordre of the fyrste Ierarchie/ some there be that haue the rule of the realme/ some in one prouynce/ and some in an other/ as ben leutenantes/ capytaynes of chynalrye/ & Iuges/ & they ben lyke vnto the seconde Ierarchie. And other ben assigned to petyculer offyces in dyuers parties of the realme/ as mayers/ sheryfes/ baylyes/ and the other lasse offyces/ and they ben lyke to the ordre of the thyrde Ierarchie. The thre ordres of the fyrst Ierarchie ben taken in as moche as they assyze god/ and ben conuerted to hys. And therin ben thre chynge necessarye/ that is to wete souerayne lone/ and that is as touchynge the ordre of Seraphyn/ whiche ben sayd sytyng. Berfytte knowlege/ that is touchynge Cherubyn/ whiche is as moche to save as plenitude of science. And perpetuall fruytyon or vnaunce/ as touchynge the Thrones/ whiche ben sayd sytyng/ for god syteth & resteth in them. The thre ordres of the myddell of Ierarchie

The feest of saynt Mychaell.

chye ben taken and hadde in as moche as they domyne and gouerne the byuersyte of the people in comyn. This seynourye & this gouernynge is in thre thynges. The fyrst in seynourye and commaundyng/ and that apperteyneth to thozdr of domynacyon whiche seynouryeth aboue other that ben lower/ and adreſſe them in all the mynysters byuyn/ and commaundeth to them all thyng. And that sayth zacharye in the .v. chapytte / that one aungell sayth to an other / renne and speke to the chyld. Secondely in doyng/ and that apperteyneth to the ordre of vertues / to whome no thyng is impossible to execute whiche is commaunded to them / for to them is gyuen power to do all thynges dysfycyle whiche ben pertynyng to byuyn myſterye / and therfore it is attrbyued to them to do myracles. Thyrde in constraynyng / for to constrayne the impedymentes & troubles and this apperteyneth to thozdr of the potestates / and this is sygnefyed in Thoby where Raphaell bounde the deuyll in the ouerest deserte. The thre ordres at the last Jerarchye ben taken after that they haue gouernement & lymtted. Some of them seynourye and gouerne in one prouynce / and that ben they of the order of the pryncypates lyke as the prynces seynouryeth vpon the Persyans. Lyke as is redde in Danuell in the .x. chapytte. And some ben deputed to gouernaunce of a multytude of a cyte / & they ben sayd archaungelles. And the other ben comysed to the gouernaunce of one persone / & they ben sayd aungelles / and ben sayd to shewe the small thynges and lytell bycause that theyr seruyce & mynisterye is lymtted to one man. Archaungelles ben sayd moze and greter / for the wele of a multytude is better & moze worthy than the wele of one man. In the assygnacyon of the orders of the fyrst Jerarchy Gregoꝛye accoꝛdeth with Dionys & Ber

narde also / whiche is taken aboute thre strypon / whiche in byrennyng loue / as touchyng to Seraphyn. In profounde cognicyon as to Cherubyn / and in perpetuall retencyon / as touchyng the Thones / but they dyscorde in the assencyon of the myddle & last two orders / that is pryncypates and vertues. Gregoꝛye and Bernarde haue an other consyderacyon / that is to wete that the myddle Jerarchy is in his seynourye or prelacye. And the last is taken in his pyter or mynistryacyon. And the prelacye in aungelles is treble / for aungelles domyne ouer spyrtes aungelyke / & they ben sayd domynacyons / and they domyne also ouer good werkis / and they ben sayd pryncypates. And they that domyne ouer deuilles and they ben sayd potestates and the order and the degrees of theyr bygnyte appereth in these thynges. The mynisterye of them is threfolde / some standeth in werkynge / some in techynge / and in techynge some moze and some lasse. The fyrst apperteyneth to vertues / the seconde to archaungelles / & the thyrde to aungelles. The fyfth apparacyon is / whiche is redde in the hystoꝛye Tripetrita / there is a place besyde Constantinople where as somtyme the goddesse Vesta was worshypped. But now there is buylded a chyrche in thonour of saynt Mychaell / & is named Mychaels place. For a man that was named Aquilyne was taken w a ryght grete feuer moued of reed colour / & the phycpens gaue to hym in an ague so byrennyng a drynke / whiche he anone vomtyed out at his mouth / & also what he ete or dranke alway he vomtyed and casted out / soo that he was nyghe deed. And he dyde hym to be bozne to that place / and supposeth there for to be soone deed or heled. And thenne saynt Mychaell appered to hym and sayd to hym / that he sholde make a confeccyon of hony and wyne and peper / and what someuer he ete he

sholde wete it therin / and soo sholde he haue playne helth / whiche thyng he dyde / & anone he was delyuered fro his maladye / how well that after the Iugement of the physycyens that drynke or medycyne was contrarie to them that ben coleryke. And this is had in the hystoie Tripertita. Secondly this solempnyte of saynt Mychaell is sayd byctoye. And the byctoye of saynt Mychaell is manyfolde / and also of other aungelles. ¶ The fyrst is that saynt Mychaell gaue to theim of Sypponte in this maner. After a certayne tyme that the place was founde / they of Macples were yet paynymis / and ordeyned theyr hoost for to fyght ayenst them of Sypponte and of Bonnyuent. And by the counseyle of the bysshop the cristen men toke trewes for thre dayes that they myght faste in those thre dayes / and to requyre theyr patrone saynt Mychaell vnto theyr ayde and helpe. In the thyrde nyght the holy saynt Mychaell appeared to the sayd bysshop / and sayd that theyr prayers were herde / and promysed them to haue byctoye / and commaunded them to renne on theyr enemyes at the fourth houre of the daye without moze taryenge. and whan they ranne ayenst them the mountayne of Gargan began strongly to tremble / and a grete tempest arose / so that lyghtnyng flewe aboute / and a derske cloude couered the mountayne / so that syxe hondred of theyr aduersaries dyed of theyr fyre arrowes whiche came from the ayre. And all the resydue of them that were not slayne lefte theyr ydolatrye / & submytted theim anone to the crysten fayth. ¶ The seconde byctoye of saynt Mychaell was whan he put out of heuen the dragon Lucyfer with all his folowers. Of whiche is sayd in the apocalyps. factū est prelum magnum. Apocalyps. xii. for whan Lucyfer coueyted for to be lyke vnto god / the archaungell whiche bare the baner of the

celestyall hoost came & chased Lucyfer out of heuen with all them that folowed hym / and he hath enclosed theim in derke ayre vnto the daye of dome / for they ben not suffred for to dwelle in heuen / neyther in the bypper parte of the ayre / bycause that place is clere and delectable / ne yet for to be in erthe with vs / to the ende that they sholde not ouermyche tempte ne turment vs. But they lye in the ayre bytwene heuene and erth / soo that whan they loke vnto warde they may beholde the Joye whiche they haue lost / & haue therof grete sorowe / & whan they loke downewards / they may se the men mount vp to heuen fro whens they fell. notwithstandinge by the dyspense they descende often vnto vs in erthe / lyke as it hath be shewed to some holy men they flye aboute vs as flies: they fyll the ayre wout nombre. Wherof sayth Ieremo as the philosophres sayden & doctors haue oppynyon. This ayre is also full of deuylles and of wycked spyrytes as the sonne beme is full of small motes / whiche is small dust or poudre / and how well that they ben so many. neuertheles after the sentence of Origene / theyr power ne strength is but ryght lytell / and that we may ouercome theim here. And yf ony of theim be ouercomen of ony holy man he may deuot after tempte a man of that vyce of whiche he is ouercomen. ¶ The thyrde byctoye is / that aungelles haue euery daye of the deuylles whan they fyght for vs ayenst them & delyuer vs fro theyr temptacions / & they delyuer vs in thre maners. fyrst in refraynyng the power of the deuyl / lyke as it is sayd Apocalyps. ix. of the aungell that bounde the deuyl & sente hym in to Abyssus that is the pytte of hell. And Chobye whiche sayth that the aungell bounde the deuyl in the ouerest deserte / & this bondynge is none other thyng but his refraynyng of pylfalle & myght. Secondly he delyues

The feest of saynt Mychaell

red vs in refraynyng our couetyse / whiche thynge is sayd Genesis. xxi. there wher as he sayth that the aungell toke the synnewe of Jacob & anon it dyed vp. Thys dely in Impressyng in our hertes the memorye of the passyon of our lord / this is sygnefyed Apocalipsis. vii. where it is sayd ne wyll ye not greue ne noye in the erth ne in the see / ne the trees tyll we haue marked them Ezechyell sayth. The sygne of Chau be in the foreheades of the people. Chau is made lyke an heedless crosse. And they that ben marked therewithal drede not the aungell smytyng / wherof is sayd. Upon whome ye se Chau slee theym not. The fourth byctorye is that that tharchaungell Mychaell shal haue of Antecryst whan he shal slee hym. Than Mychaell the grete pryce shall aryse / as it is sayd Danielis. xii. he shall aryse for them that ben chosen as an helper and a protectour and shal strongly stande ayenst Antecryst. And after as the glose sayth. Antecryst shal sayne hym to be deed / & shal hyde hym thre dayes / & after he shall appere sayenge that he is risen from deth to lyfe. And the deuyl shal bere hym by arte magyke & shal moue by in to the ayre / and all the people shall mercyuayll & wooshypp hym / & at the last he shal mount vpon the mount of Olyuete. And whan he shall be in a pauplyon in his syngge entred in to that place where our lord ascended Mychaell shal come & shal slee hym / of whiche byctorye is vnderstonden after saynt Gregoerye that whyche is sayd in thapocalipsis / the batayll is made in heu. This worde of the treble bataylle in heuen is expownded of the bataylle that he had with Lucyfer / whan he expulsed hym out of heuen / & of the bataylle that he had with the deuylles that tourment vs. And of this last solempnyte is sayd dedycacyon bycause on this daye the sayd place in the mount Gargan was dedycate & halowed

of hym by reuelacyon. For whan the byctorye were retourned fro thocrypton / theyr aduersaries & had so noble byctorye yet doubted they to entre in to the sayd place and halowed to the archaungell. Then the bysshop wente & asked counseyll of pope Delaggen. And he answered yf the church ought to be dedycate / that ought to be on that daye that the byctorye was done / and yf it please ootherwyle to saynt Mychaell men ought to requyre his wyl therof. And than the pope the bysshop and men of the Cyte fasted thre dayes / & saynt Mychaell appered to the bysshop and sayd. It is my nede to you to dedye & halowe that I haue halowed / & comaunded that he sholde entre in to the place the nexte day with the people / & sholde frequent it with prayers / and they sholde fele that he sholde be a speciall patrone to theym. And he gaue vnto them a sygne of consecracyn / that was þ they sholde goo by therto by a posterne towarde the east / & they sholde synde there þ steppes of a man Impressed in a marble stone. Than the bysshop on the morowe & moche grete people came to the place and entred in / and founde a grete caue & thre awters / of whiche two were sette towarde the south / and the thyrde towarde the east moche honourably / and was couered all aboute with a reed mantell. And whan the solempnytees of the masses were done / & the people had taken holy comunyon / all retourned to theyr propre places. And the bysshop lefte there preestes & clerkes for to synge & to saye goodly the dyuine offyce. And within the sayd chyrche souldeth dre water & swete whiche the comyn people drynken and ben heled therby of many dyuers maladies. And whan the pope herde these thynges / he establisshed to halowe this daye in the honour of saynt Mychaell and of all the holy aungelles / and to be kepte holyly thorough all the worlde. The fourth

this solemnyttee is sayd the memozye of saynt Mychaell / how well that we all solemnyse this feest in the honour of the archangelles of our lord / we do the memozye & the honours generally. And it appertheymeth & is behouefull to vs to gyue unto theym laude & praysonges and honour by manyfolde reasons experte / that is to wete for they ben our keepers / our mynsters our brethren / our neyghbours / the betters of our soules in to heuen / & representers of our prayers to god. Ryght noble knyghtes of the kynge of heuen / and perdurable comforters of theym that ben in heynesse and tribulacions. And fyrst we ought to honour them / for they be our keepers / wherfore we ought to worship them. To euery man ben gyuen two aungelles / one for to styre hym to yll / & one good to kepe hym. The good aungelles ben deputed to the keepinge of men in theyr byrthe / & after the natyuite also / and ben allwaye with them whan they ben full growen. And this thre estates is in an aungell necessarye to a man. for whan he is yet lytell in the wombe / he may be deed and be dampned / whan he is out of the wombe tofore he is growen / he may be lette from baptisme / & whan he is growen / he may be drawen to dyuers synnes. The deuyl deceyued theym that ben growen by fallace & herkenynge / he flattered them by delyces & blaundyces / and oppressed vertue by vyolence / therfore it is nede that a good aungel be deputed to the keepynge of a man / to chende that he aduelle and enduce man agaynst the fallace that he exhorted & somoned to the good ayenst flatteryng & blaundyces. And that he defended hym from oppresyon ayenst vyolence. And the proufyte of the keepynge of the aungell to a man may be assygned in to foure maners. The fyrst that the soule may proufyte in the wele & good of grace / and this doth the aungell to the soule in thre maners

And the fyrste is in to remeupnge all lettyng to do well and good / and that is sygnified in Exodi. xii. where the aungell smote all the fyrst begotten of Egypte. Secondely in a wakynge or extyng from slouthe / & that is sygnified zacharie. iiii. The aungell of our lord hath ateped me as a man that is waked out of his slepe. Thyrde in ledynge a man in the waye of penaunce and byngynge agayne / and this is sygnified in Thobye the fyfth chapytre in the aungell that ladde hym and brought hym agayne. The seconde proufyte that the aungell dooth is that he fall not in to noon synne / & this doth the aungell in thre maners. fyrst in lettynge the euyl to be done that it be not done / & this is sygnified in the booke of Iobabes the. xii. chapytre / for Balam whiche wente for to curse Israell was lette of the aungell. Secondely in blamyng the synne passed / that man despatte fro it / & this is sygnified in the booke of Judges the. ii. chapytre / how the aungelles blamed the chyldren of Jstahell for brekyng of the lawe / wherfore they wepte. Thyrde in brekyng strength for to take awaye the synne present / & this is sygnified in bothe Thobye whan he was ladde out by force he his wyfe & his daughters fro the cyte of Sodome that is to wete fro customaunce of synne. The thyrde effecte and proufyte is / yf that he fall that he aryse anone agayne / & this doo the aungelles in thre maners. fyrst in meupnge a man to contrycyon / & this is sygnified in Thobye the. xii. chapytre / where as he taught Thobye to enoynte the eyen of his fader wyth gall / that is to vnderstande contrycyon of the herte enoynted the eyen of the herte. Secondely in purgynge synnes by confessyon / & that is sygnified in Ysaie the fyfth chapytre / where the aungell purged the synnes of Ysaie. Thyrde in enoyntynge to satisfaccyon / & that is sygnified in Luke

The feast of saynt Mychaell

the .xv. chapytre / that sayth that gretter Joye is in heuen of a synner doyng penance than of .lxxxix. ryghtfull men whiche nede noo penance. The fourth profyte is that man fall not soo often in to synne as the deuyl encypteth him therto / & this doth he in thre maners. That is to wete in refraynyng the puyssaunce & myght of the deuyl in affeblyng the couetyse & desyre of synne / and enpyntynge in our myndes the passyon of our lord Jesu cryst / of whiche thynges it is sayd tofoze. We oughte to honoure theym secondely / for they ben our admynystratours / lyke as the apostle sayth ad Hebreos .x. They ben spyrytes of admynystracyon / all spyrytes ben lent for vs. The superiours ben sent to h moyens / The moyens ben sente to the lowest. And the lowest ben sent to vs / & this sendynge cometh of the dyuine bouite / & in this sendynge apperted how moche the bounte dyuine apperteyneth to the loue of our helth. Secondely of the charyte of the aungell / for this sendynge apperteyneth that it be of ardaunt charyte / specyally to desyre the helth of other. Wherfore Playe sayth / loo I am here lord / sende me forth. And the aungelles may helpe vs bycause they se that we haue nede of them & may well ouertome the euill spyrytes & aungelles / & therfore the lawe of charyte aungelyke requyret that they be sent to vs. Thyrde this sendynge is nedefull to the nede of man. For they be sente to enflambe our affeccyon of loue. Wherof in sygne herof it is redde that they were sente in a fyre chare. Secondly they ben sente to enlumyne to vnderstandynge vnto knowlege / & this is sygnified Apocalipsis .x. in the aungell whyche had a booke open in his honde. Thyrde they be sente for to strength in vs all our perfectyon vnto the ende / and that is sygnified iii. Regū .xxx. where the aungell broughte to Helle a lose of breke baken vnder ashen

and a vessel of water & he ete and walken in the strength of that mete vnto the make of god. Thyrde they oughte to be honoured / for they ben our brethren & our neyghbours. For all they that ben chosen ben taken to the orders of aungels / the some vnto the ouerest / & some to the lowest / and some to the myddell for the dyuerstyte of her merytes / and how be it that the blessed byrgyne be abouen all / lyke as saynt Gregoie shewed in his Omelye. For he sayth there ben some that take the smale thynges / but yet they leue not to shewe it to the brethren / & they renne in the nombze of aungelles. And these ben they that may take the souerayntes of the secretes celestyall & shewe it to other / & these ben the archaungelles celestyall / and shewe it to other / and these ben the archaungelles / & ben they that make meruayllous sygnes & werke puyssantly / & these be that with vertues werke. And some there ben that chace awaye the wycked spyrytes by the vertue of prayer / & by strength of theyr powter receiued of god / and these haue theyr merytes with the potestates. And there be some that by theyr vertues moit aboue the merytes of them that ben chosen / & domyne ouer h brethren & sorte theyr meryte with the pryncypales. And there be some that ouertome & domyne ouer all byces in hymselfe / and they by ryghte ben called of the worlde goddes amonge men. Lyke as god sayd to Moyse loo I haue establisshed the god of pharaon & these ben wyth the domynacions. And there be some that sytte in the throne lyke presydenes / and examyne the werke & dedes of other / by whome whan holy church is gouerned / all they that ben chosen ben Juges / & these ben with the thrones / and ben they that with the charyte and loue of god & theyr neyghbours before other ben full / & these by theyr merytes haue taken theyr sorte in the nombze of cherubyn / for

cherubyn is sayd the plenytude of science
 And as Doule sayth / the plenytude of the
 latwe is loue & charyte / and these ben they
 that ben embraced in the brennyng loue of
 supernall contemplacyon / whiche onely be
 in the desyre of theyr maker. They desyre
 noo thyng of this worlde / but onely ben
 fedde in the lozde perdurable / they eschewe
 all erthly thynges / & ouerpasse by thought
 all tempozall thynges / they loue / they bren
 ne & rest in that brennyng loue / they bren
 ne in louyng & ben enflambd in spekyns
 ge / & all that euer they touche in ony mas
 ner by worde / they make theym anone to
 brenne in the loue of god / and where shall
 these take theyr sozte but amonge the nom
 bre of seraphyn. Her Gregorius / this sayth
 saynt Gregorpe. Fourthly they oughte to
 be honoured bycause that they ben berers
 of our soules in to paradys / and this done
 they in thre maners. The fyrst in makyns
 ge redy the waye as Malachpell sayth in
 the.iii. chapytre. Loo here I sende my aun
 gell whiche shall make redy thy waye to
 foze thy face. Secondely in beryng them
 to heuen by the waye made redy / lyke as it
 is sayd in Exodi. xlii. I sende to the myn
 aungell whiche shall kepe the in thy waye
 and shall byng the to the londe whych
 I haue promysed to thy faders. Thyrde
 in lettynge theym in heuen / & here of sayth
 Lucas. Luce. x. v. It was done whan the
 beggar dyed his soule was bozne of auns
 gels in to Abrahams bosome. Fyftly they
 ought to be honoured bycause they ben res
 presenters of our soules tofoze god. And
 this representacón is in thre maners / fyrst
 they presente our prayers tofoze god / and
 this sayth Chobpe the. xii. chapytre. And
 whan thou praydest with teeres / and bus
 tydest deed men I offre thy prayer to our
 lozde. Secondely they alledge for vs to res
 te our lozde god. And herof sayth Job the
 xxxiii. chapytre. If there were an aungell

spekyng for hym / and sayd one of lyke
 thynges / that he shewe the equyte of the
 man / our lozde sholde haue mercy and py
 te of hym. Also zachee primo / and the auns
 gell of oure lozde answered and sayd. O
 lozde of all strengthes shalte not thou ha
 ue pyte of Iherusalem and of the Cytees
 of Iuda to whome thou arte wrothe / this
 is the. lxx. yere. Thyrde they shewe the
 sentence of god as it is sayd in Danyell /
 Syth the begynnyng of the prayers the
 worde yssued out / that is to wete the sen
 tence of god / and I am comen for to shes
 we it to the / for thou arte a man of despy
 res. Of these the thynges sayth Bernars
 de byon the Canticles. The aungell seched
 moynen byt wene the loue and the louer in
 offryng the desyres / and byngnyng gys
 tes / and moeued her / and pleased hym.
 Sythely they ought to be honoured / for
 they ben the ryght noble knyghtes of the
 kyng per durable. After that Job sayth
 in the. x. v. chapytre. Is not this the nos
 ble nombze of his knyghtes / for as we see
 in the knyghtes of some kyng / that some
 of theym dwelle alwaye in the halle of the
 kyng and accompanye the kyng / and co
 ueyte honour and solace to the kyng / and
 some other kepe the cytees and castelles of
 the kyng / and other fyghte agaynst the es
 nemyes of the kyng. Thus it is of the
 knyghtes of Criste / some be in the halle
 Ryall / that is to saye in the heuen Impes
 ryall / and accompanye alwaye the kyng
 of kynges. And synge alwaye songes and
 gladnesse to his honour and glozpe sayens
 ge Sanctus / sanctus / sanctus / blessyng
 and clerenes and wysdome. And the other
 kepe the Cytees the townes the castelles &
 the fawbourghes / they ben deputed to the
 kepyng of vs / kepyng the state of byr
 gynes / of contynentes / of maryed people /
 & the castelles of relygyon. Wherof Playe
 sayth. Upon the walles of Iherusalem I

The lyfe of saynt Iherome

haue establiſhed keepers. Other there ben that fyght and baynquyſhe the enemyes of god. Of whome it is ſayd in the Apocalypſis. There is a batayle made in heuen that is after ſome expoſycon. In the chyrcche mylytant Mychaell and the aungelles foughten wyth the dragon. The ſeuenth and the laſt they ought to be honoured by cauſe they ben comfortours of theym that ben in trybulacyon. And here of ſayth ſas charye in the fyrſte chapytre. The aungell that ſpake to me good wordes of comforte and this done they in thre maners. fyrſte in comfortynge and ſtrengthynge Danie lis. x. for whete as Danyell ſelle the aungell of our lord touched hym and ſayd he not aferde nor drede noo thyng / peas be to the / comforte thyſelfe and be boyſtous. Secondely in keepynge fro Inpacyence / & this ſayth Dauid. He hath commaunded his aungelles to kepe the in all thy wayes. Thyrde in reſtreſhyng and mynyſhyng that trybulacyon / and that is ſygnifyed in Danyell the thyrde chapytre. There where as the aungell of our lord deſcended in the forneys with thre chyldren and made the myddell of the forneys as it hadde ben a wynde blowynge with a ſofte dewe. By theſe enſamples we may vnderſtonde that we oughte for to gyue honour to the holy compaignye of aungelles / and to praye theym for to kepe vs in this wretched lyfe from our enemyes the deuyl / the worlde and the fleſhe / that after whan we ſhall departe they preſente our ſoules vnto almyghty god in heuen / there to dwelle and abyde ſempytternally wyth theym. Quod ipſe preſtatur. qui ſine fine viuut et regnat in ſecula ſeculorum Amen. ❧❧❧❧❧

Here foloweth the lyfe of ſaynt Iherome / and fyrſt of the Interpretacyon of his name.



Iherome is a word of Iude that is holy / and nemus / that is to ſaye a wood / it is ſayd of no man That is for to ſaye lawe / wherof it is ſayd in this legende that Iherome is Interpretate an holy lawe / he was forth holy / that is to ſaye ferme or clene / or deed of blode / or deputed to holy blaſe lyke as veſſelles of the Temple ben ſayd holy / for they ben ordeyned vnto holy blaſe. He was holy / that is for to ſaye ſtedfaſt in holy werke by longe perfeueraunce / he was clene in mynde by purete / he was alſo deed in blode by thynkynge of the paſſion of our ſauoure lord Iheſu cryſte / he was deputed to holy blaſe by the expoſycon of holy ſcripture. He was ſayd an holy wood by the conuerſacyon that he ſom tyme dyde and abode in the wood. And he was ſayd lawe for the rebules of his diſcipline whiche he taught to his monkes / by cauſe he expoſed and interpreted the holy lawe and ſcripture. Iherome is alſo Interpretate the byſyon of beaute / or ſyngynge wordes / there is beaute manyſold fyrſt in ſpyrytuall whiche is in the ſoule / Seconde morale whiche is honeſte of maners. The thyrde is Intellectuall whiche is in the aungelles. The fourth is ſubſtanciall whiche is dryngne. The fyfthe is ſocial whiche is in the countree of ſaynt Iherome in hymſelfe. For he hadde ſpyrytuall in dyuerſytee of vertues. The morale he hadde in the honeſte of his lyfe. He hadde intellectuall in the excellence of purete. He hadde the ſubſtanciall in brennyngne carite. He hadde the celeſtyall in the perſon

He and excellent clerenes or claryte. He Juge the speches and wordes his owne well examyned in clerely pronounsynge. The other beyng true in confemynge and the doubtfull in expowynge.

Iherome was sone of a noble man named Eusebe bozne of the towne Strydone: whiche is in the vetereste ende of Dalmaie and of Dononpe / he beyng yet a childe wente to Rome and was there taught in letters of greke / latyn / and hebrew. He hadde for his teacher in grammer Donate / in Rethorycke Vycroyn the ora tour / and he was daye and nyght occuppyde and excercypled hymself in dypnye scriptures / whiche he diewe coueously / & after shedde it oute habundauntly. And as he wyrteth in an Epytyle to Custochium / that on a tyme as he redde in a daye Blas to and in the nyght Culye desyrouly by cause that the boke of the prophetes pleased hym not / he was about mydient taken with a sodayne and bzennynge feuer that all his body was colde. In suche wyse that there was noo herte in all his body sauf a lityll whiche he felte in his breste / and as the exequyes for his deth was makynge ready / he was sodaynly brought to the Juge ment of god. And there he was demaunded of what condicyon he was. And he answered boldely that he was a crysten man. And the Juge sayd / thou lvest / thou art a Ciceronyan and not a crysten man / where as thy tresour is there is thy herte. And thenne Saynt Iherome was styll and sayd no thinge. And thenne anone the Juge commaunded that he sholde be soze beaten. Thenne he cryed and sayd / haue mercy on me good lord haue mercy on me / Thenne they that were assystynge to our lord / prayed hym that he wolde forgue this yonge man his trespase. And thenne he began to swere and sayd / good lord pf

ever I rede or here moze secular bookes I shall forsake the. And with the wordes of this promesse & othe he was late goo / and anone he reupued / and theise he sawe hym self all be wepte / and of the strokes of the betynges that he receyued tofore & Thome of our lord the tokenes of the strokes & lasses were seen on his sholders ryght horryble and grete. And fro than forthon he became good / and redde dypnye bookes with a grete studye as ever he had redde the bookes of poeetrye and of paynims. And whan he was. xxix. yere olde / he was ordeyned Cardynall preeft in the churche of Rome / and thenne Alybertus was deerd and all the people cryed for to haue saynt Iherom souerayne preeft. And whan he began to blame the Jolyte and lanays lyf of some clerkes and monkes / they hadde Indygnacon and despyte of him and lay in a wayte for to hurte and sleaunders hym. And as Johan beleth sayth / they scorned and mocked hym by the clothyng of a woman. For on a nyght whan he arose to matyns as he was accustomed / and founde a womans clothyng lpyenge by his bedde / whiche his enemyes had layd there. And he wenyng that they hadde ben his owne dyde them on and so clothed came in to the churche / and this dyde they that hadde enuy at hym by cause other sholde wene & he hadde a woman in his chambye. And whan he sawe that he eschewed theyr wodes / & wente vnto Gregoize Nazazene bysshop of Constantynople. And whan he hadde lerned of hym the holy scripture & holy letters he wente in to deserte / where / what / and how moche he suffred for crystes sake he recounted to Custochium and sayd: that whan he was in that grete deserte and wast wyldernes whiche is so bzent by the sonne that it gaue to the monkes a ryght dyre habitacle. I suppose me thenne to be at Rome amonge the delyces / & my

The lyf of saynt Iherome.

members scalded bzent made dyre & blacke lyke to the skynne of a moxpane / or an ethyope. And I was allwaye in teeres & wepynges / and whan the very siepe came and oppressed me / against whiche I often repugned / thesie I layde my dyed bones on the bare erthe of metes and dynkes I speke not. for they that were seke bled on ly colde water / and for too take any other thyng boyled or roasted it was vnto them lecherie / & yet neuertheles I was often felawe vnto scorpyons & wyld beasts / & yet the carallys of maydens & thenbraces mentes of lecherie greiue in my colde body & in my flesshe / wherfore I wepte continually / and for to adaunt & subdue my proude flesshe I role at mydnyght all the weke longe Joyninge often þ nyght vnto the daye / & I cellyd not to bete my breste prayenge our lord to rendre to me the peaslyble peas of my flesshe. And I also doubted my propre celle as ferynge my consaytes & thoughtes / wherfore I wente & desparted wrothe & reuengynge my self passyd allone thurgh þ sharpe & thicke desertes / & as our lord wytnessed after many wepynges & teeres. It semed me that I was amonge the compaynye of aungelles / this duryng foure yere. Thenne hys penaunce thus done / he retourned to the towne of Bethleem / where as a wyse & prudente beest offred hymself to obeye by the crybbe of our lord. And thenne this holy Byble whiche with studye he had translated and oother bookes he redde / and ladde the daye with fastynge vnto euen. And there he assembled many dyscyples vnto hym for to labour there in his holy purpose / and abode therein the translacyon of holy scripture. lb. yere and .vi. monethes. And remayned a pure virgyne vnto the ende of his lyf. And how well that it be sayd in his legende that he was euer a virgyne yet neuertheles he wrote of hymself to Paul

macen. I bere virgynpte in to heuen for that I haue virgynpte / but for I myghte moze that I haue it not. Then at the last he beyng wery for to trauayll laydowne in his bedde / wherouer henge a corde on a beme / wheron he leyde and helde his bondes for to lyfte by hymself that he myght do the seruyce of god as moche as he myght. ¶ vpon a daye towarde euen Iherome satte with his brethren for to here the holy lesson / and a lyon came haltinge sodaynly in to þ monasterye / and whan the brethren sawe hym anone they fledde / and Iherome came agaynst hym as he sholde come agast þys ghest. And then the lyon shewed to hym his foot beyng hurte. Thenne he called his brethren and comaunded them to wellshew his feet / and dilygently to seche and serche for þ wounde. And that done the plante of the foote of the lyon was sore hurte & pyked with a thorne. Thenne this holy man put there to dilygente cure and helyd hym / and he abode euer after as a tame best with them. Thenne saynt Iherome sawe that god had sente hym to them / not oonly for the helth of his foot / but also for theyr prouisyte / and Joynd to the lyon an offyce by thacorde of his brethren / and that offyce was that he sholde conduyte and lede alle too his pasture whiche brought home wood / and sholde kepe hym goynge & comynge / & so he dyde for he dyde that whiche he was comaunded and ladde the alle thus as an herdeman & kepte him wyfely goynge & comynge & was to him a ryght sure keper & defender / and allwaye at the houre accustomed he and the alle came for to haue theyr refeccon / and for to make the alle to do the werke accustomed. ¶ On a tyme it happed that the alle was in his pasture / & the lyon slepte fast / and certayne marchautes passed by with camelys & sawe the alle alone & stole hym and ladde

hym alwaye. And anon after the lyon as
 woke / & whanne he founde not his felawe
 he ranne growinge hyder and thyder / and
 whan he sawe that he coude not fynde hy
 he was moche sorowfull & durst not come
 in / but abode at the yate of the chirche of
 the monasterye / & was ashamed that he
 came without the asse. And whan the bres
 therne sawe that he was comen moze late
 than he was wonte and without the asse /
 they supposed that by constraynt of hon
 get he had eten the asse. & wolde not gyue
 to hym his porcyō accustomed and sayd to
 hym. go & ete that other partye of the asse
 that thou hast deuoured and fylle thy glo
 tonnye. And by cause they doubted / they
 wolde wete yf he had so eten / they went to
 the pastures of the towne to se yf they cou
 de haue any demonstracyon of the deth of
 the asse / and they founde no thinge and re
 turned & tolde it to Iherome. And then
 he commaunded them to enioyne hym the
 offyce of the asse. Thenne they helwed dow
 ne bullshes & bolwes and layd theym vpon
 hym / and he suffred it paciently / and on a
 daye whan he had done his offyce / he went
 out to the feldes and beganne to renne hy
 der and thyder desyringe to knowe what
 was done to his felawe / & sawe fro ferre
 marchautes that came with camelys char
 ged and laden and the asse goynge befoze
 theym. It was the maner of that Regyon
 that whan the people wente ferre with cas
 melyn / they hadde an asse or an hors goyn
 ge befoze with a corde aboute his necke for
 to conduyt the better the camelys. And so
 whan the lyon knewe the asse / with a gre
 te roynge he ranne vnto theym so terry
 bly that all the marchautes fledde. And
 he so fered the camelles with betynge the
 erthe with his taylle / that he constrayned
 theym to go straye vnto the monasterye
 with all theyr charges and ladinges. And
 whan the brythern sawe this they tolde it

to Iherom. And he sayd brythern was the
 the feet of our ghestes & gyue theym mete
 and abyde ye the wyl of our lord herup
 on. And thenne the lyon began to renne
 Joyously thurgh out al the monasterye as
 he was wonted to do / and kneled downe
 to euery broder and sawned theym with
 his tayll lyke as he had demaunded par
 don of the trespas that he had done. And
 saynt Iherome whiche knewe well what
 was to come sayd to his brythern / go and
 make ye redy all thynges necessarye for
 ghestes that be comynge to vs. And as he
 thus sayd / there came to hym a messager
 sayenge to hym that there were ghestes at
 the yate that wolde speke with the abbot
 And as soone as they were come they kne
 led to the abbot and requyred of hym par
 don. And he reysed and made theym for
 to stonde vp goodly / and comaunded them
 to take theyr owne good / and not to take
 other mennes. And thenne they prayd the
 holy saynt that he wolde take the halfe of
 theyr oyle / and he refused it. And at the
 last he commaunded to take the mesure of
 oyle. And thenne they promysed that they
 sholde byynge euery yere a mesure of oyle
 to that chirche & theyr heyres after theym.
 ¶ It was aunyciently the custome / that
 who somer wolde myghte synge in the
 chirche / soo that Theodocyan the Emper
 rout / as Johan beleth sayth requyred and
 prayd Damase the pope / that he wolde
 comyle to some good man of the chirche
 to ordeyne the offyce and ordynall of the
 chirche. And thenne he knewe well that
 Iherome was a man that knewe the lan
 gages of greke / latyn / and hebrewe / and
 in al scyences and commysed to hym the
 sayd souerayne offyce. Thenne Iherome
 deuyded the sawter by feryes / & to euery
 ferye a nocturne propre he assigned /
 & establyshed in thende of euery plaine
 to be sayd Gloria patri. And after he oꝝ
 ap. ii.

deyded resonably to be songen þe epytles
and gospels and all other thynges apper-
teynaunt sauf the songe whiche he sente
fro Bethleem vnto the pope / whiche all
was approued and ratyfied of hym / and
of the Cardenals for to be bled perpetuel-
ly and so conserued. ¶ After this in the
mouth of the spelunke or caue in whiche
our lord laye he dyde do make his monu-
ment or sepulture. And whan he had ac-
complyshed. lxxxviii. yere and. vi. mones
thes he was there buryed. In what reue-
rence saint Austyn had hym in. It apper-
red in his epytles that he sente to him. In
one of the whiche he wrote in this maner
To his ryght dere frende / moost best belo-
ued / and most clene in obseruynge and en-
brachynge of charyte vnto Iherome Aus-
tyn. &c. And in an other place he wyrteth
thus of hym / saint Iherome preest lerned
in lettres of greke / latyn / and hebrewe / &
in holy wyttynge approued vnto his
last age. Of whom the noblesse of his sayr
eloquence / & resplended from the est vnto
the west lyke vnto the clerenes of þe sonne
¶ Prosper sayth also of hym in his Cro-
nycles. Iherome preest was in Bethleem
sometyme clere too all the worlde of noble
engyne: and lyued in translatynge & wy-
tynge of holy scripture / and with hyghe &
noble studie serued the vniuersall churche
¶ He sayd also of hymself to Anbygen. I
neuer enforced me soo moche fro myn en-
fancye as for to eschewe a swellynge cou-
rage & enhaunced heed / and called ayenst
hym the hate of god. And euer haue dreed
de the sure thynges & haue entred with al
my herte to the monasterye & to the hospy-
talyte / & haue receyued gladly all comers
sauf heretykes & haue walshen theyr feet
¶ Cypdore sayeth thus in the booke of E-
thymologye. Iheronie was wyse in thre
langages / whoos Interpretacyon is tak-
en tofoze other. For it is more holdynge &

clere by wordes / and it is Interpretat
a very crysten. It is wyrtten also of Ihe-
rome in the dyalogue of Seuerus dyssiple
of saynt Martyn whiche was in his tyme
Iherome without the meryte of þe sayr
and dowayre of vertues it not oonly In-
strute in lettres of latyn / but in greke &
hebrewe / so that none ought to be compa-
red to hy in euery science / the whiche had
warre perpetuell ayenst the wycked men
The heretykes hated hym / for he left ne-
uer to Impugne ayenst theym. The clere-
kes hated hym / for he repreued theyr syn-
nes & theyr lyf / but playnly good men lo-
ued hym and merueilled of hym / for they
that demed hym an heretyke were madde
He was all in lessons / all in bookes / he ne-
rested daye ne nyght but alwaye redde or
wrote. Iher Seuerus / & lyke as it apper-
reth by thysse wordes / & also he wyrtelleth
hymself he suffred many persecutorys &
detractours / whiche persecutorys he suf-
fered paciently & goodly / as it appereth
in an epytyle þe he sente to Allell. I gyue
thankynges to our lord god / that I am
worthy that the worlde hate me / & that
wycked men and Janglers holde me for
euyl / for I knowe well þe men come to be-
uen by the defame of wycked men more
thā by good renomme. And I wolde that
þe companye of myscreautes sholde per-
secute and persecute me for the name & ryght of
our lord. Whi wyllis that þe reprees of the
worlde cryse more feruently ayenst me so
that I might deserue to be prayled of our
lord / and that I may hope the rewarde
of his promysse. Temptacyon is desirous
and agreable whole meryte in resystryng
is to be hopen rewarde of Ihesu cryst in
heuen. He the cursynge ne the maledys-
cyon is not greuous whiche is chaunged
in too dyuine laude and praysynge. He
deyed a boute the yere of our lord the þo
dred four score and cyght.

There foloweth the lyfe of saynt Kempge
and fyrst of his name.

Kempge is sayd of Kempge/whiche
is a boteman or rower. Or it is sayd
of Kemis/whiche ben Instrumentes
by whiche the shyp is rowed & conduyted
and of gyon/that is to save wastefynge/
he gouerned the churche & kepte it fro per-
ryll of wyake & broughte it to the poire of
heuen. And for the churche he wastefyd as
gaynst the assautes of the deuyll.

Saynt Kempge conuerted vnto the
faythe the kynge and the people of
fraunce. The kynge hadde a wyf named
Korylde whiche was crysten / and she en-
forced her moche to conuerte her hushode
to the crysten fayth / but she myghte not
And whan she had a childe she wolde ha-
ue crystened hym / but the kynge defended
it to her. And she rested not / tyll at the last
the kynge graunted that it sholde be cryste-
ned / & after that it was crystened it deyed
anone. Thenne sayd þe kynge / now it ap-
pyereth well that Cryste is a hyle god / for
by cause he may not kepe hym þe whiche in
his fayth sholde haue ben enhaunced in my
kyngdome after me. And she sayd to him
As to fele I well that I am loued of my
god / by cause he hath receyued the fyrste
fruyte of my wombe / he hath enhaunced
my sone to a better kyngdome / and to reg-
ne perpetuelly wout ende / whiche is mos-
te better than thy kyngdome is. And soos-
ne after she conceived ayen & had a fayre
sone / whome with grette prayers she bap-
tised as she dyde the fyrst / but anone after
he was scke / so that they hadde no hope of
his lyfe. And thenne the kynge sayd to his
wyfe: certaynly this is a feble god whiche
may not conserue ne kepe none that is bap-
tysed in his name / and yf thou haddeste a
thousand and dydest them to be baptysed

all sholde peryshe / per neuertheles þe childe
de reuyued & was holt / 100 that he regned
after his fader. And the faythfull quene
enforced her to bynge her hushond to the
fayth / but yet he refused it in all maners
¶ It is sayd in that other feest whiche is
after the Epyphanye / how the kynge was
couerted vnto the fayth. And the folowyd
kyng Clouys whā he was crystened sayd
that he wolde gyue to Saynt Kempge for
to endowe his churche / as moche londe as
he myght go about whyles he slept a myd-
daye / & so it was done. But there was a
man whiche hadde a mylle within the cyr-
cuyte whiche saynt Kempge had closed in.
And as saynt Kempge wente about it / the
myllar put hym out with Indignacyō &
grette dyspyte. And saynt Kempge sayd to
hym / frende haue no dysdayne / and lete it
not be to herde yf we haue also this mylle
with that other / neuertheles þe myllar put
hym out. And anone the whele of the myl-
le began to tourne contrarpe. And thenne
the myllar cryed after saynt Kempge and
sayd. Seruaunt of god come & lete vs haue
the mylle togyder. And Saynt Kempge
sayd nay it shall neyther be myn ne thyne /
and anone the erthe opened & swallowed
in all the mylle. And saynt Kempge knewe
we by the spyryte of prophete and by the
wyll of god that a grette famyne sholde co-
me: & assembled in a towne grette plente of
whete. And the dronken bylapis of the
towne mocked & scorned hym of his pro-
uidence / and sette the garners a fyre. And
whan he knewe it he came thyder / and by
cause he was colde for age / & his last tyme
approched faste / he late downe by the fyre
and warmed hym & sayd with a pealpyble
herte / þe fyre is allwaye good. Neuertheles
they that made the fyre & all the men of
theyr lygnage were broken in theyr mem-
bres / and the women gowty. And this ens-
dured in the same towne vnto the tyme of

Ap. iii.

Charles whiche chaced & made theym go
theyr waye: & so dysperpled theim. And
it is to be knowen that the feest of saynt
Remygge that is halowed in Jaryuet is
the feest of his blessyd dethe & depolycyon.
And this is the feest of the translacyon of
his blessyd body. For whan after his dethe
the holy body sholde be brought to the chir-
che of saynt Thymothe and Appolynare
with the shryne and came nyghe vnto the
chirche of saynt Crystofre it began for to
waye so moche that they myght not meue
it fro thens in no maner. At the last they
prayed our lord & he wolde wouchesaufe
to shewe theym p^r it were his wyll that p^r
body sholde be buryed in that chirche: whe-
re as no relyques were. And thesle anone
they toke by the body lyghtly ynough and
buryed him there honourably. And many
myracles were shewed so that they enlar-
ged and made p^r chirche moze ample and
large. And thenne they made an oratozre
behynde p^r alwtter and wolde haue doluen
for to haue layd the body in that oratozre
but they coude not meue it in no maner.
Thenne they watched and prayed vnto
our lord: and at mydnyght they fylle all
a slepe. And on the mozne they founde the
sepulcre with the body in the place whiche
aungels hadde bozne thyder whyle they
slepte. And this was the kalendas of Oc-
tober / whiche afterwarde by longe tyme
on the same daye it was translated in to a
ferete or shryne of syluer: he floured about
the yete of our lord. CCC. and. lxxx.

Here foloweth the lyf of saynt Logyer/
and fyrst of his name.

Logyer is sayd of leos / that is to
saye people / & of ganos / that is to
saye aungell. Logyer was aungell to the peo-

ple for an aungell is properly lyght / and is
a messager for to shewe the people good
werkes. And so he shewed to the people
fore the dede how he and Ebronynen shol-
de synyshe theyr lyues.

Saynt Logyer whan he shone and
resplended in all vertue he deser-
ued too be byshop of Aduense. Clotayr
was deed. He was moche greued for pow-
re and charge of the Reame. And by the
wyll of god and counseyll of the prynces he
crowned Chyldzyck yet yonge to be kyng.
But Ebronynen wolde haue made. Theo-
dozyck broder of Chyldzyck kyng / not for
the proufite of the Reame / but by cause
he was put out of his power and was ha-
ted of all the people & doubted p^r J^re of the
kyng & of the prynces / and therfore he re-
quyred of the kyng lycence for to entre in
to relygion / and the kyng graunted it to
hym. Thenne the kyng dyde holde his by-
der. Theodryck in garde / that he sholde
machyne no thyngge ayenst p^r reame. And
by the holynes and prouydence of p^r good
byshop Logyer all p^r people were in J^roy
& in peas. And soone after the kyng be-
ynge enpayred by euyl counseyll was mouyd
in wrath ayenst this holy byshop seruaunt
of god. And sought meanes ententfully
how he myght couenably put him to dethe.
But Logyer sustred it all goodly / and re-
puted his enemyes lyke as his frendes.
dyde do so moche towarde i^r the kyng that
on ester daye he sholde synge masse in that
Cyte wherof p^r he was byshop. And that
daye it was tolde vnto him that the kyng
sholde perfourme that nyght all that he
had treated for his dethe. But he doubted
no thyngge / but dyed that daye with the
kyng at his owne table / & thenne he fledde
his persecotours in suche a maner that he
wente to the monasterye of Aucon & then

seruyng out lord / in whiche Chzonymen was hydde in the habyte of a monke / and also serued hym in grete charyte. And in a whyle after the kynge deyed / and Theos doryck was enhaunced in to the Regne / for the whiche thyng the bleysyd saynt / saynt Logyer meued by the weppnges & teeres of the people / and constrayned by the commaundement of his abbot retourned vnto his see in his Cyte. But Chzonymen anone renounced his Belyggon and was ordeyned steward of the kyng. And how be it that he was euill tofoze / yet he was werse afterwarde / & studied how f he myght byng Logyer to deth / and sente knyghtes for to take hym. And whan the bleysyd Logyer knewe it / he wolde haue escaped fro theyr wodeness and malyce. And as he ysued oute of the towne in the habyte of a bysshop / he was taken of the knyghtes / whiche anone put out his eyen. And thenne two yere after saynt Logyer with Guyryn his broder whom Chzonymen had exyled were brought vnto the pallas of the kynge. And as Chzonymen mocked the bysshop / they answered wysely and peasybly / notwithstandinge that wycked man Chzonymen sent Guyryn for to be stoned to deth with stones / and made the bysshop to be ladde al the nyght bare foot vpon sharpe stones / on whiche the water rasne faste. And whan he herde that he praysted god in his tourmentes / he made to be cutte out the tonge of his heed and after to be kepte in pylson for to make hym suffrenewe tourmentes. But for all that he lost neuer his speche / but entended to preche & to exhortacyon as well as he myghte / and sayd tofoze how he and Chzonymen sholde deye and Wan. Thenne a grete lyghte in maner of a crowne enuyronned his heed / whiche moche people saw / & some demaunded hym what thyng it was. And he kneled downe and made his prayers yeldyng

graces to god / and admonested all theym that were there that they sholde chaunge theyr lyf in to a better. And whan Chzonymen herde that he had grete enuye at hym & sente foure men for to smyte of his heed / And whan they ledde hym forth he sayd to theym. It is no nede to you to laboure ony moze / but fulfyl you here the desyre of hym that sente you. And thenne thre of theym had so grete pyre of hym that they kneled downe & requyred pardonne / and the fourth smote of his heed / whiche anone was rauylshed of the deuyl & thowen in the fyre and ended his lyfe myserably. Thenne two yere after Chzonymen herde f god shewed many myracles for his bleysyd saynt / and the renomme of it shone ouer all / and was tourmented with cursed enuye and sente thyder a knyghte to wete the trowth & to retourne and telle to hym. And whan the knyght came thyder / proudey he smote the counte with his foot and sayd / an euill deth myght he haue f sayth and blyueth that this deed body may do myracles / and anone he was rauylshed of the deuyl & deyed sodenly / and the saynt was f moze worshypped by his deth. And whan Chzonymen herde this then he was moze tourmented with malyce of enuye & enforced hym to quenche the fame of the holy saynt. But after the sapenge tofoze the last he felonously slewe hymself with a swerde. And this holy bysshop saynt Logyer suffred deth about the yere of our lord. xl. hondred and. lxxx. In the tyme of Constantyne the fourth.

Here folowethe the lyf of saynt Fraunceys first begynner of the frere Mynours And fyrst of his name.

Fraunceys was fyrste named Iohann / but afterwarde his name was chaunged and he was called Fraunceys / The cause of the chaungynge of his nas
 103.iii

The lyf of saynt fraunceys.



me was many
folde. The fyrst
is for þe reason
of his meruyl
lous chaunge /
for it is knowe
þ he receyued
of god by my
racle the frens
he tongue / &
it is sayd in his
legende þ whā
he was replenyshed with the grace of al
myghty god and of the ardour of the holy
ghoost / then he pronounced out breynynge
wordes in frenshe. Secondely by þe reas
son for to pubblishe his offyce / wherof it
is sayd in his legende / that the dyuine pro
uidence of all myghty god gaue to hym
that name by cause of hym synguler / and
it is a custumed name / and the oppynyon
of this mysterpe was knowen thugh out
all the worlde. Thyrde also by the reas
son of his offyce in effecte. wherupon was
gyuen for too vnderstande that by hym
and by hys soone he sholde make many
seruauntes of the deuyll and bounden to
to synnefre of all theyr synnes & delyuer
them fro the deuyll. Fourthely by the reas
son of grete courage and magnanymyte
of herte for frenshe men ben said of fier
nes / for in theym is naturell fierynes and
grete courage of herte. fyfthly by the reas
son of the vertuoulyte in spekyng / for his
wordes rekyned alwaye the byces lyke
an axe. Sixthly by the reason that he chas
ced alwaye comunely the deuyll. Seuen
thly by the reason of honeste in his conuer
sacyon and of perfeccyon of werke. And
it is sayd þ some sygnes that were broug
ht to Rome tofore the consuls whiche
were in terrour of the people and in wo
rthyp were called franciscas.

Fraunceys seruaunt & frende of al
myghty god, was born in þe Cyte
of Assyle & was made a marchalit vnto þe
xxv. yere of his age & wasted his tyme by
lryunge vayne / whom our lord corrected
by the scourge of seknes & sodenly cha
ged him in to an other man / so þ he began
to thynke by the spyryte of prophete. For
on a tyme he w other men of Peruse was
taken prysoner / and were put in a cruell
pryson / where all the other wayled and so
rowed / & he oonly was gladde & enioyed
And whan they had repreued hym therof
he answered / knowe ye sayd he that I am
Joyfull for I shal be worshyped as a laste
throughout all the worlde. ¶ On a tyme
he wente to Rome by cause of deuocyon /
and he tooke of all his clothes and cladde
hym with the clothes of a beggar and sat
amonge the pooze men tofore the chyrche
of saynt Peter. & as one of theym begged
w them coueytously / & moche ofter wol
de haue done / but shame of knowen peo
ple letted hym. The olde enmye þ deuyll
enforced hym to lette hym of his holy pur
pose / and shewed to hym a woman mon
struous & horryble dysfigured croke bac
ke and lame whiche was in þe Cyte. And
he sayd to hym / that yf he left not that he
had enterprysed / he wolde make him sem
ble and lyke vnto her. But he was confor
ted of our lord / whiche herde a boys say
enge to hym fraunceys take thys bytter
thynges for the swete / and despyse thyself
yf thou desyrest to knowe me. ¶ On a ty
me he mette a lepre / whom naturally men
abhorre / but he remembred hym of þe wo
de that was sayd of god & ranne to hym
and kysed hym / and anone the lazare was
nysshed awaye / wherfore he wente to þe
habytacyon of the lazares and kysed de
uoutly theyr bondes / and gaaf to theym
moneye and lete hym haue no nede of ly
che as he myght do. ¶ On a tyme he en

tered in to the churche of saynt Dampayne
for to make his prayers. And the ymage
of Ihesu cryste spake vnto hym and sayd.
fraunceys go and repayre my hous whi-
che is all destroyed as thou seest. And fro
that hour the soule of hym lyquedyed/and
the passyon of Ihesu cryste was merueyls
louly Infyred in his herte. And then he
dyde grete payne & was belye in reparyn-
ge the churche/ & solde all that he had and
gaue the money therof to a preest / and he
durst not receyue it for fere of his parētes
and kynne. Thenne he castynge it awaye
tofoze the preest as duste settynge nought
therby / wherfoze he was take of his fader
and bounden/ and restozed to hym his mo-
neye/ and respygned also his clothes / & soo
naked he fledde to our lord & cladde hym
with hayre. And thenne the blessed fraun-
ceys wente to a symple man whom he to-
ke in p^rstede of his fader/ and prayed hym
that lyke as his fader doubled on hym his
curles/ that in contrary he sholde blesse hys
his owne broder getmayne sawe him in a
wynter time haue but foule & ferwe clothel
and that he trembled for colde / and was
entendynge to his prayers sayd to his felo-
we. Go to fraunceys and saye to hym that
he selle to the a penyworthe of his swerte
And whan he herde it he answered with a
gladde chere. I wyll sell it vnto my lord
god. On a daye he herde in the churche
that whiche our lord sayd to his dysciple
whan he sente them for to preche. And as
none he addresyd him with all his myght
for to do and to kepe all those thynges. He
dyde of his hosen & his shone fro his feet/
and cladde hym with a foule cote/ and to-
ke a corde for his gyrdyll. He wente on
a tyme in snowe by a wood and was tak-
en by theues/ and they demaunded hym
what he was. And he sayd that he wasthe
messenger of god. And anone they toke hys
and cast hym in the snowe sayenge to hym

lye thou there bylayne messagere of god/
Many noble & vnnoble clerkes & laye
men had despyed the woerde and had ben
gone to folowe hym. And the holy fader
enleygned & taught theym to perfectyon
of the gospels/ whiche was for to be in pos-
uerter/ and that they sholde go by the way
of symplenelle. Thenne he wrote a rule
after the gospel to hymselfe and his bres-
dern for to be kepte / whiche the pope In-
nocente confirmed. And fro thens forth
he began to spede more ardauncly the ser-
des of the woerde of god/ and wente about
Cytees and Castels by a feruent and mer-
ueyllous desyre. There was a frere whi-
che semed outwarde of merueyllous holy-
nesse and kepte scyence soo stryptely that
he wolde not be shryuen by wordes but by
sygnes/ and euery man prayed hym as a
saynt. This holy man fraunceys came
thyder and sayd / leue bryetherne to prayse
hym/ for I shall not yet prayse hym lest it
be by fantalse of the deuyll / lete hym be
warned to be wrytes shryuen in the weke/
by woerde and spekyng. And yf he do it
not this is but a temptacyon of the deuyll
and fraudelous decepte. And thenne the
frere warned hym so to do. And he put his
fynger to his mouthe and shoke his heede
and shewed that in no wyse he wolde con-
fesse hym. And anone after he retourned
agayne to the woerdely lyf/ as an hounde
to his vomyte/ and went out of his order
and fynysshed his lyf in synfull actes and
werkes. On a tyme saynt fraunceys
was wery of gorynge / and rode vpon an
asse/ and his felawe one Leonarde of Als-
sye was also wery of gorynge/ and saynt
fraunceys began to thynke thus & sayd
in hymselfe/ his kynne and my kynne we-
re not lyke. And Incontynence he alyght
downe and sayd to the frere. It appertey-
neth not to me for to ryde and to go on
foot/ for thou arte more noble than I am.

The lyf of saynt fraunceys.

And the frere was abasshed and kneled
downe and requyred pardonne. ¶ On a
tyme as he passed by a place / a noble lady
cane so hastily ayens hym that she myght
not speke for werynes. And he axed of her
what she wolde. And she sayd / praye for
me fader / for I may not perfourme the
purpose of helth whiche I haue begonne /
for my sulbonde whiche letted me dooth
to me many aduersytees in the seruyce of
god. And he sayd to her. Goo thy waye
doughter. for thou shalt haue anone com-
forte of hym / and saye to hym / hulbonde
in goddes name and myne / that now is
the tyme of helth / and herafter shall be ty-
me of equyte and ryght. And whan she
had sayd so to her hulbonde. the man was
sodaynly chaunged / and auowed to god
contynence and chastyte. ¶ On a tyme
a poore labourer was almost losse in a
wood for thurst. And this holy saynt Im-
petred a fontayn by his prayers. ¶ On a
tyme he sayd to a frere whiche was famy-
lyer with hym this secrete whiche was she-
wed to hym by the holy ghoost. There is
a seruaunt of god lyuynge in the worlde
on this daye / for whose sake as longe as
he shall lyue our lord shall suffre noo fa-
myne amonge the people. But without
doubte it is sayd that whan he was deed /
all that condycyon was chaunged to the
contrarye. For after his blessyd dech he ap-
pyered to the same frere and sayd to hym
Loo now is the famyne comen whiche as
longe as I lyued vpon erthe our lord wol-
de not suffre it to come. ¶ On an Ester
daye þe freres Grekes that were in deser-
te hadde layde theyr table more curpously
than in an other tyme: and hadde made re-
de of the glalles & sette theym on the borde.
And whan saynt fraunceys sawe that he
anone withdrew hym & sette on his heed
the hatte of poore man whiche was there
& bare his staff on his honde & went out

and abode at the gate. And whan the fri-
res etc at dyner / he cryed at þe doore that
they sholde gyue for the loue of god an al-
mes too a poore man. ¶ Thenne the poore
man was called in: and entred & late dow-
ne allone vpon the cruche / & sette his dyshe
in the dust whiche whan the freres sawe
they were abasshed & were soze agast. And
he sayd to theym. I see the table arayed
and aourned. and. I knowe well that it is
not for poore men that seke theyr mete fro
doze to doze. He loued pouerte in hymself
and in all other. soo that he callid alwaye
pouerte his lady. But whan he sawe one
more poorer than hymself he hadde therof
enuye & doubted to be ouercomen of hym
¶ On a daye he sawe a poore woman and
he shewed her to his felawe and sayd / the
pouerte of his woman doth to vs shame
and repreueth strongly our pouerte. for
for my rychesse I haue chosen my lady po-
uerte & she shyneyth moze in this woman
than in me. ¶ Whan on a tyme a poore
man passed tofore him / and the holy man
was moeued with compassyon / and his fe-
lawe sayd to hym / though this man be
poore perauenture there is not a rycher of
his wyll in all the prouynce. ¶ Thenne saynt
fraunceys sayd to hym / anone dyspoyse
the of thy cote & gyue it to the poore man /
and knowlege thy self culpable / and kno-
le downe to his feet. To whom anone he
obeyed and dyde so. ¶ On a tyme thre wo-
men lyke of bysage and all thynges and
of habyte entred & mette hym and salued
in this maner / welcome my lady pouerte /
and anone they banysshed awaye & were
nomore seen. ¶ On a tyme as he came to
the cyte of Acrete and a mortall bataylle
was meued in the Cyte / this holy man sa-
we vpon the burgh on the grounde the dy-
uylls makynge grete Joye & were glab-
de ¶ Then he called his felawe named Sy-

ufter and sayd to hym / go to the pate of
the Cyte and comaunde to thyle deuylles
in goddes name þ is almyghty that they
go out of the Cyte. Then he wente hastely
and cryed strongely. Al ye deuylles departe
fro hens in the name of god and by the
comaundement of fraunceys our fader/
and they wente al awaye. And thenne the
Cyteyns anone began to accorde. ¶ The
foylayd Syluester whan he was yet a se-
culer pceest he saue in his slepe a golden
crosse yssue out of þ mouth of saynt frau-
ceys of the whiche the ouer ende touched
heuen and þ armes of the crosse stratched
fro that one to that other parte of þ worlde.
¶ Thenne this pceest had conuincyon
and left the worlde & folowed parfychtly
this holy man saynt fraunceys. ¶ And
on a tyme as this holy man was in prayer
the deuyl called hym thys by his owne
name. And whan the holy man hadde an-
swered hym he sayd none in this worlde
is so grete a synner / but he conuerte hym
our lord wolde pardonne hym. But who
that sleeth hymself by harde penaunce / he
shal neuer synde merce. And anone this
holy man knewe by reuelacyon the fallace
and the deceyte of the deuyl / how he wolde
haue withdrawen hym for to do well.
¶ And whan the deuyl sawe that he myght
not preuaile ayenst hym / he tempted hym
by greuous temptacons of þ fleische / and
whan this holy seruauent of god felte that
he dyspoyled of his clothes and bete hym
selfe ryght herde with an herde corde say-
enge / thus broder alle it behoueth þ to re-
mayne & to be beten. And whan the temp-
tacyon departed not / he wente out & plun-
ged hymselfe in the snowe all naked / and
made. þu. grete balles of snowe and pur-
posed for to haue taken theym in to his bo-
dy and sayd / this grettest is thy wyf / and
of thyle four two ben thy doughters / and
two thy sones / and the other tweyne / that

one thy chamberer / & that other thy bart-
let or yeman / haste the and clothe theym /
for they all deye for colde / and yf thy besy-
nes that thou hast about them do greue þ
loze / thenne serue our lord parfychtely.
¶ And anone the deuyl departed from hym
al confused / and saynt fraunceys retour-
ned agayne in to hiscelle glozypenge god.
¶ And as he dwelled on a tyme with Les-
on the Cardynall of saynt Crosse / the deu-
ylles on a nyght came to hym and bete
hym ryght greuouly. ¶ Thenne he called
his felawe and sayd to hym / thys ben deu-
ylles Jaylorers of our lord whom he sen-
deth to punyshe the excelles / but I can
remembze me of none offences that I haue
done / but by the mercy of god I haue
wasshed theym awaye by sayntysaccon /
But perauenture he hath sente me theym
by cause he wyll not suffre me to falle by
cause I dwelle in the courtes of grete lordes
the whiche thyng perauenture engend-
reth not good suspeccon vnto my
ryght poze byetherne / þ whiche suppose I
habunde in delyces / and erly in the morn-
ng he arose and departed thens. ¶ On
a tyme as he was in his prayers / he sawe
by on the couerpyng of the hous assemblies
and companyes of deuylles / the whiche
ranne hyder and thyder with grete noyse.
¶ And he wente out & signed hym with the
sygne of the crosse and sayd. I saue to you
in the name of almyghty god / that ye deu-
yls do to my body all that is suffred you
to doo / and I shall suffre it paciently / for
I haue no grette enemy than my body /
and ye shall auenge me on myn aduersa-
ry / whyles ye take on it vengeance by
my lyf. ¶ Thenne they banysshed awaye all
confused. ¶ There was a frete the whiche
was felawe of saynt fraunceys was on a
tyme rauysshed & sawe in spyryte the glo-
ryous place in heuen / wherein he sawe as
monge other seetes a ryght noble seet thy

122 The lyf of saynt fraunceys.

nyng of more noble glozpe than þ other /
And as he merueylled for whom this nos-
ble syege or seet was kept / he harde that it
was sayd / that this seet longed somtyme
to one of þ pynces that fylle / and is now
made redy to the meke and humble fraun-
ceys. And whan saynt fraunceys yssued
fro his prayers / that frere demaunded hy
fader what wenest thou of thy self. And
he answered. I wene that I am grettest
of all synners. And anone þ spyryte came
in to the herte of the frere and sayd / behol-
de what was the byspon that thou sawest
for humylyte shall lyft vp the moost me-
ke man vnto the seet lost by pryde. ¶ This
holy man saynt fraunceys sawe in a bys-
spon aboue him Seraphyn crucefyed / the
whiche empynted in hym the sygne of
his crucefyenge / that hym semed that he
was crucefyed / and that in his hondes / &
his feet and in his syde hym semed were
the sygne of the woundes of the crucefy-
enge / but he dyde hyde thyle tokenes as
moche as he myght that noo man sholde
see them. And yet neuertheles some sawe
theym in his lyf. And thenne at his deth
they were seen of many men / & were shew-
ed by many myracles that tho sygnes
were trewe. Of the whiche myracles shal
suffysle twayne to be sette here folowynge
¶ There was a man named Rogger and
was in Duylle tofoze the ymage of saynt
fraunceys / and began to thynke and too
sape / may this be trewe þ this man was
so enobled by suche a myracle or was this
an Illusyon / or Inuencyon dyslympled
of hys brethern the freres. And whā as he
thought this / he herde sodaynly a low-
ne lyke as a quarell hadde be shotte out of
arbalaister or a crosse bowe / and he felte
hymself greuously hurte in his lyfte hon-
de / but there appered no hurte in his glo-
ue. And thenne he toke of hys gloue and
sawe in the palme of his honde a wounde

as it hadde ben of an arowe / out of the
whiche wound there yssued so grete pay-
ne of ache and brennyng / that almost
he deyed for sorowe and grete payne. And
thenne he repented hym and sayd / that he
byleued ryght betely the sygnes and too-
kens of saynt fraunceys. And whā that
he hadde prayed by two dayes saint fraun-
ceys by his holy sygnes and stygmates he
was anone delyuered of his payne and
made all hooley. ¶ In the Royame of Cas-
tylle there was a man deuoute to Saynt
fraunceys / whiche went on a tyme vnto
complyne to the chyrche of saynt fraun-
ceys. And men laye in a wayte for to see
hym / and in stede of an other man he was
taken by error and Ignourance / and
was wounded and lefte as half deed. And
after þ cruell myrderer styched his swer-
de in his throte and lefte it therin and he
myght not draue it out / but he wente by
waye. And thenne men cryed and came
hyder and thyder / and the man was lo-
be wayled lyke as he hadde ben deed. And
whan they ronge to matyns at mydnyght
at the chyrche of the freres / the wyf of the
man began to crye / arysse vp syr and go
to matyns / for the belle calleth the. And
thenne anone he lyfte vp his honde for to
shewe that some man sholde take þ swer-
de fro his throte. And anone in the syght
of them all the swerde sprange out a feet
as it had ben throwen of a stronge cham-
pyon / and anone the man aroose partygh-
ly hooley / and sayd that saynt fraunceys
came to hym and Joyned his stygmates
to my woundes / and enoynted them with
the swetenes of his sygnes & lewed them
togyder merueylously by his touchynge.
And whan he wolde haue gone. I shewed
hym that he sholde take awaye þ swerde
for els I sholde not conne speke / and an-
ne he toke it out and threwe it awaye fer-
re fro hym / and helyd me with touchynge

my throte with his sygnes. ¶ The thre clerkes grete luminers of the worlde: that is for to saye saynt Dompnyke and saynt fraunceys were in the Cyte of Rome to fore the lord Pope Innocence / whiche afterwarde was pope of Rome. And this bysshop sayd to theym / wherfore make ye not of your freres bysshops and prelates: whiche sholde preuayle more by techynge and ex ample guyng / and there was longe contencion bytweene them who sholde fyrste answer. And humylyte ouertake fraunceys that he wolde not speke tofore that oth er. And thenne saynt Dompnyk humbly obeyed and sayd. Syr our brethren be lyfte vp in good degree yf they knewe yt and I shall neuer suffre to my power that euer they shall hope to haue any hyperdignyte. After that answerd saynt fraunceys Syr myn brethren ben called Wynours / by cause they wolde not be made gretter. And the blessed saynt fraunceys full of ryght grete symplycyte admonished and warned all creatures to loue theyr creature / he preched to byrdes and was herde of them / they suffred hym to touche them / without lycence they wolde not retourne ne flee fro hym. And on a tyme whan he preched / the swalwes chyttered and song and anone by his comaundement they were styl. ¶ There was also on a tyme a byrde vpon a fygge tree besyde his celle whiche songe oftymes full swetely / and saynt fraunceys put forth his honde and called that byrde / and anone the byrde obeyed and came vpon his honde / and thenne he sayd to her / syge my syster and prayse thy lord. And thenne anone she songe / and departed not tyll she hadde lycence. And he spared for to touche lyghtes / lampes / and candelles / by cause he wolde not defoule theym with his hondes. He wente honourably vpon the stones for the worship of hym that was called stone. He gadered

the smale woymes out of þe waye / by cause they sholde not be troden with the feet of them that passed by. He commaunded also in wynter for to gyue hony vnto the bees that they sholde not peryll the for hungrye. He also called all bestes his brethren. He was replenysshed with merueylous Joy for the loue of his creature. He behelde also the sonne / the mone / and the sterres / and somoned theym for the loue of theyr mother. And he defended also for to make him a grete crowne sayenge. I wyll that my symple brethren haue patte in my heed. ¶ There was a secular man whiche sawe saynt fraunceys the seruante of god prayng at saynt Seueryns / and he sawe by the reuelacyon of god that saynt fraunceys was stratched vpon a crosse made of two clere swerdes / of whiche that one came fro his heed to the feet / and that other stratched from that one honde to þe other so that he neuer hadde seen suche a demonstraunce. Therin he was medued in his herte and entred in to the order / and symplished goodly his lyfe. ¶ On a tyme saynt fraunceys was seke on his eyen for continual wepyng. His brethren sayd to hym that he sholde refrayne hym fro wepyngs. And he answered. The byssaycon of the lyght perdurable is not to be putte awaye for the lyght that we haue here with the fyres. And whan his brethren constrained hym to take a medycyne for his eyen / and the surgyen helde a byemynge yron in his honde. And thenne the blessed fraunceys sayd / my broder fyre be thou to me in this houre debonaire and curable. I praye to our lord that made the that thou atteinspre my herte. And thenne he made the signe of the crosse agaynste the fyre / and the fyry yron was put in to his tender flesshe from his eere vnto his eyeliddes / and he felte no payne. ¶ He was strongly seke in the desert of saynt Urbane. And whan he

felte that nature fayled in hym / he axed
for to drynke wyne / and there was none
& they brought to hym water / & he bless
yd it & made the spgne of þe croste thereon
and it was conuerted and tourned in to
ryght good wyne. And þ holy man gate
of our lord that þ pouerte of the deserte
myght not gete: and as soone as he hadde
tasted it / he became stronge and was all
hole. He had leuer too here blame of hym
self than pray synge / & for by cause that
the people prayled in hym ony thyng of
meryte of holynes / he comaunded to some
broder to saye to him in his eere some bys
lonye in blamyng hym and defoulng /
And whan such a broder so cōstrayned
agaynst his wyl called him by layne mar
chaunt and vnprouffitable foole / thenne
was he gladde and blessyd hym and sayd
God blesse þ / for thou sayest very trewe
wordes / & this thyng apperteyneth too
me for to here. And this holy man saynt
fraunceys wolde neuer be moze maister
ne gouernour but he wolde be moze sub
gette / neyther so to comaunde but obeye
And therfore he left for to be general and
demaunded to be vnder þe wardyne / to
whos wyl he alwaye submytted himself
in all thynges. He promysed alwaye obe
dyence to the frere with whome he wente
and kepte it. ¶ Whan a frere hadde done
ony thyng agaynst þe rule of obedyence
and hadde sygne of penaunce / yet this ho
ly man saynt fraunceys for to fere other
commaunded for to cast the hood of hym
in to the fyre. And whan it hadde ben a
whyle in the fyre / thes he commaunded
for to take it out & gyue it agayne vnto
the frere / and the hood was taken out of
the fyre without ony hurte. ¶ He wente
on a tyme by þe moze of Wensley / and fou
de there a grete multitude of byrdes syn
gyng / and he said to his felowes / our sy
sters thys byrdes gyue laude to theyr ma

ker / late vs go in to the myddell of the
& synge we our houres canonys vnto
our lord / & they entred in amonge them
& they meued not / but by cause they my
not here eche other for þe chytterynge and
noyse of þe byrdes he sayd / me systers by
des celle your longe / tyll we haue yolden
vnto our lord due pray synges / & thenne
they helde theym styll. And whan they
hadde synnysed theyr laudes / he gaf
theim lycence for to synge agayne / and a
none they repayled theyr longe agayne
after theyr custome. ¶ He was on a tyme
herberowed with a knyght: & saynt fra
nceys sayd to him / brother sayr hoost agre
to that I shall saye to the. Confesse thy
synnes for thou shalt sone ete in an other
place. And anone he graunted that to hym
and ordeyned for his meyne and toke pe
naunce of helthe. And as soone as they
wente to the table the hoost deyd sodayn
ly. ¶ On a tyme he founde a grete mul
tude of byrdes / and thenne he sayd vnto
theym. My byethern ye ought stronger
to prayle & gyue laude vnto your maker
whiche hath clade you with fethers / and
hath gyuen to you penes for to fle / and
hath graunted to you þe puryte of the ayre
& gouerned you without charge or be
nyesse. And the byrdes tourned theyr he
des / & bylles to him & spradde theyr wy
nges and stratched theyr neckes & addres
syd theyr heedes & behelde hym entent
uely. And he passed forth by the myddell
to theym so nyghe that he touched them
with his cote & none of theym arose out
of his place tyll he gaf to theym leue that
they flewe togyder. ¶ On a tyme whan
he preched at the castell Armarpe / and he
myght not be herde for þe swalowes whi
che made theyr nestes. To whom he said
my systers swalowes / it is tyme þe I spe
ke / for ye haue sayd ynough / be ye now
styll tyll the worde of god be accomph

shed. And they obeyed hym and were styl anone. And this holy man saynt fraunceys passed through Duylle. he foude in his waye a purs full of moneye. And whan his felaue sawe it he wolde haue taken it for to haue gyuen it vnto the poze people / but he wolde not suffre hym in no maner and sayd to hym. Sone it apperteyneth not to the to take the goodes of other men. And whan his felaue hasted hym to haue taken it. saynt fraunceys prayed a lps tell. and after commaunded hym to take the purs / whiche thenne founde therein a grete adder in stede of moneye. And whā the frere sawe that he began for to doubt but he wolde obeie and tooke the purs in his hondes / and there sprange oute anone a serpent venemous. And thenne Saynt fraunceys sayd to hym / moneye is none other thyng to the seruauntes of god but þ deuyll / whiche is a serpente venemous. ¶ There was a frere greuously tempted / and he began to thynke that yf he hadde ony thyng wyrtten with þ honde of theyr fader Saynt fraunceys that thenne that temptation sholde be chaunged awaye anone / but he durste not in no wyse dyscouere this thyng. On a tyme saynt fraunceys called hym and sayd. Sone byng to me some parchemyn and ynke / for I will wyte some praysonge to almyghty god. And whan he hadde wyrtten he sayd / take this charyte and kepe it vnto the daye of thy deth dyligently. And anone all his temptacyons wente awaye. ¶ And the same frere whan saynt fraunceys laye seke he began to thynke. Our fader beginneth for to approche his deth / and yf I myghte haue after his deth his cote. I sholde be greteley comforted. And after this the holi man saynt fraunceys called hym and sayd I gyue vnto þ this my cote yf thou haue therto after my deth playne ryghte. ¶ He was lodged on a tyme in Alexandrye in

Lombardye with an honest man / whiche demaunded him yf for the obseruaunce of the gospel he sholde ete of all that whiche that was sette tofore hym / and he confesed to the deuocyon of his hoost. And his hoost dyde thenne doo make redy a capon of. vii. yere olde / and as they ete it / there came an vntrewe man whiche demaunded almesse for the loue of god. And so anone whan this blessyd man herde that blessyd name he sente to hym a membe of the capon / and the cursyd man kepte it. And on the moynynge whan this holy man preyed: this cursyd man shewed thenne that pyece of the capon and sayd. Lo se herte what fleshe this frere eteth whome ye honour as a saynt / for he gaue it vnto me yester at euen. But this pyece of the capon was seen of all the people as it were fflshe. And thenne that man was soze blamed of all þ people and they sayd that he was madde. And whan he vnderstode it he was ashamed and demaunded pardō. And whan this man came agayn to his good thought / thenne þ fleshe returned agayne to his owne hynde and fourme. ¶ On a tyme as he satte at the table / and collacyon was made of the pouerte of the blessyd byrgyn oure lady / anone Saynt fraunceys arose and began to wepe and sobbe sorrowfully / so that his bysage was all bewept of teeres / and began to ete þ remenaunte of his breed vpon the grosdye. He wolde also that ryght grete reuerence sholde be done vnto the hondes of preestes to whome was gyuen power for to sacre the blessyd sacramente of our loyde. And thenne he sayd often / yf it happened me to mete ony saynt comynge fro heuen and also a poze preest. I wolde fyrste goo kysse the preestes hondes and wolde saye to the saynt / holy saynt abyde a while / for the hondes of this preest haue handled the sonne of yf / and hadde perfourmed a thyng

The lyf of saynt fraunceys.

aboute humanyte: ¶ He was ennobled in this lyf by many myracles. for the bryde that was brought to hym with his blesse gaaf helth to many seke men he conuerted water in too wyne of whiche a seke man tasted and reuyued anone helth. & also dyde many other myracles: and whā his last daye approached and was greued by longe Infyrmyte thenne he made hym self to be layde vpon the bare grounde & dyde do calle al þ freres that were there And whan they were all presente he blesyd theym. And lyke as our lord fedde his dyscyples at souper in shethurdaye he gaaf to eche of theym a morsel of bryde and warned theym as he was wonted to do to gyue laude to theyr maker. And þ very deth whiche is to all men horryble and hateful admonesteth theym to prayse it. And also he warned and admonesteth deth to come to hym and sayd. Deth my syster welcome be thou / & whan he came at the laste houre he slepte in our lord. Of whom a frere sawe þ soule in maner of a sterre lyke to the mone in quantyte / and the sonne in clerenes. ¶ There was a frere named August þ whiche was mynster and seruaunt in the londe of Lom bardye of þ erthe / and he was in his laste ende & hadde loste his speche / he escryed sodaynly & sayd / abyde my fader abyde / I shall go with the. Then the freres demaunded hym what he sayd. And he said see ye not our fader fraunceys that goth vnto heuen / and anone he slepte in peas & folowed his holy fader. ¶ There was a lady whiche hadde be deuoute to þ blesyd fraunceys deyed / and þ clerkes and prestres were at þ bere for to synge there quyes of her / she arose vp sodaynly of the bere and called one of þ prestres that was there and said. fader I wolde confesse me. I was deed & sholde have be put in a cruel pryson by cause I hadde not shryu

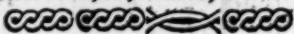
uen me of a synne that I shall saye. ¶ The saynt fraunceys prayed for me that this synne myght be confellyd and shewed me that I shall haue forpeuenes. And anone as I shall haue sayd & confellyd to the. I shall rest in peas tofore you all. And then she was confellyd & assouled and rested anone in our lord. ¶ The freres of Wyterbe wolde haue borrowed a carte of a man / & he answered in despyte I haue leuer see two of you slayn with saynt fraunceys thā I sholde lenne you my carte / but he came agayne to himself & repereued hymself of the blame that he had sayd and doubted þ Ire of god. And anone his sone was seke and deyed. And whan he sawe his sone deed / he fyll downe to the erthe wepyng and called saynt fraunceys & said. I am he that spied: thou sholdest haue beten me / and prayed deuoutely to the holy saynt to gyue agayne to hym whome he hadde taken awaye from hym / & repented hym of his blamynge & blasphemynge wyckedly. And anone his sone reuyued & said: whan I was deed saynt fraunceys ladde me by a wygge waye and derke: and at last he brought me vnto a ryght sayre grene / and then sayd to me / retourne to thy fader I will noo lenger holde þ ¶ There was a poor man whiche ought vnto a certayne ryche man a quantyte of moneye / and prayed hym for the loue of saint fraunceys that he wolde prolonge the terme of payement To whom he answered proudeyly. I shall sette þ in suche a place that neyther fraunceys ne none other shall helpe the. And anon he tooke and bounde hym and leu hym in a derke pryson / And anone saynt fraunceys came thyder and brake vp the pryson and losed his bondes and brought the man all sauely to his owne hous ¶ There was a knyght whiche detracted þ werkis and myracles of saynt

fraunceys / & on a tyme as he played at
the dyce / he beyngt all araged and full of
woodenes and of cruelnes sayd to theym
that stode by hym / yf saynt fraunceys be
a saynt late come .xviij. on the dyce. And
anone came in thre dyce in eche of theym
bi. and so it appyered nyne tymes at eue-
ry tyme the .vi. at eche caste. And thenne
he adioystynge woodenes to woodenes &
sayd / yf it be true that fraunceys be a
saynt late a swerde ryue me through my bo-
dy this daye / and yf he be no saynt that I
escape sauylse. And whan the playenge at
dyce was ended / by cause he hadde made
that prayer in synne & sayd Iniurye to his
neuewe / his neuuewe toke his swerde and
stake it through his bely and slewe hym a-
none. ¶ There was a man that hadde lost
his thye that he coude not meue it and cry-
ed vnto saynt fraunceys thus sayenge /
helpe me saynt fraunceys remembre the
deuocyon and of the seruyce that I haue
done to the / for I carped the vpon myn
alle and kyssed thy feet and thy hondes /
and now I deye for paynte of this ryghte
harde tourmente. ¶ Thenne the holy man
appyered to hym with a lytell staf that he
helde / whiche hadde the sygne of the w^r
and touched therewith the place of his pay-
ne / and the postume brake and he recey-
ued anone full helthe / but the sygne of the
thaw^r abode alwaye in the same place /
with that sygne Saynt fraunceys was
wonte alwaye to sygne his letters o^r byls
¶ There was a mayde whiche dwelled in
the mountayns of Duple in a castell / and
her fader and moder hadde but oonly this
doughter / and she deyed. And her moder
was moche deuoute towarde saynt fraun-
ceys / but thenne she was full of heuynes /
And saynt fraunceys appyered to her and
sayd / wepe nomore / for the lyghte of thy
lanterne is quēched / and it apperteyneth
not that I yelde her agayne to the by thy

prayer. But yet the moder hadde assaui-
ce and truste in the saynt / and wolde not
suffre to bere awaye the body / but in cal-
lynge saynt fraunceys she toke her dought-
ter that was deed and repyled her wth aloue
and hole . ¶ There was a lytell childe in
Rome fallen out of a wyndowe vnto the
grounde and deyed forthwith. And they
called to saynt fraunceys for helpe / and
the childe was anone restored to lyf. ¶ In
a Cyte of Swette it happened that an hous-
fylle and slewe a childe. And whan they
hadde put the corpe in a chest for to burye
it / the moder called on saynt fraunceys
with all her deuocyon / and aboute myd-
nyght the childe cōwched and arose all hole
and began to prayse god. ¶ Frere Jamet
of Beaten hadde passed a flood in a bessel
with other freres whiche were sette a lons-
de / and he hasted so sore after / to go oute /
by cause he was the last / and the shyppe
recupilled backwarde in to the water so that
he fylle in to the depest of the flood. And
thenne all the freres prayd to saynt fraun-
ceys for hym / and he hymself as he myght
with lyke deuocyon called the holy saynt
vnto his ayde and helpe in his herte. And
that same frere began to go in to the bot-
tom of the water as dyde as he hadde go-
ne on the erthe / and caught the bote whi-
che was drowned and broughte it to the
banke / and came vp without wetynge of
his clothes that he wore vpon hym / ne nes-
uer drope of water touched his cote ne we-
te no thyng that was about him. ¶ Thenne
lete vs deuoutely requyre and praye this
holy fader saynt fraunceys to be our so-
cour and ayd in our aduersytes and per-
ylles and helpe / that by his merytes and
prayer we maye after this shorte lyf come
in to eurlastynge lyf in heuen Amen.

¶ Here foloweth the lyf of saynt Delagye
And fyrste of her name.

The lyf of saynt Delagynne.

Delagynne is sayd of pelagus / whiche is as moche to saye as the see for in the see all waters a bounde. In lyke wyse hobounded she in the see of this worlde of al rychesles and of deylces / she was the see of Inyquyte / and the flode of of synnes. But she plunged afterwarde in the see of teres: and welthe her in the flode of baptysme. 

Delagynne was the formoost and no blest of al the wymmen of Anthychyen ful of rychesles in all thynges. She was ryght fayre of body / noble in habyte / bayne and varyable of curage and also not chaste of body. On a tyme as she wente throughe the cyte with grete pryde and ambycyon / that there was no thyng seen on her but golde and syluer and precyous stones / & ouer al where as she wente she fylled the ayer with dyuers odours and swete smelles / and tofore & after her wente a grete multytude of ponge men & maydens / whiche were also cladde with ryght noble vesture and ryche. And an holy fader whiche was named Monnon byshop of Leopoleos / whiche now is called Daunete passed through the cyte and sawe her. Thenne he began to wepe ryght bytterly / by cause she hadde more cure to please the worlde than she hadde to please god. And thenne fell downe upon the pavement and smote the erthe with his bysage and weete it with his teeres and sayd. O moost hygge god haue pyte on me synner the adournemente and araye of a comyn woman hath surmounted in one daye all the wysdome of all my lyfe. O lord late not the araye of one woman of folye confoude me tofore the syght of thy dredeful maieste. She hath arrayed her selfe with hygge stufte / and all her myght for erthe ly thynges / and I hadde suppoled lord to haue pleased the but I haue not accom

plyshed it by cause of my greate necligence. And thenne he sayd vnto theym that were w hym. In trouthe I say to you / god shall sette this woman in wytnesse & gaynst vs in the dome / by cause that she so besely payntethe her for to please worldly frendes and louers. And whan we be necligent for to please the heuenly spouse our lord god. And whan he hadde sayed these or semblable wordes he fylle sodaynly in a slepe. and hym semed that a foule doune or blacke coluer flew a bout hym / whyles he was at masse at the altar. and whan he commaunded that they that were not baptysed shoulde departe & go they waye this doune departed anone and came agayne after the masse / and was plunged in a vessel full of water / and wente out all clene and whyte / and flew by so hygge that she myght not be seen. And thenne he awoke. On a tyme whan he preched in a chyrche. Delagynne was present. Then she be came so repentaunte / she sente vnto hym a lettre by a messenger thus sayenge. Vnto the holy byshop of Ihesu cryst. Delagynne dyscypyll of the deuyll &c If thou arte verely the dyscypyll of Ihesu cryst / the whiche as I haue herde saye defended from heuen for the synners wouchesaufe for to receyue me repentaunt synfull woman. To whome the byshop sente a gayne. I pray the not to tempte my humylte / for I am a synful man / & desyrest for to be saued / and thou mayest not see me alone but amonge other men thou shalt see me. Thenne she came vnto hym tofore many and toke his feet / and moost bytterly wepyng she sayd. I am Delagynne the see of Inyquyte / and flode of synnes / the swalowe of perdyccion and deuourer of soules. Also I haue dyscayued many by deceptes / whiche now all I abhor Then byshop demaunded her sayenge / what is thy name. She sayd I haue

he called fro my byrth Delaggen / but for
the pompe of my clothyng men calle me
Margarite. Then the bysshop receyued
her benyngely and enioyned to her helth
full penaunce / and enformed her dylig-
ently in the drede of god / and regenerated her
by holy baptysme. The deuyl then cryed
there sayenge. O what vyolence I sullre
of this olde seruaunt of god. O vyolence /
O euyl olde age / acursed be the daye in þ
whiche thou were bozne contrarye to me /
for thou hast taken awaye my grettest ho-
pe. On a nyght whyles Delaggen slept
the deuyl came to her and awoke her and
sayd. Lady Margarite. what harme dyd
I euer to the / haue I not aourned the in
all rycheesses and in all glouye. I praye the
telle me wherein I haue angered þ / and I
shall amende it anone. I requyre the leue
me not lest I be made reproche to the cry-
sten people. And thesle she blessyd her and
blew on hym / and the deuyll bampshed
awaye. And thenne the thyrde daye after
she assembled all the goodes that she had
and so gaue it vnto the poze people for the
loue of god. And a lytell whyle after she
fledde a way by nyght without knowlege
of ony persone / and toke the habyte of an
hermyte and sette herselfe in a lytell celle /
and there serued our lozde in moche grete
abstynence / and was of moche grete and
good renomme vnto all the people / and
hadde a ryght holy lyf and good / and was
called broder Delaggen. Afterwarde a de-
ken of the same bysshop that hadde baptys-
sed her wente to Iherusalem for to bysyt
there the holy places. Then that bysshop
sayd to hym / that after the bysytacyon of
the holy places / he sholde seche a monke
that was named Delaggen / and that he
sholde bysyt hym / for he sholde fynde the-
re the true seruaunt of our lozde / and soo
he dyde. And anone she knewe hym / but
he knewe her not for the grete lenesse that

she hadde. And Delaggen demaunded him
haue ye a bysshoppe. And he sayd ye sye /
And she sayd vnto hym / that he praye for
me / for truly he is the apostle of Iheru-
solyte. And thenne the preest departed &
came agayne the thyrde daye. But whan
he came he knocked at the dooz of the celle
and none answered / thenne he opened the
wyndowe and sawe that she was deed /
And thenne he came and tolde it to þ bys-
shop. Thenne the bysshop and the clergie
and all the monkes assembled for to doo
exequyes for this holy man. And whan þ
they hadde taken the body out of the celle
they founde that she was a woman. And
thanne they merueyled gretely and gaur
thankynges vnto god / and buryed the bo-
dy moche honourably the vii. daye of Oc-
tober the yere of our lozde. CC. and. lxxx.

Here foloweth the lyf of saynt Margas-
ryte sayd Delaggen / and thinterpretacy-
on of her name.

This virgyne Margaryte had two
names. She was called Margaryte
and Delagien. In so moche as she was na-
med Margaryte / she is alway lykened to
a flour / for she had in her flour of byrg-
nyte. And in that she was called Delag-
gen / she myght be sayd of pena payne / and
lego legis to gader / for she gadred payne
in many maners in the relyggyon / where
she put her self as a man for to kepe vnto
god her byrgnyte.

Margaryte ootherwyle called Dela-
ggen was a ryght noble byrgyne /
ryght ryche and ryght fayre / and was mo-
che nobly kepte by the dyligence of her fre-
des / for she was instructe in good maners
And she was ententyf to kepe chastyte &
honest in suche wyse that she refused to be
seen of all men in ony maner. And at the
last she was requyred to marriage of a no

A.ii.

The lyf of saynt Delagyen.

ble yonge man. And by the accorde of one and other of ech other frendes all thynges necessaie to the weddynges were made redy and hadde with moche grete glorye of ryches and delyces. And whan the day of weddyng came that the yongelinges & maydens were assembled in ryght grete noblesse to fore the chambere and the faders and moders made grete feest for þe maryage with grete Joye. The byrgyn enspired of god that the damage of her byrgynite was brought by so grete harme full enyoyenge & stratched her to the erthe fore wepyng and be gan to thynke in her the recunpence of her byrgynite / and þe sorowes that folowen of maryage / and reputed al these Joyes of the worlde as oydure and fylthe. And that nyght she kept her fro the cōpany of her husbonde / and at mydnyght she commaunded her to god & cutte of her here and cladde her in the habyte of a man / and fledde fro chens to a monasterye of monkes / and dyde her do call broder Delagyen / and there she was receyued of the abbot / and dyligently instructed and taught. And she behelde herselfe there holily & relygiously. and whā þe pryoure whiche was there by of nonnes was dede / by consente of the abbot and of the auncient men she was setteto be mayster of the abbay of nōnes / how be it that she refused it strongly. And as she mynyfred not onely theyr necessaryes / but also fode to the soule contynuelly without blame. the deuyl had enuye of her & thought he myght occupye her good tyme by some obiectyon of synne. And as a byrgyn whiche was dwellynge without the pates had synned in lecherie by the Instymacyō of the deuyl. and whan her hely a rose soo þe she myght not hyde it / all the byrgyns were so a ferde and so shamefast and also the monkes of eyther monasterye / that then wyll not what to do / and supposed verily

that Delagyen whiche was pryour & also famylar with the woman had done this dede and condempned her without Juge mente. And thenne she was put out and wyll not why / and was closed in a pytte within a roche. and thenne he that was moost cruell of al the monkes were ordeyned for to mynister her whiche serued her with barley brede and water / and that in ryght lytell quantyte. And whan the monkes had enclosed her / they departed and lefte Delagyen there a lone / and she was not troubled in ony manere / but euer thanked god / and comforted herself in her contynence by the ensamples of holy sayntes. And at the last whan she knewe that her tyme approched she wrote lettres unto the abbot & to the monkes in this wyse. I of noble lpgnage was called Margarete in þe worlde. But for I eschewed the temptacions of the worlde I called myself Delagyen. I am a man I haue not lyed for to deceyue / but I haue shewed that I haue the vertue of a man / and haue vertue of the synne whiche was put on men. and I innocēte ther of haue done the penaunce therfore. I requyer you for as moch as I am not knowen for a woman that the holy ssters may bury me / so þe demonstracion of my dyenge may be the clensyng of my lyuynge / and that the women may knowe that I am a wyrgyne / whome they Iuged for an aduouterer. And whan they herde therof / the monkes and the nonnes ranne to the pytte in whiche she was enclosed / and the women thetne had knowlege that she was a woman byrgyne without touchyng of man. And thenne they were penytente and had grete repentance of that whiche they had done / and buried her in the chyrche amonge the byrgyns hounourably.

¶ Here foloweth the lyfe of saynt Chayls or Chaylis / and fyrst of her name:

Thaylis is sayd of taphos / that is to saye dethe / for she was cause of deth of many that deped for her in synne / or she is sayd of thalos / that is to saye deslyte / for she was delycous to men / and accomplished all wordely delytes / or she is sayd of thalamo / that is wyll or affeccyon of maryage. For at the last she hadde wyll to be maryed to god by grete penaunce.

Thaylis as it is redde in *Vltas patrum* was a comyn womane of so greate beaute that many folowed her / and solde all theyr substaunces that they came vnto the vtterest pouerte. And they that were her louers often faughte for her and stroof for *Jaloulye* / so that they other whyle slewe eche other. And therfore her hous was often ful of blood of yonge men that dzeue to her / whiche thyng came to the knowlege of an holy abbot named *Basuncius*. And he toke on hym secular habyte and a shyllenge in his purs / and retyte to her in a cite of *Egypt* and gaue to her a shyllenge / that is to saye .xii. pens as it hadde be cause for to synne with her. And whan she had taken this moneye she sayd to hym / lete vs entre in to the chambze heretowyn. And whā they were both etred in to the chambze / she sayd to hym that he sholde go in to the bedde whiche was prescously aourned with cloches. Whenne he sayd to her / yf there be ony moze secrete place here lete vs go therto. And thenne she ledde hym in to dyuerse secrete places. And he sayd alwaye / he doubted for to be seen. And she sayd to hym / there is within a place where no man entreteth / and there shall no man se vs but god / and yf thou dzedest hym / there is no place that maye be hydde from him. And whan the olde man herde that / he sayd to her. And knowest þ that there is a god. And she answered. I

knowe that there is a god and I came of a tocomynge. woulde for theym that shall be saued / and also tourmentes in helle for synners. And then he sayd to her / yf thou knowest this / wherfore haste thou losse so many soules / and thou shalt not oonly gyue accomptes for thyne owne synnes / but thou muste reken theym that by the haue synned. And whan she herde this / she knelled downe to the feet of the abbot *Basuncius* / and soze wepyng she prayed him to receyue her to penaunce sayenge. *Fader I knowlege me penytence and contreyte / I trust by thy prayer þ I shall haue remysyon and forgyuenes of my synnes. I axe of the but the space of the houres / and after that I shall go whither someuer thou wilt / and shall do that whiche thou shalt comaunde me. And whan he had gyue to her that terme / and assigned her whither she sholde come. Whenne she toke all those goodes that she hadde wonne with synne and broughte theym in to the myddell of the cyte tofoze the people and bryng them in the fyre sayenge. Come ye forth all that haue synned with me & se ye how I bryne that þ whiche ye haue gyuen me. And she baleyue of the goodes that she brynte was of .ii. hondrede pounde of golde. And whan she had all brynt it / she wente to the place whiche thabbot hadde assygned her. And there was a monasterye of byrgyns / and there he clofed her in a celle and seald the dooze with leed. And the celle was lytell and grayt / but onelytell wyndow open by whiche was mynystrid to her poore lyuyng. For the abbot comaunded that they sholde gyue to her a lytell byerd & water. And whan thabbot sholde departe. Chaylis sayd to hym / fader where shall I shede the water and that whiche shall come fro the conduytes of nature. And he sayd to her in thy celle as thou arte worthy. And then she demaunders how she sholde praye*

A. iii.

The lyf of saynt Chaylis.

And he answered / thou arte not worthy to name god / ne that the name of the trynity be in thy mouthe / ne stratche thy hondes vnto heuē: by cause thy lyppes ben ful of Iniquytes / and thyn hōdes ful of euyl attouchynges and foule ordures. But loke oonly towarde the east / and saye often thyle woordes. qui plasmasti me miserē mei. Lozde that hast formed me haue merci on me. And whan she had be ther thre yerys closed the abbote Pasuncius remembred & sorowed & wente to þe abbot Anthonye for to requere of hym yf god had forgyuen her her synnes. And the cause tolde / saynte Anthonye called all his discyples & commaūded them that they sholde all wake that nyght and be in prayer: so that god sholde declare to some of theym the cause why the abbot Pasuncius was come. And thenne as they prayed without sellynge / the abbot Poule þe grettest discypyle of saynt Anthonye sawe sodaynly in heuē a bedde arayed w̄ p̄cious bestementes / whiche thre byrgyns arayed w̄ clere bysages. And these thre byrgyns were named the fyrst was drede whiche drew Chaylis fro euyl / and the seconde shame of synnyng that she commysed and the thyrde was loue of ryght welnesse whiche brought her to hys ouerayne place. and whan Poule had sayd to theym þe grace of this byspon was oonly by the mercyte of saynt anthonye. A goodly boye answered that it was not by the mercyte of Anthonye his fader / but by the mercyte of Chaylis the synner. And on the mozne whan the abbot Poule recoūted this byspon / they hadde knowen the wyll of god / the abbot Pasuncius departed w̄h grete Joye / and wēt anone to the monasterye where she was and opened the doze of the celle. And she prayed h̄ that she myght yet abyde ther closed in. And thenne the abbot sayd to her yllue and go out for god hath forgyuē

to the thy synnes. And then she answered I take god vnto my wytnesse / that syn I entred here in I haue made of all my synnes a somme and haue sette theym tofore myn eyen. And lyke as the breth departed not the mouth ne nolethrelles / so the synnes departed neuer from myne eyen but alway haue kepte theym. To whome the abbot Pasuncius sayd. God hath not pardoned the thy synnes for thy penaunce but by cause that thou hast hadde alway drede in thy courage. And he toke her out fro thens / and she lyued after .xv. dayes / and thenne she rested in our lozde. ¶ The Abbot Effrem conuerted in lyke wyse an other compyn woman. For whan that comyn woman wolde haue drawe Saynte Effrem for to haue synned dyshonestelye thenne he sayd to her folowe me and she folowed. And whan they came in a place where a grete multytude of men were / he sayd to her / sytte downe here that I maye haue to do w̄th the. and thenne she sayd how may I this do a monge so grete multytude of people here stondyng. And he sayd / yf that thou be shamed of the people thenne thou oughtest to haue gretter shame of god þe whiche seeth all thynges hydde. And she wente awaye al ashamed

¶ Here foloweth the lyfe of saynte Denys and fyrst of his name.:~~~~~

DENYS is as moche to saye as hall / ly slepyng / or Denys is sayd of dya / whiche is as moche to saye as two and nyfus / whiche is to saye lyfte by / for he was lyfte by after two thynges that is after the body and soule / or Denys may be sayde of dyane / whiche is Venus the goddesse of beaute / and of syos that is to saye god / as who sayeth he is sayre to god

Or as some saye he is sayd of dyonysia/
that is after plesdoze a precyous stone blac
ke/whiche is good agaynst dyonkennelle/
he washasty in fleyng the worlde by per
fyght renuncyacyon. He was lyfte bp by
contemplacyon by thynges within forth
he was sayte to god by beaute of vertuel
he proufftyed to synners agaynst dyonke
nelle of byccs. And he hadde many names
tofoze his conuersyon / for he was called
Arpopyte for that strete he dwelled
in. he was called Theosophus / that is to
saye wyse vnto god. Also of wyse men of
Grece he is sayd vnto this day. Derystera
branos / that is to saye / the wyng of heu
en / for he flewe merueyllously with the
wyng of spyrytuell vnderstandyng in
to heuen. Also he was sayd Bacharyus/
that is blessyd / and also he was said of his
countree Ionycus. Ionica as saythe Pa
ggye is one of the langages of Grekes. Or
Ionicus ben sayd a maner of rounde pyl
lers / or Ionicum is sayd a foot of verly
fyngge / whiche hath two syllables shorthe
and tweyne longe / by whiche he is shewed
that he was wyse and knowyng god by
Inquysycon of thynges preuy and hyd
and wyng of heuen by the loue of thynges
celestyall / and blessyd by posseltyon of e
uerlastyng goodes. And by other thynges
it is shewed that he was a merueyllous
Rethoricien by eloquence / a susteyner and
a berer bp of the churche by doctryne / shorthe
to hymselfe by humylyte / and longe to o
ther by charyte. Saynt Augustin sayth in
the viii. boke of the Cyte of god / that Jo
nyques is a kynde of phylosophers ytalys
ens the whiche ben to warde ytalys. And
Jonnyques ben of the partye of grece / and
by cause that Denys was a seuerayn phy
losopher he was named Jonnyque. And
Methodys of Constantynople endyted
his lyf and his passyon in Grekes tongue
And Anastasius in latyn whiche was wyse

ter of the byble of the churche of Rome as
pignaurus byshop of Baynes sayth.

Saynt Denys arpopagyte was con
uerted to the fayth of Ihesu cryste
of Saynt Poule the appostle / and he was
called arpopagyte of the strete he dwel
led in / and in that strete of arpopagyte the
re was the temple of Mars / for they of a
thenes named euery strete of the gods that
they worshypped in the same. And the stre
te he dwelled in they worshypped in the god Mars /
they called it arpopagyte / for Mars is to
saye mars / a pagus is a strete. And where
they worshypped pan they named panopas
ge / and so of all other stretes / arpopagyte
was the moste excellent strete by cause he
the noble men haunted it / and therein were
the scolers of the artes lyberall / and Den
ys dwelled in that strete / whiche was a
ryght grete phylosophye. And for as mo
che as the place of wysedome of the deyte
was in hym / he was called Theosophus
that is to saye / knowyng god / and one
Appollophanus was his felowe in phylo
sophye. There were also Eppicuri / whiche
sayd / that all felicyte of man was oonly
in delite of the body. And Stopyr whiche
helde thoppyon he it was oonly in the ver
tue of courage. And thenne on the day of
the passyon of our lord whan derkenesse
was vpon the vniuersall worlde / the phy
losophes that were at Athenes coude not
fynde causes naturell the cause of the der
kenes / and it was no naturel Eclypse / for
the mone was thenne fro the sonne and
was .xv. dayes olde / and so was in a per
fyght dystaunce fro the sonne. And neuer
theless an Eclypse takethe not awaye the
lyght in the vniuersall partys of the worl
de / and it may not endure thre hours lon
ge. And it appereth that this Eclypse to
ke awaye all the lyght / by that he whiche
saynt Luke sayth / that oure lord suffred

R.iii.

The lyf of saynt Denys.

In all his membez. And by cause that the Eclypse was in Elypolly in to Egypte & in Rome and in Grece: And Orole sayeth that it was in Grece: & in the ende of alpe the lasse & sayeth that whā our lord was naped to the crosse there was a ryght grete tremblyng & erthe quake in the worlde Roches were custe a sonder and the moūtaynes cloue. Ryght so grete floodes fyl in many partyes moze than they were wōte to do. And that day from the .viij. houre to the nynte houre the sonne lost his syght thoroughout all the londes of þ̄ vnyuersall worlde. And in þ̄ nyght there was none sterres seen in all Egypte. And this remēbzed Denys to Apolophanus sayenge in his Epytyle the worlde was derke comūnely of obscurete of derkenes. And after the oonly dyametre returned purged. & whan he had founden that þ̄ sonne myght not suffre suche heuynes & we ne may not haue knowelege in our courage / yet þ̄ misterpe of this thyng by oure connynge & wyledom. And o Apolophanus myrrour of doctryne / what shall I saye of this secrete and hydde thynges. I do attrIBUTE and put theym vnto the / as to mouth deuynne / and not as to the vnderstandynge ne speche humayne. To whonie he sayd. O good Denys / these ben the mutacyons of deuynne thynges. And in the ende it is sygnified all a longe the daye / and the pere of the Annuncyacyon that Saynt Poule our doctour sayd to our deeferes. And by the sygnes that al men cryed whiche I remembre I haue founden the very trouth and I am deliuered fro þ̄ laas of fallenes. Chyle ben the wordes of Denys that he wrote in his Epytyle to Polycarpe and to Apolophanus / sayenge. We were we tweyne at Helyopolym and we sawe the mone of heuen go dysordynatly and the tyme was not couenable. And yet agaye as frome the nyynth houre vnto euenlonge

time at dyametre of his sōne establisshed a boue all naturell ordynance. And that Eclypse we sawe begynne in the east and comynge vnto the terme of the sonne after that retourynge a gayne and not purged of that defaute. But was made contrarie after the dyametre. Then Denys and Apolophanes wente to Helyopolym in Egypte by desyre to lerne astronompe. And after Denys returned agayne that sayd Eclypse toke a way the lyght fro the vnyuersall partyes of the worlde. ¶ It appereth that Eusebe wytnesseth in his Cronycles whiche sayeth that he hath red in the dyctes of Ethyncys / þ̄ there was in Bythynny / whiche is a prouynce of Alpe the lasse a grete erthe shakynge and also the gretest derkenes that myght be. And also sayth that in Sicene whiche is a cyte of Bythynne that the erth trymblyge threwe downe houses. ¶ And it is red in scolaystica hystorya þ̄ the phylosophres were brought to this that they sayd that god of nature suffred deth or ellys the ordynance of nature in this worlde was dissolved or that the elementis lyden or god of nature suffred / and the elementes had pyte on hym. ¶ And it is sayd in an other place that Denys sayeth / this nyght sygnified þ̄ the very newe lyght sholde come. And they of athenes made vnto this god an awter and sette this tytle there vpon. This is the awter of the god vnknewen / and on euery awter of theyr goddes the tittle was sette a boue in shewynge to whom the awter was dedycate. And whan the Athenys wolde make theyr sacrefyce in this vnknewen god the phylosophres sayden this god hath none nede of none of our goddes. But let vs knele downe tofore hym and pray vnto hym deuoutly / for he requyereyth not the oblacions of bestes but the deuocions of our courages. And after whan the blessed saynte Poule came

to Athenes the philosophes Epicuri and
 Socrayn dysputed wth him Some of them
 sayd / what wyll this sowter of wordes say
 and other sayd / that he semed a shewer of
 newe goddes that ben deuylls. And then
 they brought him in to þ^e strete of the phys
 losophes for to examyne theyr newe doc
 tryne. And they sayd to him / by þ^egest thou
 ony newe tidþges: we wolde knowe what
 thou hast brought to vs. for thathenpens
 entended to none other thþge. but to here
 some newe tydynges. And thenne whan
 saynt Þoule had beholden all theyr adwtel
 he sawe amonge theym the adwtel of god
 vnknowe. & Þoule sayd / whome honour
 ye þ^e ye knowe not / hym shewe I to you
 to be very god that made heuen and erthe
 And after he sayd to Denys whome he sa
 we best lerned in dyuine thþnges. Denys
 what is he that vnknowen god. And De
 nys sayd / he is verily a god whiche amon
 ge goddes is not shewed / but to vs he is
 not knowen / and to come in to the worlde
 & to regne without ende. And Þoule sayd
 Is he a man oonly or spyryte. And Denys
 sayd / he is a god & man / but he is vnkno
 wen bycause his conuetsacyon is in heuen
 Thenne sayd saynt Þoule / this is he that
 I preche whiche descended from heuen &
 toke our nature humayne / and þ^e suffred
 dethe / and arose agayn the thyrde dawe /
 And as saynt Denys dysputed yet with
 saynt Þoule there passed by aduenture
 by the waye a blynde man tofore theym /
 And anone Denys sayd to Þoule. yf þ^e
 saye vnto this blynde man in the name of
 thy god / see / and thenne seeth. I shall an
 ne byl-ue in hym / but thou shalte vse noo
 wordes of enchauntment / for thou mayst
 happely knowe some wordes that haue
 suche myght and vertue. And saynt Þoul
 sayd. I shall wyte tofore the the fourme
 of the wordes þ^e whiche ben thys. In the
 name of Ihesu cryste boyn of the vyrgyn /

crucefyed and deed / whiche arose agayne
 and ascended in to heuen / and from thens
 shall come for to Judge þ^e worlde / see / and
 by cause that all suspecyon be take a way
 Þoule sayd to Denys that he himself shol
 de pronounce those wordes. And whā as
 Denys hadde sayd those wordes in the sa
 me maner to the blynde man / anone the
 blynde man receyued his syght. And De
 nys was thenne baptysed and Damas
 ce his wyf and all his meyny and was a
 true crysten man / and was Instructe and
 taught by saynt Þoule thre yere / and was
 ordeyned byshop of Athenes: and there he
 was in prebycacyon and couerted that cy
 te and a grete parte of þ^e regyon to crysten
 sayth. And it is sayd that saynt Þoule shew
 ed to hym that he sawe whan he was ras
 uylshed in to the thyrde heuē / lyke as saynt
 Denys sayth and shewed in dyuerse plas
 ces / wherof he spekethe so clerely of the ge
 rarchyes of aūgels of the orders / & of the
 dysposycyons & offyces of theym / so that
 it is not suppoled that he lerned of ony o
 ther / but oonly of hym that was rauylshed
 vnto the thyrde heuen and hadde seen all
 thþnges. He floured by the spyryte of pros
 phete / lyke as it appyareth in an Epistle
 that he sente to saynt Iohn the euangelyste
 in the yle of Pathmos / þ^e whiche was sente
 in exyle / where as he propheted that he
 sholde come agayne sapenge thus. Enioye
 thou verily beloued / very wonderfull / &
 to be despyred ryght wel beloued / þ^e shalt
 be leten out fro þ^e keepynge that thou hast
 in Pathmos and shalt retourne vnto the
 londe of Aye / and there thou shalt make
 the folowynge of thy good god / and the
 good werkes of hym / & shalt deliuer they
 to them that shall come after the. And as
 it is seen and shewed in the boke of the na
 mes deuyn / he was at the dyggyng of
 the blessyd vyrgyn Marye. And whan he
 herde that Peter and Þoule were epys

The lyf of saynt Denys.

ned at Rome vnder Nero / he ordeyned a
bysshop vnder hym and came for to bys-
pyte them. And whan they were martyred &
passed to god / thenne Clemente was sette
in the see of Rome After a certayne tyme
he was sente of the sayde Clemente in to
fraunce & he hadde in his compaigne Rus-
tyke and Clentherie. And thenne he came
with theym into parys and conuerted mo-
che people to the fayth / and dyde to make
many chyrches / and sette in theym many
clerkes of dyuers orders. And thenne he
shone by so grete heuently grace that whā
the bysshops of ydolles meued by stryfe
the people a gaynst hym / and the people
came for to destroye hym / anon as they
hadde seen hym they lefte all theyr cruelte
and kneled downe to his fete / where they
had so grete drede that they fledde a waye
from hym for fere. But the deuyl which
hadde enuy & sawe euery day his power
mynnysshe and destroyed / & that the chur-
che encreased and had byctory of hym he
moued Domycen the Emperour in soo
grete cruelte / that he made a commaūde-
mēte that who so meuer myght fynde ony
cristen mā that he sholde constrayne the
to do sacrefyce or tournemēte them by dy-
uerse tourmentes. And thenne he sente y
prouost Sylsynnen of Rome to Parys
a gaynst the cristen mē / and founde there
the byssed Denys prechynge / and made
hym cruelly to be beten / bespyt and dyspy-
sed hys fast to be bounde with Rustyke
and Clentherie and to be brought tofoze
hym. And thenne whan he sawe that the
sayntes were cōstaunte and ferme in the
knowlege of our lord / he was moche he-
uy and sorowfull. Thenne came thider
a noble matrone whiche sayd that her hus-
bonde was foully dysceyued of the enchaū-
tours. And thenne anon her housbonde
was sente foze. And he a bydyng in the
confessyon of our lord was a none putte

to deth. And then the sayntes were cru-
elly beten of xii. stronge knyghtes / and
were straitly bounden with chaynes of
yron & were put in pylson. The nexte day
folowynge Denys was layde vpon a gre-
dyron and stratched all naked vpon the
coles of fyre. And there he sange to our
lord sage / lord thy worde is behemely
fyre / and thy seruante is embraced in the
loue therof. And after that he was put a-
monge cruell bestes / whiche weren excoi-
ted by grete hongre and famyne by lon-
ge fastynge. And as soone as they came
rennyng vpon hym / he made the sygne of
the crosse a gaynst them / and a none they
were made moost meke / and tame. And
after that he was caste in to a forneys of
fyre and y fyre anon quenched / and he
had neyther payne ne harme. And after
that he was put on the crosse and thereon
he was longe tourmented / and after he
was taken downe and put in a darke pyl-
son with his felawes and many other cry-
sten men. And as he lōge there the masse
and comuned the people / our lord appe-
red to hym with grete lycht and deliuered
to him brede / sayenge: Take this my dere
frende for thy rewarde is moost grettest
with me. After this they were presented
to y Juge and were put a gayne to newe
tourmentes. And then he dyd doo symple
of the hedes of y thre felawes / that is to
saye Denys / Rustyke / and Clentherie in
the name of the holy Trynyte / and this
was done by the temple of Marcurie and
they were byheded with thre axes. And a-
none the body of saynte Denys reyled hys
selfe by and bare his hede bytwene his ar-
mes as the aungels ladde hys two legges
from the place / whiche is sayd the hylle of
the martirs vnto the place where he now
resteth by his electyō and by y puruysance
of god And there was herde so grete and
so swete a melodye of aungels / that ma-

ny of theym that herde it byleued in oure
 lorde. And Larys wyf of the forsayd pros-
 uost Lubyte sayd that she was crysten / &
 anone she was byheded of the wycked fes-
 ions / and was baptysed in her blood and
 so deyed. And Lylbyen his sone þ which
 was a knyght at Rome vnder the Em-
 perours came afterwarde to Darys and
 was baptysed / & put hymselfe in the nom-
 bre of the relygious. And the wycked pay-
 nyms doubted that the good crysten men
 wolde burye the bodyes of Rustyke and
 Glentherye / and comaunded that they shol-
 de be cast in to the Ryuer Sayne. And a
 noble woman badde theym to dyner that
 bare theym. And whyles they dynd / this
 lady toke awaye the bodyes and buryed
 theym secretly in a felde of herres. And
 after whan the persecucion was celled she
 toke theym thens & layde theym honou-
 rably with the body of saynt Denys. And
 they suffred deth about the yere of our loz-
 de foure scoze and .xvi. vnder Domyrcan
 the yere of the age of Saynt Denys four
 scoze and ten. ¶ On a tyme whan Regu-
 lus the holy byshoppe forge masse at Are-
 latence / and reherced the names of the ap-
 postles in the Canone / he added & Ioynd
 to the blessyd martyrs Denys. Rustyke / &
 Glentherye / whiche so sayd / many suppo-
 sed that they had yet lyued & merueyled
 why he so reherced theyr names in the Ca-
 none. And they so wonderynge / there ap-
 pyered vppon the crosse of the altor the
 douues sittynge / whiche had the name of
 the sayntes marked and wyrtten on theyr
 brestes with blood / whiche dyligently be-
 holdynge vnderstode wel that the sayntes
 were departed out of this worlde. ¶ And
 ygnaurus byshop of Raynes sayth in a
 ppsle whiche he sent to Charles / that this
 Denys that was sente in to fraunce was
 Denys arypagya as afore is sayd. And
 the same sayth Johanes scotus in a ppsle

to Charles / lest by the reason of the coun-
 tyng of the tyme sholde be sayd agaynst /
 as some wolde abiecte. Aboute the yere of
 our lozde .viii. hondred .xxii. in the tyme
 of Lowys kynge of fraunce / the messagers
 of Bychaell Emperour of Constantynos-
 ple amonge other thynges brought to Lo-
 wys sone of Charles le graunte the boke
 of saynt Denys of the Gerarchye of the
 aungels translated out of greke in to las-
 tyne / and were receyued with grete Joye.
 And that same nyghte were .xix. lyke men
 helyd in his churche. ¶ Aboute the yere of
 our lozde .ix. hondred & thre and feurty
 lyke as it is conterneyd in the Cronycles /
 Dagoberte the kynge of fraunce / whiche
 regned longe tofore Hyppin began for to
 haue fro his childehode grete reuerence to
 Saynt Denys. For whan he doubted in
 that tyme the Ire of his fader Clotayre
 he fledde anone vnto the churche of saynt
 Denys. And whan this holy kynge was
 deed / it was shewed in a vysyon vnto an
 holy man that the soule of hym was ras-
 uylshed to Iugement / & that many sayn-
 tes accused hym that he hadde despoiled
 theyr churches. And as the wycked aungels
 wolde haue hadde hym to the paynes / the
 blessyd Denys came thyder / and by hym
 he was deliuered at his compynge and es-
 caped fro the paynes / and peraduenture
 the soule returned to the body and dyde
 penaunce. Clowys kynge dyscouered þ bo-
 dy of saynt Denys not dewely and brake
 the bone of his arme and rauylshed it as
 wape coueytously / and anone he became
 out of his minde. ¶ Henne lete vs worshyp
 almyghty god and his sayntes that we by
 theyr merytes may amede our self in this
 wretched lyf / that we maye after this lyf
 come vnto his sempytternall blyss in he-
 uen. Qui uiuit et regnat deus per omnia
 secula seculorum Amen.

The lyf of saynt Calixte.

Here foloweth the lyfe of saynte Calixte pope / and fyrst of the interpretacion of his name. ~~~~~

Calixte is sayd of caleo calcs / that is to saye eschauffe or to make warme / for he was hote and brennyng. Fyrst in the loue of god / and after he was hote and brennyng in gettyng & purchasyng soules / & thyrddly he was hote in destroyng the fals ydolles and also in shewyng the paynes for synne. ~~~~~

Calixte þ pope was martyrd the yere of our lord. CC. and. xxii. yere vnder Alyxander the Emperour / & by the werkcs of the sayd Emperour the moost apparaunte partye of Rome was thenne brennte by vengaunce of god / and the lyft arme of the ydolle Jupyter / whiche was of fyue golde was molten. And thesle all the pcestes of þ ydolles went to þ emperour Alyxander and requyered hym that the goddes that were angry myght be appeased by sacrefyses. And as they sacrefysed on a thursdaye by the moynyng / the ayer beyng all clere / foure of the pcestes of the ydolles were smyten to deth with one stroke of thondre / and the auter of Jupyter was brennte / soo that all the people fledde out of the walles of Rome. And whan Dalmachyen counsil knele that Calixte with his clerkes / hydde hym ouer the water of Tybre requyered that all the crysten men by whome this euyl was hapened and comen sholde be put out for to purge and clense the cyte. And whan that he had receyued power for to doo soo / he hastid hym in continente with his knyghtes to accomplishe it and anon they were all made blynde. And thenne Dalmachyen was a ferde and shewed this vnto Alyxander the Emperour. And thenne

the Emperour commaunded that on the wednesday nexte all the people sholde assemble and do sacrefyse to Mercurye that they myght haue answere vpon these thynges. And as they sacrefysed a mayde of the temple whiche was named Iuliane was rauysched of the deuyll and began to crye. The god of Calixte is very trewe and dryng whiche is wrothe and hathe Indignacyon of our ordure. And whan Dalmachyen herde that he wente ouer tybre vnto the Cyte of rauenne vnto saynte Calixte and was baptysed of hy with his wyfe and all his meyney. And whan the Emperoure herde that he dyde do call hy And deliuered him to Symplycyen sentour for to warne and treate hym by fawt wordes by cause he was moche prouokable for the comune. And Dalmachyen perseuered in fastynges and in prayers. And thenne came to hym a man whiche promysed to hym / that yf he heled his wyfe / whiche hadde the palsy that he wolde beleue in god a none. And whan Dalmachyen had a douted and prayed / the woman that was seke arose and was all hole and ranne vnto Dalmachyen sayenge baptysme in þ name of Ihesu Cryst whiche hath taken me by the honde / and lyfte me vp. Thenne came Calixte / and baptysed her and also her housbonde and Symplycyen and many ocher. And whan the Emperour herde therof he sente to smyte off hedcs of all thcrp that were baptysed / & made Calixte to be put in pyson. v. dayes without mete and dryke. And after sawe that Calixte was the more confortyd and gladde / and commaunded that he sholde euery daye be bett with staucs. and after he made a grete stone to be bounden to his necke and to be throwen downe from on hygh out of a wyndowe in to a depe pytte. And Afteryen his pcest toke vp the body out of þ pytte and after buryed the body

In the Tympterye of Celypodpen.

Here foloweth the lyf of saynt Edward/
de kynge of Englonde and confessor.



In olde tyme of Englode was greatelye troublede with the Danes so that in manye kynges dayes there coude no peas be made/ but continually warre. And the Danes preyed agaynst Englonde/ & they brought it vnto theyr subgeccyon/ for theyr cruelte and tyrannye was so grete that without sparynge of ony thyng byente and desstroyed all the Reame. But at the laste it pleased almyghty god that this tyrannye shoulde cesse/ and sente of his grace vnto this Reame of Englonde a peasible kyng named Edgar. In whose byrth angels longe that in his tyme shall be peas/ and so in his dayes was no warre in Englonde. Saynt Edward the kyng and martyr his sone reigned not longe after hym/ for his stepmoder dyde doo slec hym in his yonge age/ by cause that her sone Etheldrede shoulde regne/ and saynt Dunstone baptysed Etheldrede and sayd/ by cause he desfouled the fontstone that he shoulde lyue in grete trouble/ and so he dyde/ for the Danes warred all his tyme. And this Etheldrede wedded the erle Godwyns daughter/ on whome he gate Edmonde pryncysse. And then after the deth of that quene he wedded hys daughter of Rycharde duke of Normandy whiche hyght Emma/ by whome he hadde two sones Alrude and

Edward whiche was a saynt and confessor/ of whome we purpose for to speke/ Whan kyng Etheldrede was falle in age he made a parlamente whiche of his two sones shoulde be kyng after hym. And soo then by prouysyon of god it was concluded that Edward hys sonne was not yet bozne and in his moders bely shoulde be kyng and excluded Edmonde pryncysse and Alrude whiche were the kynges eldres sones. And whan the kyng hadde consented thereto/ a generall othe was made to performe the same in tyme comynge/ and after whan this childe was born/ all the londe emoyed in his byrthe hoppyng to be greatelye releuyd by hym/ per alsway the cruelte of the Danes was so grete the whiche the kyng so moche doubted that he sente the quene and his two sones Alrude and Edward in to Normandy/ & toke his eldest sone Edmonde with hym to bataylle to fyght agaynst the Danes/ & so Edward was thenne grete in Englonde/ for moche people tourned vnto the Danes agaynst theyr owne kyng/ & without pryncysse byente and slec theyr owne countres with hys Danes/ amonge whom was slayne saynt Alpheg archebysshoppe of Canturbury at greswiche/ and many othere gode men/ and some bysshops/ prestes/ & men of Kelyggon fledde in to ierete places & desertes/ where they prayed deuoutly vnto almyghty god for to haue very peas in this londe/ but this warre contynued all the lyf of Etheldrede accordynge to hys prophete of saynt Dunstone. And thenne after Etheldrede reigned Edmonde pryncysse his sone in full grete trouble/ for in his dayes no man wolde truste other/ ne open his courage to his neyghbour/ for that tyme eche man apperched other of treachery to the entente that he myght haue his good/ And they that were not of isleht so ouercome theyr neyghbour tourned vnto the

The lyf of saynt Edwarde.

Danes agaynst theyr owne neyghbours
And so by the helpe of the Danes they full
fylled theyr cursed purpose / and so there
was moche extorcyon / and moche people
slayne in dyuers places in / houses / feldes /
and wayes that þ people vnnethes durst
burye them. ¶ Also in that tyme was gre
te tyrannye murdure oppressyng of wy
men / as wyues wydowes and maydens
agayne theyr wylles. And in this persec
cyon. Englysshemen were nye destroyed /
and greate desolacyō was in holy chyrche
For monasteryes / chyrches / and houses of
relyggyon were brente and destroyed whi
che caused many to flee in to wyldernesse
amonge whome the good bysshop of Wyn
chestre Bryghtwolde fledde in to the Ab
bay of Glassebury where that he dayely
prayed to almyghtye god / for peas of this
Reame of Englonde. Dure blyssed lorde
seenge his mekenesse shewed to hym a by
syon by whiche he was greely comforted.
For in a nyght as he was in his oratorye /
he fyll in a swete slombze / and sawe the
glorious apostle sañt Peter with bryght
shynynge clothes apperyng in an hygh
place of dygnyte / and with hym a semely
younge man rychely attayed in clothyng
of a kynge / whome saynt Peter dyde con
secrate and enoynte in to a kynge / and cō
mendyng his chastyte gretly and his cle
nyuyng. And it was shewed to this bys
shop many yeres tofore that this Edwar
de sholde regne in the londe & the bysshop
beyng abasshed of this bysion / desyred of
saynt Peter to knowe the bysion therof
To whome saynt Peter sayd the estate of
this Reame / and tolde that the furpe and
woodnes of the danes sholde seace soone
after / and sayd that all this punysshment
was for the synne of the people / and god
sholde putrepe for a peasible kynge why
che shall synne the all the woodenes of his
enemys the Danes / in whoos tyme shall

be plente of peas / bothe to the chyrche and
to the londe / & grette a bondaunce of corne
& fruyte and this Reame shall be prosper
ous in all thynges / and the people shall
be of such condycions that oðer londes
shall both loue and drede theym. The kyn
ges name shal be Edwarde whiche shall
rule al manere of thynges to the pleasure
of god / and shall ende his lyfe in the loue
of our lorde graciously. And whan this
holy bysshop awoke / he kneled downe / &
made his prayers with sheddyng of teeres
and thought that peas was not yet refo
med neuerthelesse he thanked almyghty
god that he was certayne that by goddes
grace he sholde see it in his dayes / wher
fore he wente a bout and preched vnto þ
people for to do penaunce / and our lorde
sholde shewe to vs mercy / and gyue to vs
peas and all thynges plenteuous / and in
this warre was the kynge slayne by treasō
& he was buried at Glassebury. ¶ These
bothe his sones were brought to kynge Co
nutus þ Dane to do with theym what he
wolde. And whā he sawe them he myght
not for pyte do sle them / but sente theym
ouer the see for to be slayne there soothat
he myght regne in englonde peasibly whā
the ryghtful blode were destroyed. For
stondyng they were preserued and kept
alyue / & were coueyed to þ emperour of
me the whiche kepte them: ¶ Till saynt
Edwarde was made kynge of englonde /
then he maryed the oldest of theym to a co
syn of his. By cause of the loue that they
had to the kynge Edwarde / whiche was
uncle to them. Then had kynge Canyn
the rule of Englonde by stronge honde.
All laue and good reule set a syde / for in
his dayes was full moche trouble and reb
berye with other grette oppressyons & im
portable charges a monye þ comonte
he drad noo man / excepte the two sones
of the kynge / that were then with them

perour wherfore his counseyl wolde þ he
sholde wed þ moder of them named Em-
me to make the moze allpauce bytvene
them. And soone after Alfred came in to
Englonde for to speke to his moder. And
anone as he was come ouer the see in to
this londe. Erle godwyn came and welco-
myd hym. And anone slewe hym by trea-
son or he came to the presence of his moder
for whose deth saynt Edward made grete
sorrow & whyles this holy childe Edward
was in nozmandy he blyd a full good lyf
hauntyng of tymes holy chirche / & louyd
& conueried many tymes with the compa-
nye of holy relygious men and specially a
monge holy monkes. And bled to praye &
sayd in this maner. O good lord I haue
none helpe but the oonly / my frēdes be go-
ne from me. And they be become myn ad-
uersaries / my fader is deyd / my byethern
ben slayne. My moder is wedded to my
moost enneyme. And I am left alone and
dayly they seke the moyens to slee me / but
to the lord I am leste poze. I beseeche the
lord to helpe me that am a faderles childe
for thou somtyme helpedest fruepplous-
ly edwyn & ofwold / whiche were cryled &
ordeyned for to deye. Thou defendest the
oonly from deth. But also thou gode lord
restoredest the agayne to theyr owne ky-
ngedomes. O gode lord I beseeche the / and
praye the to kepe me lauf / And byge me
in þ kyngedome of my fader / thou shalt
be my god / and saynt Peter the appostle
my patrone. The relyques of whom by þ
grace of god. I purpose to bysyt & to ho-
noure in the same place / where they now
reste yf þ lord sende to me yf helthe opo-
tunyte & space. And whan the kyng Ca-
te had regned in englode .xx. yere / haluig
two sones by the sayd Emme / þ is to wete
Harolde & Hardeknoute / he deyed / & whā
his fyrste sone hadde regned foure yere he
cryled his owne moder / and deyed sone af-

ter. And after hym regned his broder a ty-
tyll tyme and deyed also / as our lord had
ordeyned. Thenne was Englonde deliue-
red fro the greuous trybute of thraldome
of the Danes. And thenne the lordes and
comuns of Englonde remembred the othe
that they made in the parliament / the whiche
swate that Edward whiche was the
in his moders wombe sholde be theyr ky-
ge. And anone they sent in to nozmandy
for this holy childe Edward. And the lordes
and the comuns receyved hym with
grete gladnes. And thenne the arch-
bysshop of Caunterburge / and the arch-
bysshop of yorke with other bysshoppes
dyde consecrate hym enoynted and crow-
ned hym kyng of Englonde. O good lord
de / what Joye and gladnes was thenne
in englonde. For whan þ the olde sekycte
of this londe was almooste in despayre /
thenne it was kyndelyd agayne by the co-
myng of this blessyd kyng saynt Edward.
Thenne hadde the comuns reste and
peas and the lordes and gentyll men reste
and honour. And thenne holy chirche res-
ceyued all lybertes. Thenne was the so-
ne lyfte vp / and the mone sette in order /
that is to saye / the prests shyned in wyse-
dome in holynes / the monasteryes flou-
red in deuocyon by holy deuocyon in the-
yr offyces to the pleasure of god. The co-
myn people were content & were loyefull
in theyr degree. And in this kynges dayes
there was no benym that myght thenne
corrupte the erthe with pestylence / and in
the see there were no outrageous tempestes
and the londe plenteuous of al maner
of fruytes and graynes / and in the clergg
no thyng Inordynate / and amonge the
comyn people was no grutchyng / and
the renomnie and fame of this holy kyng
saynt Edward sprange so merueylously
about þ other nacjons / in suche wyse that
all crysten kynges desyered to haue peas w

The lyf of saynt Edward.

him The kynge of fraunce whiche was ny-
ghe of hys kyn made with hym a general
peas so that it myght be sayd of hym as
it is sayd of Salamon. Alle the kynges of
therthe desyred to see his face and to here
his wysdome except only Denmarke/
whiche yet conspyred agaynste this rea-
me englonde / & what fylle therof: it shall be
declared here after moze openly. For thys
holy kynge Edward was euer full of me-
kenes & of vertue. And neuer lyst bp by
bayne glorie. But euer he remembryd þ
wordes of our lord that sayth. I haue let-
te þ pryncce of þ people: but be not therfore
lyfte bp in bayne glorie. but be þ amonge
them as one of them. He was amonge his
houshold men egall & faimlyer / amonge
prestres meke and debonayre. To his peple
amiable & chyetful. To wretchys & neddy
men full of compassyon / and large of al-
messe yewynge. He was also moche deuou-
te in the seruyse of god: and deligent to re-
payre and reedefye chyrches that were des-
troyed by the Danes. And in Jugement
fulle discrete consyderynge no mans pers-
one but only the weyght of his cause / as
welle to þ ryche as to þ poure / and he had
rychelle ynough. And his tresour semed
comyn to all pour men / his wordes were
sad & dyscrete / and medlyd with myrthe
spekyng ofte of Ihesu cryst þ seconde per-
sone in the trinite. And of our blessyd lady
his moder. And somtyme he spake sharpe-
ly & he sawe nede correctyng trespassours
gentyl and swete to good men. He was ne-
uer elate ne enhaunced in pryde / ne dys-
ho- nest by glotonye. He wolde not be cōpelled
by wyathe / ne enclyne for yeste. He despy-
sed rychelle and was neuer soyr for losse of
wordly goodes and rychelles. He the mo-
re gladde for wyrmynge therof. In suche
wyse that all men meruaylled of the sad-
nes of hym And aboute the kynge were dy-
uer couetous men / whiche sayd to þ kyng

how his tresour wasted fast. And yf the
danes came agayne / he hadde not wher-
with to defende hym wherfore they coun-
seylle d hym for too reyse an ayde amonge
his comons lyke as kynge Caunte hadde
done dyuers tymes. ¶ An ayde was then
cleped the dane ghelte / and counceyled to
go in lyke wyse / & he sayd nay and wolde
not agree therto. Not withstond þge they
dayly cryed vpon hym: and whā he sawe
theym so importune & shewed so grete per-
ryls. ¶ Thenne at þ last he sayd to them
to preue theym. Late vs se how ye wyll do
& whan they herde that of his owne men
they were ryght gladde / & set out com-
myssyons for to gader it / & spared no cos-
tre but made them paye in þ largest wyse
and whan this money was leueyed & brou-
ught in to the kynges tresour. Then they
brought the kyng thyder for to see it the
kyng then stondynge a ferre froo it sawe
the deuyll in lykenesse of an ape syttyng
vpon the tresour. And sayd what haue ye
done and what money haue ye brought in
me. Forsoth ther shal not one peny be
to myn ble. But I charge you for to
duer to eche man his money agayne / &
therto they were moche looth & sayd
they myght spende it in dedes of charite.
¶ Thenne the kyng sayd / God for-
that I shall dispende the goodes of othe-
men / for what almesse sholde I make
þ gooddes of poure comyns & labourers.
See ye not how the deuyll sytteth vpon
hepe of money and maketh grete Joye
he hath take vs in his snare / wherfor I
charge you in payne of deth that ye
duer this money agayne ther as ye hadde
it euyry peny. Then they obeyed vnto the
kyng and also repayed it all agayne vnto
them of whome that they hadde receyved
it and durste neuer after moue the kyng
to such maters nother in none other lyke
So that al the dayes of saynt Edward

was neyther taske tayllage leueyed amonge his comyns whiche was grete Joye to the realme. ¶ In a tyme the kynge was seke lyenge in his bedde/ and there stode in his chambze a chest open full of golde and syluer. And a clerke came in supposyng the kynge had slepte & toke out of it a certayne somme of money/ & wente his waye. And soone after he came agayne & wolde haue taken moze. Than the kynge sayd/ forsoke the now thou arte bywyle to come agayne for thou haddest suffyciently ynow tofore therfore beware. for yf the tresourer come and fynde the/ thou arte lyke to depe therfore/ wherfore yf thou loue thy lyf flee fast with that thou haste. And anone after came the tresourer/ and founde how of the tresour was bozne awaye a grete parte/ & soughte and enquiryed dyligently for the thefe that stole it. And the kynge seynge the grete trouble and sorowe of the tresourer demaunded hym the cause of his heuy nes. And whan he had tolde to the kynge. The kynge sayd to hym. Sorowe no moze therfore/ for peraduenture he that hath it hath moze nede of it than we. And soo the thefe escaped and was not pursued after/ Whan all thynges were quyte in the realme the counseyll of the londe assembled for to treate for a maryage. for the kynge whiche thyng whan it was moeued he was greatly abashed dzedfge to lese the tresour of his byrgynyte/ whiche was kepte in a frayle and byrtyll vessell/ & what he sholde do or saye he wylt not. for yf he sholde obstynatly denye it/ he dradde lest his auowe of chastyte sholde be openly knowen & yf he consented therto. He dzedde to lese his chastyte/ wherfore he comaunded hymselfe onely to god saynge these wordes. O good lord thou deliueredest somtyme thre chyl dren fro the flambe of fyre in the chemenep and for nays of the cladyes. And by the lord Joseph escaped with his chastyte/ from

the wyse of Puttyphar the holdynge bys mantell/ and yet by the mercy he escaped & good lord by the vertue Susanna was deliuered fro the deth. to þ whiche two olde unchaste pzeestes had dampned her to. And by the nyghte lord Judyth escaped whan she had slayne Holofernes. And reserued her fro defoulyng & escaped without hurte/ and aboue all other thou haste preserued thy blessyd moder moost beste & swetest lady she beyng bothe wyse & byrgyne. Than beholde on me thy scruaunt/ and sone of thyne handmayde that am in grete dzedde. I lyfte by my herte to the bese chynge the that arte my lord and thy moder my swetest lady/ to helpe me now in this moost nede that may so receyue the sacrament of wedlocke/ that I fall not in peryll of my chastyte/ and with this condycyon in his herte he consented to matrimonye. ¶ Than was all the counseyll ryghte gladde and serched for a byrgyne/ that were accordfge to his estate. And amonge all the byrgyns of the londe. Edythe doughter of erle Goodwyn was founden moost accordynge to hym by her vertues condycyons. And her fader made grete meanes to the kynges counseille for to accomplys she this maryage. By whiche he myghte come to the kynges concepte. And by his wysedome for his grete myght and power he had this entent and whan the maryage was solempnyfied and acomplyshed by the holy sacrament. He and the quene auowed to lyue togyder chaste secretly/ that noo man knewe it but god allone. There was bytwene them a lounge spouschede without bodely knowynge of dede. Chast embracyng without desloracyon of byrgynyte. There was bytwene them verily chaste loue without flesshely towchynge & knowynge. Afterwarde some of the realme grutchid/ sayenge he had taken a wyse by compullyon agaynst his wyl of an vns

The lyfe of saynt Edwarde

kynde lygnage and wolde not knowe his wyfe. Bycause he wolde not byynge forth moo tyrauntes and this none knewe the very trowth of his chaste lyfe whyle he lyued. But the very clenness of his mynde was suffycient wytnesse of his chastyte.

¶ It happened on a whytsondaye as the kyng was crowned at westmenster in his estate and knelynge made his prayers deuoutely for the tranquyllyte & peas of the londe before the awtet of the blessyd trynyte at the leuacyon of the blessyd sacrament he fell in a softe and demure laughynge so that the lordes that were there present as waytynge on hym meruaylled gretly but durste saye noo thyng to hym tyll the seruyce was done. Than one that was hardyer than an other demaunded of hym the cause of his laughynge. And than he tolde to hym how the danes had assembled a grete powter of peple ayenst the realme of englonde and were entrynge in to theyr shyppes. And as the kyng of Denmarke wolde haue entred in to the shyppe / sodeynly his strength was taken from hym / and so fell in to the see bytwene two shyppes and was drownded by whose deth the people of Denmarke and also of englonde were despyuered fro synne & peryl. They herynge this meruaylled gretly & sente in to Denmarke to knowe the trowth. ¶ And whan the messengers retourned / they reported that it was true as the kyng had sayd / & that the kyng of Denmarke was drownded that same tyme that saynt Edwardeloughe. After this the noble saynt Edward de remembred his auowe and promesse to byspte saynt Peter at Rome whiche he made in Normandye wherfore he let call his compyns and his lordes to a counseyle tofore hym. Wherof he comyned with them how and in what maner he myght departe and of the gouernaunce of the realme in his absence what people sholde be conuey

nyent for to accompanye hym. And what money sholde suffyse hym and his meyn. And whan the lordes and compyns herde this they were fulle heuy and sorowfull that he sholde departe from them. And he seynge theyr heuynesse comforted theym. And sayd how that our lord hadde sente to theym peas and by his good grace sholde contynue the same in his absence / yet notwithstandinge the people requyred hym to sende vnto the pope to be assoyled of his auowe. Or elles dylaye it tyll an other tyme and the kyng seynge the sorowe and lamentacyon of his people / whiche wepte and wronge theyr hondes. And as people amased without a defendour & keper comforted them & graunted to abyde styll with them. And ordeyned certayne bysshoppes for to go to Rome / and to aske of our holy fader counseyle / how he myght be assoyled of this auowe that he hadde made to byspte saynt Peter. And thenne the archebysshop of yorke and bysshop of wyncchestre & two abbottes with dyuers clerkes and laymen wente to Rome. And whan he came to Rome the pope hadde made that tyme a grete congregacyon of clerkes of dyuers grete maysters belongynge to holy church. And whan the pope wysst of theyr comynge / he was ryght glad & sente for them and the pope hadde theym tel of cause of theyr comynge. And anone scylence was made / & they exposed the cause of theyr comynge and receyted the auowe and the desyre of kyng Edward the peryl of the realme the trouble / the drede of people / the byekynge of the peas the clamor of the pooze compyns. The Jeopardy of the kyng in his absence and the pyteous destruccyon / whiche the Danes had late made by theyr cruelte & also declared the grete deuocyon that he had to byspte the holy apostles Peter & Poule.

¶ Thenne the pope and the clergye meruaylled gretly & gaue lawde & praysonge

unto almyghty god that he had sente soo deuoute & vertuous a prync in the Angle of the worlde to mayntene by his wysdom the crysten fayth / & how dyedefull he was to offende agaynst the holy chyrche. And whan the pope vnderstode how his people loued hym / and how sorowfull they wolde be of hys departynge. They meruaylled gretly & thought verily that he was gretly byloued of god / and was with hym in all his werkis. For they sawe in hym the meknes of Dauid the chastyte of Ioseph and the rychesse of Salamon. And yet he sette nought therby. ¶ Than the pope consyderynge the grette perylls that myghte ensue by his departynge dyspensyd with hym and assoylled hym of his auowe / of whiche he sente to hym a bulle vnder lede / and enioyned him in penaunce to gyue the goodes that he sholde haue spente in hys pylgrymage to dedes of charyte / and to reedefye some chyrche of saynt Peter / & endue it with suffycient lyuelode. And than the messengers receyued the popes blessynge and returned in to Englonde and came vnto the kyng at westmestre. And whan the kyng vnderstode how he was assoylled of his auowe / and how they hadde spedde he was gladde and thanked almyghty god and our holy fader the pope. ¶ There was an holy man a recluse in the dyocese of Worcester / whiche knewe no thyng of the counseyle assembled vpon the gouernaunce of the londe / ne of the auowe of the kyng / ne of the message sente to Rome. To whome saynt Peter appered in a nyght and sayd to hym / how kyng Edward had sente to come to be assoylled of the auowe that he had made whan he was beyonde the see / & he hath grette conspyence bycause his counseyle wyll not suffice hym to accomplishe it in goynge in his propre persone to Rome wherfore thou shalte wyte to hym in my name and gyue hym knowlege that he is

assoylled by myn auctoryte fro the bonde of his auowe. And how he shall haue in comaundement of the pope for his penaunce to gyue suche goodes as he hath ordeyned for his expences to poore men / & to make a newe abbey in the honour of saynt Peter or to repayre an olde one / and to endowe it suffyciently / and wyte to him that by the same token that he chaas me somtyme to his patrone in Normandy / that he repayre the abbey called Thorney in the west syde of the cyte of London / whiche somtyme I halowed my selfe. And let hym set therein monkes of good couersacyon. For fro that place shall be a ladder strachynge in to heuen / & aungelles descendynge / and ascendynge / berynge vp to heuen to our lord the prayers of meke and deuoute men. ¶ And vnto hym that ascendeth by that ladder I shall open the gates of heuen / lyke as our lord hath enioyned me by my offyce. And I shall lose theym that ben bounden / and receyue them that ben vnbounde. All this that thou hast herde of me þu shalt wyte it & sende it to kyng Edward / whiche than was many a myle thens. And the messenger that came fro this anker or recluse / came to the presence of the kyng the same tyme that the bysshop came fro Rome. And whan the kyng had receyued the letters that came fro Rome with grette reuerence & rede them / he thanked god that he was so clerely relefed of the bonde of his auowe. And than he comaunded the lettres of the recluse to be redde. And whan they were redde / & sawe they were accordynge to the lettres that came fro Rome he humbly thanked god & saynt Peter his patrone / & incontynent dysposed him to fulfyll his penaunce & began to repayre the abbey that he was assygned to repayr by the gloruous apostle saynt Peter. And gaue largely almisse to poore people / & fraunchysed all Englonde of the trybute / that was vsed yere to be

The lyf of saynt Edward kyng

payed to the danes for euermore. ¶ On a tyme whan kyng Edward was at westmester there came to hym a creple boyme in Irlonde / whiche was named Gylemycell and this creple had no fete / but went vpon his hondes and knees / hauynge in eyther honde a lytell stole to goo with his legges were bothe bent bakwarde & cleued to his thysses / & his toes grewe fast to his buttocks. ¶ Thys creple entred boldely in to the kynges palays / and came to the kynges chambze doze. And one Hulyn the kynges chamberlayne demaunded hym sharply what he dyde there. ¶ To whome the creple sayd / lette me not I praye you / for I must nedes speke with the kyng for I haue be out of this londe syxe tymes to vssyte the holy relykes of the holy appostle saynt Peter to thentent for to be heled. And saynt Peter denyed me not but badde me goo in to englonde / and let the kyng bere me on his backe in to the chyrche of saynt Peter. And than I shall be made perfyte hole whiche thyng was tolde to the kyng by the same Hulyn. And anone the kyng had pyte on the pore man / & denyed not / but toke hym on his sholders & bare hym / whom the creple beclippyed with his foule & scabs by hondes & armes. And so in beryng his synewes losed / and were retched out. And of kernels and botches of his face / and of scurfes there ranne grete plente of blode / & water on the kynges clothes / whiche was tolde to the kyng. And also that he was al hole. But the kyng toke none hede therto but bare hym to the hye altar. And there he was set downe on his fete & was made perfyte hole to ryde or go wheder he wolde but the kyng wolde in noo wyse haue this myracle ascrybed to hym / but gaue hym a rewarde and badde hym goo to Rome & thanke god & his holy apostle saynt Peter. ¶ In the tyme of kyng Athelbert whiche reigned in kent / & Sygeberte in myddelsex

whiche were conuerted to the fayth of cryste by saynt Austyn / whiche Athelbert made in London in the cyte a noble and spall chyrche in thonour of saynt Poule in whiche saynt Austyn ordeyned saynt Whelpe to be bysshop of that cytee / whiche thyng was not satysfied wpyth that good dede. But thoughte and also dyde doo make an other chyrche in the weste ende of the cyte whiche than was called thorney / and now is named Westmestre / whiche chyrche he prayed Whelpe for to halowe in the honour of saynt Peter. And the nyght before that he had purposed to halowe it / saynt Peter appered to a fysshar in temse & badde hym sette hym ouer fro stangate to westmestre. And he prayed the fysshar to abyde hym there tyll he came agayne and he wolde rewarde him for his labour. And soone after the fysshar sawe saynt peter entre in to the chyrche with a grete lyght / whiche lyght endured contynually as long as he was in the chyrche / & a certayne space after he returned to the fysshar askynge hym yf he had take any mete to ete. And the fysher was so gretely abalshed of the lyght that yssued out of the chyrche with hym / that he durst not speke to hym. ¶ To whome saynt Peter sayd. Broder drede the not I am a man as thou arte / hast thou take any fysh / and he sayd nay. For I haue alwayted on you all this nyght / whyle ye haue ben in the chyrche. And thenne they entred in to the boot. And saynt Peter comaunded hym to cast out his nette. And whan he had soo done / There came soo grete a myltitude of grete fyshes in to his nette / that bnneth they myghte draue by the nette for brekyng. ¶ And whan they were comen to the lond. Saynt Peter deuyded the fyshes / and badde the fysshar bere the gretest vnto mylpe bysshop of london / and deliuered it to hym. And tell to him that I haue halowed the chyrche of westmestre this nyght and

saye to hym / that he saye masse therein to morowe. And yf he wyl not byleue it / saye to hym whan he cometh he shall fynde there tokens suffycient / and I shall be patro ne of the chyrche and bysyte oftentymes & here in the syght of almyghty god the pray ers and deuocions of true crysten people that praye in that place / & take thou the re menaunt of the fylle for thy labour. And this sayd saynt Peter vanysshed awaye. Than this sayd fylle that meruaylled greatly of the syght that he had seen / & cry on the morowe he wente to the bysshop Belyte of london / & deliuered to hym the fylle & saynt Peter had sente to hym and tolde to hym by ordre lyke as saynt Peter had gy uen hym charge. And as ye haue herde to fore / but & bysshop wolde not byleue hys tyl he came to westmestre & se the tokens for to put hym out of doubte / & whan he had opened the chyrche doze he founde a crosse made of sonde / from that one syde of the chyrche vnto that other / with .ab.c. letters of grete / & he foude also .xii. crosses made on the walles in dyuers places of the chyr che / and the endes of .xii. candelles almost byente out / & also he sawe the places that were enoynted with holy oyle / whiche yet were moyst & appered newly done. Than the bysshop byleued this thynge verily and sayd masse that same daye in the chyrche & there preched to the people a glourious ser mon and declared the grete myracle open ly / wherfore the people gaue laude & pray syng to god / and to his glourious apostle saynt Peter. And whan saynt Edwarde vnderstode that this chyrche was of olde tyme halowed by saynt Peter & how saynt Peter comanded hym to repayre the same chyrche / as the lettre of that recluse ma keth mencyon. Soo thenne euer after he had grete deuocyon to the same place. And he dyde do cast downe the olde werke and dyde doo buylde it by newe / and endowed

that monasterye worshipfully with iue lode and Jewelles. And at that tyme pope Leo was deed / and pope Archolas was after hym. And thenne the kynge to gyue relacyon to hym of his penaunce enioyned by Leo his predecessour to reedefy a mona stery of the glourious apostle saynt Peter. And sent Alured tharchebysshop of yorke to Rome wyth other clerkes to enfourme the pope that he had accomplished his pe naunce / that is to wete bothe dystribued his goodes to poore men / & also repayred a monasterye of saynt Peter. And how he had by reuelacyon what place he sholde re payre / prayeng hym to redefy & conferme the same / whiche pope Leo had done afore hym. Than pope Archolas consyderynge the grete deuocyon and true entent of this crysten kynge saynt Edwarde / confermed the bulle of absolucyon & redefyed the foun dacyon of the statutes of the monasterye. And gaue therto grete & large preuileges That who so euer presumed to take awaye ony mouable or Imouable goodes / or wolde take ony man by force or strength out of that chyrche or of the precyncte of that same sholde be accursed by the aucto rity of Peter and Poule / to be dampned with Judas in the hell euerlastyngly to lye in payne. Than the messengers returned agayne from Rome with the letters of con firmacyon. And whan the kynge sawe the grete benyuolence of our holy fader the po pe and his fauour & gentynesse / grynge to hym by wyrtynge more preuileges and fredome than he desyred. Thenne he was full of gladnes and Joye and thanked al myghty god of all his gyftes. ¶ On a tyme as the kynge was in the chyrche of saynt Peter at westmestre / and was dysposed in grete deuocyon as his custome was to here masse cry Leo cryke kneled behynde the kynge & sawe with his bodely eyen our lord Ihesu cryst bytwene the prestes hon

The lyfe of saynt Edwarde

des / apperynge in the lykenes of a glorious chyld or beauteuous persone / whiche blessed the kynge with his ryghte honde. And the kynge whiche was grete comforted with the syght bowed downe his heed and with grete deuocyon and mekenes receyued the blessinge of our lord. Thenne the erle arose to tell the kynge / supposynge that the kynge had not seen it. But he knewe the erles entent / and hadde him stonde styll. For that thou seest I se and hym I honour. And whan masse was done they talked togyder of theyr byspon. And they were meruayllously refreshed with the gyftes of the holy ghoost / and myght not well speke for Joye and wepyng. Than the kynge commaunded Leoftryke that this byspon sholde neuer be bitred ne openly knowen tyll the tyme that they sholde dye. And whan Leoftryke sholde departe hens he tolde it in confessyon to his ghostly father / and made it to be wyrtten. And that wyrtynge was layde in a cheste amonge othyr relikes. And many yeres after whan that they were bothe deed / the wyrtynge was founde and radde. And thenne the holynes of the kynge was knowen and his mekenes shewed / whiche wolde not it sholde be shewed by theyr lyfe for bayngloze. There was a ponge womā gyuen in marriage to a noble man. And not longe after she had tweyne myffortunes fyrst she was bareyne / & also there arose vnder her cheke many foule botches and kernels full of corrupte humours / whiche engendryed foule wormes / and made her fleshe to synke soo that she was abhomynable & hateful vnto her husbonde & to all her frendes / & whan she coude not be heled by noo medycyne / thenne she put all her hope and trust in almyghty god. And wyth many a bytter tere both daye and nyght she besought and prayed hym to delyuer her from that reprefe and displease / or elles to take her out

of this worlde. And whan she hadde thus longe continued in prayer / she was commaunded by a voyce in her slepe that she sholde goo to the holy kynge Edward. And yf he wolde washe her face wyth his hondes / she sholde be all hole. And whan she awoke she auowed to seke the kynge in his parlayes. And thenne she came thyder & made meanes that the kynge myght haue knowlege of her dreame. And whan the kynge vnderstode it / he called her to hym / and sayd yf god wyll that I sholde washe thy face. I wyll not refuse it. And called after water. And with his owne hondes he wysshed her face and wynged out the wormes and all the foule blode out of her bylage. And hadde her to tary there thre or foure dayes tyll the skynne myght couer agayne her visage. And thanke thou god for thy delyueraunce. And whan she was made partlytely hole / and her bylage fayre and beauteuous. Thenne she fell downe at the kynges fete / and thanked hym humbly of her delyueraunce. But he forbade her for to gyue ony praysonge to hym therfore. But hadde her to gyue laude and praysonge to god therfore. For he is the doer / and not I. Thenne she prayed the kynge that he wolde praye to god for her that she myght haue a chyld by her husbonde. For she had be longe barayne. And the kynge promysed her soo to doo. And thenne she retourned Joyously home to her husbonde. And soon after conceyued & had a chyld. Wherof she thanked god that she was heled of bothe her dysleas. Saynt Poule wyrteth that the holy ghoost gyueth graces dyuersly. To some he gyueth wysdome / to some conynge / & vnto some grace for to hele & to cure seke people. But this blessed kynge saynt Edward had a specyall grace aboue other in gyuyng syght to blynde men. There was a blynde man well known whiche herde a voyce in his slepe / that yf

he myght haue of the water that the kynge wylthe his hondes in / a washe his epen therwith he sholde haue his syght agayne. ¶ Thenne the nexte daye after this blynde man wente in to the kynges palays and tolde his byspon to the kynges chaumberlayne. And the chaumberlayne tolde it to the kynge. ¶ Thenne the kynge sayd that it myghte be well an Illuspon or a drethe / whiche is not alwaye true / for it hath not be seyn that foule water of a synners hondes shold gyue syght to blynde men. ¶ Than sayd the chaumberlayne that many tymes dremes haue be soude true / as the dremes of Joseph / Pharaos / Danpell / and many other. ¶ Than the kynge in grete humylyte wente in to the chyrche on a solempne daye with a basyn of water. And commaunded the blynde men to be brought to hym. And as the kynge wylthe the face of the blynde man / his epen were opened / and hadde his syghte / & stode all abasshed lokynge on the people as he had newly come in this world. And thenne the people wepte for Joye to se the holynes of the kynge. And thenne he was demaunded yf he myghte se clerely / and he sayd ye forsothe. And the kynge kneled downe befoze the awter sayenge this verse with grete dze and mekenes. Non nobis domine non nobis / sed nomini tuo da gloriam. That is to saye. Not to vs lozde / not to vs / but vnto thy name be gyuen gloupe. ¶ After this the holynes and fame of saynt Edwarde sprange aboute so that a cyterzyne of A yncolne whyche had ben blynde thye yeres came to the kynges palays to haue of the water that the kynge had washten his hondes in / for he hyleued that it wolde hele hym. And as he had gotten of that water by one of the kynges offycers / he wylthe his face & his epen therwith / and anone he was restozed vnto his syght. And was parfyterly made hole / and so Joyfull retourned home magnyfyenge

god and saynt Edwarde / that he had his syght agayne. ¶ Upon a tyme there were gadzed togyder certayne werbemen for to helwe downe trees to the kynges palays at Bruham / and after theyr labour / they layde theym downe to slepe in the shadowe. And a ponge man of that felawshyp that hyght Wylwyne. Whan he sholde ryste he opened his epen and myght not se / he wylthe his face and rubbed his epen. But he myght no thynge se / wherfoze he was full of heupnelle. ¶ Thenne one of his felawes ladde hym home vnto his hous / and abode so blynde cyghtene yere. And at the last a wofull woman came for to bysytte and comforte hym. And whan she knewe how he was made blynde / she badde hym be of good chere and sayd / yf he wolde bysytte thye scoze chyrches with good deuocyon. And thenne to haue the water that the kynge had washten his hondes in / a washe his epen withall. He sholde haue his syght agayne. ¶ Than he was greteley comforted and gate hym a guyde & wente & bysytet thye scoze chyrches with grete deuocyon. ¶ He came to the kynges palays and cryed for helpe. And they that herde hym badde hym cease of his cryenge / but for all that he cryed moze & moze. And whan the kynge vnderstode it he called hym to hym and sayd. N hy sholde I not set my hondes to helpe this pooze man thoughte I be vntowthe / yf it please god to releeue hym hys syghte. And bycause he wolde not be founden bys obedyent to god ne presumptuous / he toke water and wylthe his epen full mekely / & anone he was restozed to his syght / & saue as clerly as euer he dyde. ¶ Also there was a fayre myracle of thye blynde men / the fourth had but one eye whiche came to the kynges palays. And than came one of the kynges seruantes whiche hadde pyte on theym / and he gate of the water that the kynge had washten his hondes in / whan

The lyf of saynt Edward kyng

he had heled that other blynde man. And he brought this water to the gats and tolde these pooze men how the kyng & lptell before had heled a blynde man wyth this same water. And sayd to them / yf they wolde washe theyr eyen with good deuocyon they myght be heled by goddes grace with the same water. And thenne they kneeled downe wyth grete deuocyon / and prayed this man to washe theyr eyen therwyth. And thenne he made a crosse with the water vpon eche of theyr eyen / and besought almyghty god for to open theyr eyen. And they all there receyued theyr perfyte syght And retourned home in grynge laude & praysonge to god of theyr syghte gyuen to theym by the merytes of saynt Edward.

¶ As the kyng on a tyme sate at the table with the quene / & her fader erle Goodwyn and sawe how Harold and Costyne the two sones of Goodwyn played tofore the kyng. But at the laste the game tourned in to earnest / and they began to fyghte / and Harold toke his brother by the here & threwe hym to the erth / and fell vpon hym in grete anger / and wolde haue strangled hym / but yf he had ben not lette. Thenne the kyng demaunded Goodwyn yf he vnderstode ony thyng therby / and he sayd naye forsothe. Thenne the kyng sayd ye shall se whan they come to mannes aage. that one of theym shall slee that other yf he can. And Harold whyche is the stronger shall put that other out of his londe. Thenne shall his brother Costyne come as gayne with the kyng of Norwey / & holde a stronge batayle ayenst Harold his brother in Englonde. In the whiche bothe the kyng of Norwey & Costyne shall be slayne & all theyr hoost saue a fewe that shall escape. And the same Harold shall gyue hymselfe to penaunce for the deth of his brother and soo escape. Or elles he shall be put out of his kyngdome & dye wretchedly &

kyng was many tymes moued / and displeased with Goodwyn for he mysused the kynges powre / and attempted the kyng in many thynges / that were vnlesfull. And in all that he myghte he laboured to bynne out of consayte the kynges cosyns and frendes that came to hym out of Norman dye to the entent that he myghte haue all the rule aboute the kyng / as well secretly as outwarde. And the kyng vnderstode dyng his fallnes sayd but lptell. But on a tyme as the kyng sate at his dyner with dyuers lordes and gentylles aboute hym. One of his seruantes was almoost ouerthrowen / as he smote that one fote wyth that other / and yet the sadder fote saued al and keppe hym on his fote / whyche thyng gaue occasyon to the kyng to talke to his lordes. And tho two fete were lykened to two brethren: that yf that one were ouercharged / that other shoulde helpe & socoure hym. Than sayd the kyng / so myght my brother haue ben an helpe to me / and a supportour in tyme of nede / yf he hadde not ben betrayed of Goodwyn. Thenne Goodwyn herynge these wordes of the kynges mouth was soze aferde and sayd. Syr ye deme that I shoulde betraye your brother I praye god that this morcell of brede may choke me yf I consented to his deth. Than the kyng blessed the brede and badde him ete it / and the morcell abode in his throte & choked hym / so that his breath was stopped and soo dyed wretchedly. Than the kyng sayd drawe the traytour out of my presence / for now his treason & fallshede appereth.

¶ On an ester dawe whan he had receyued our lord and was sette at his dyner. In the myddle of it whan all was scyence he fell in to a simplynge and after in a sadnes wherfore all that were there meruaylled gretely. But none durst aske of hym what he ment. But after dyner duke Harold followed hym in to his chaumbre with a bys

shop and an abbot that were of his prey-
counseyle and demaunded of hym the can-
se of that thyng. Thenne the kyng sayd.
Whan I remembred at my dynet the gre-
te benefaytes of worshyp and bygnyte / of
metes / of drynkes / of seruantes / of araye
and of all rycheles and ryalte that I stode
in at that tyme. And referred all that
worshyp to almyghty god as my custome
is. Thenne our lord opened myn eyen and
I sawe the seven sleepers lyenge in a caue
in the mount of Cellyon / besyde the cyte of
Ephesym in the same fourme and maner
as thoughe I hadde ben by theym / and I
smyled whan I sawe theym turne theym
from the ryght syde to the lyfte syde. But
whan I vnderstode what it signefyed by
the sayd tournynge. I had no cause for to
laughe / but rather to mourne. The tour-
nyng signefyed that the prophete be ful-
fylled. That sayd. Surget gens contra
gentem. That is for to saye. People shall
arise ayenst people / and kyndom ayenst a
nother. They haue layen many yeres by-
on theyr ryght syde / and they shall lye yet
on theyr lyfte syde. lxx. yeres. In whyche
tyme shall be grete bataylles / grete pesty-
lence / and grete moeyne. Grete erth qua-
ues / grete hungre / and grete derth thugh
all the worlde. Of whiche sayenge of the
kyng they gretefully meruaylled. And ano-
ne they sente vnto the emperour to knowe
yf there were any suche cyte or hylle in his
londe. In whyche suche seven men sholde
sleepe. Thenne the emperour meruayllyn-
ge sente to the same hylle and there founde
the caue / and the seven martyrs slepyng
as they had ben deed / lyenge on the lyfte
syde euerychone. And thenne the emperour
was gretefully abashed of that syght. And
commended gretefully the holynesse of saynt
Edwarde the kyng of Englonde whiche
had the spyrte of prophete. for after his
deeth began grete insurreccyon thogh all

the worlde. For the paynymes destroyed a
grete parte of Syrye and threwe downe
bothe monasteries and chyrches / & what
by pestilence / & what by stroke of swerde /
streets / felde / and towne laye full of de-
de men. The pryncce of grece was slayne.
The emperour of Rome was slayne. The
kyng of Englonde & the kyng of fraunce
were slayne. And all the other realmes
of the worlde were gretefully troubled wth
dyuerse dysseases / whan the blessed kyng
Edwarde had lyued many yeres and was
fallen in to grete aage. It happed he came
rydynge by a chyrche in Elyse called Clas-
ueryng / whiche was at that tyme on hal-
lowynge and sholde be dedycate in the ho-
nour of our lord & saynt Johan the euang-
gelyst. Wherfore the kyng for grete deuot-
cyon lyght dohne & tarped whyle the chy-
che was in halowynge / and in the tyme of
processyon. A fayre olde man came to the
kyng / and demaunded of hym almesse in
worshyp of god and saynt Johan euange-
lyst. Thenne the kyng founde no thyng
redy to gyue / ne his amener was not pres-
ente / but toke of the rynge fro his fygger
and gaue it to the poore man / whome the
poore man thanked & departed. And with
in certayne yeres after two pylgrymes of
Englonde wente in to the holy londe for to
vysyte holy places there / & as they had lost
theyr waye / & were gone fro theyr felaw-
shyp and the nyght approached and they so-
rowed gretefully as they that wist not wher
to go / and dreedde sore to be perysshed a-
monge wyld beestes. At the last they sawe
a fayre company of men arayed in whyte
clothyng with two lyghtes borne before
theym. And behynde theym there came a
fayre auncyent man wth whyte heer for
aage. Than these pylgryms thought for to
folowe the lyght / and drewe nyghe. Than
the olde man asked theym what they were
and of what regyon. And they answered

The lyf of saynt Edwarde kynge

that they were pylgrymes of Englonde & had losse theyr felawshyp and waye also. **T**henne this olde man comforted theym goodly and brought them in to a fayre cyttee / where was a fayre cenacle honestly arrayed with all maner of deyntees. **A**nd whan they had well refresshed theym and rested there al nyght. On the morowe this fayre olde man wente wth them & broughte theym in the ryghte waye agayne. And he was gladde to here theym talke of the wel fare & the holynesse of theyr kynge saynt Edwarde. **A**nd whan he sholde departe fro them / than he tolde them what he was and sayd. I am Johan the euangelyst / & saye ye vnto Edwarde your kynge that I greete hym well by the token that he gaue to me this rynge with his owne hondes at the halowynge of my chyrche / whiche rynge ye shall deliuer vnto hym agayne. And saye ye to hym that he dyspose his goodes. **F**or within fyre monethes he shall be in the Joye of heuen wth me / where he shall haue his rewarde for his chastyte and for his good lyuynge. And dyde ye not / for ye shall spede ryght well in your Journey / & ye shall come home in shorte tyme saufe & sounde. And whan he hadde deliuered to them the rynge he departed from them so deynly / and soone after they came home & dyde theyr messlage to the kynge & deliuered to hym the ryng & sayd that Johan the euangelyste sente it to hym. And as soone as he herde that name he was full of Joye and for gladnes let fall teeres fro his eyen grynge laude & thankynge to almyghty god & to saynt Johan his auower that he wolde bouchelaufe to let hym haue knowlege of his departynge out of this worlde. **A**lso he had an other token of saynt Johan and that was that the two pylgrymes sholde dye tofore hym / whiche thyng was proued true / for they lyued not longe after. And at the feest of crystmasse þ^e kynge was

lyke. And on the daye of thynnocentes he herde masse in the newe chyrche of westminster whiche he had newe rededyed / & than he grynge thankynge vnto almyghty god / retourned in to his chambze soze seke there abydynge the mercy of our lord. And all the lordes gentylles & compns were in grete heurnes / whan they vnderstode that the kynge myght not lyue / remembrynge what welch & prosperyte the londe had be in durynge his dayes / & what Jeopardye it was lyke to stonde in after his dyscees. **T**henne all thynges were comytted to the quene whome he loued specyally / & she full dyligently mynystred to hym all thynges necessarye. And whan he was so feble by sekenesse that his naturall hete was almost gone. He laye nyghe two dayes in a traunce as a man that had ben rauyned. And whan he came vnto hymselfe agayne they that were aboute h^{is} meruayled grete ly / for they wende veryly that he sholde no more haue spoken. **N**ot withstondynge after he spake with an holy spyrte these wordes. **O** þ^e mercyfull lord god that arte infynyte almyghty / in whose power all thynges ben put whiche chaūgeest realmes and empyres / yf tho thynges be trewe that I haue shewyd to me / so graunte to me space & strength to declare theym to my people that yf peraduenture they gyue them to penaunce they may haue grace & forgiveness. **T**henne almyghty god gaue to hym a newe strength that passed all mannes reason / and that myght not without myracle for before that tyme he spake so softe that for feblenesse he myght not well be herde. **A**nd at that tyme he spake with an holy breste / these wordes folowynge. Whan I was yonge and dwelled in Normandy I loued well the felawshyp of good men for he that spake moost relyggyously and goodly / with hym was I moost conuersant / and amonge all other there were twayne

to whome I dwelle moche for theyr honest
conuersacyon and for the holynes of theyr
lyf sweteness of theyr maners & theyr com-
fortable wordes / whome I sawe transla-
ted in to heuen. for many yeres gone they
died / & now they haue appered to me by
the suffraunce of god. And haue shewed to
me the state of my people & what synnes
reigne amonge them: & what vengeance
shall be taken on theym for theyr synnes
preestes haue offended. for they mynys-
tre the holy sacramentes with vnclene thoug-
tes and pollute bondes. And as an hyrde
man & not as very sheperdes defend not
theyr shepe ne fede them. And as for pry-
ces & gentylles they ben founden fals and
vntrue / and felawes to fendes theues and
robbers of the countree / whiche haue noo
dyde of god / ne honour hym. And trewe
lawe is a burthen to them / and had in des-
pyte / & cruellnes moche vsed. And the pre-
lates kepe not right wysnes they correcte not
theyr subgytes / ne teche ne enforme them
as they sholde doo. And therfore our lord
hath now drawen out his swerde of ven-
geaunce to smyte his people. This punyshe-
ment shal begyn within this yere bothe by
swerde & waspyng this realme pyteously.
And than began I to syghe and mourne
for the trouble that was comynge to my
people and sayd yf they wolde be tourned
and do penaunce shall they not haue forgy-
uenes / and god shall blyss theym agayne
And it was answered to me the hertes of
the people ben so endureate & so blynded &
theyr eeres stopped. That they wyl not be-
te of no correccyon / ne they be not moeued
ne prouoked by no benefaytes that our lord
do gyue them. Thenne I asked yf there
were ony remedye that myght attempte
the wrath of our lord. To whome it was an-
swered in these wordes. A grene tree cutte
fro his stocke shall be deuyded fro his pro-
pyr rote the space of thre forlonges / & with

out mannes bondes shall fourne agayne
to his olde rote and shall take agayne his
sappe and flozyssheth and byyngeth for the
fruyte / and whan this is done / there may
come remedye / and whan this was sayd /
they were sodyrnly gone out of my syght.
¶ There was aboute the kyng that tyme
the quene / duke Harold her broder. Robert
keper of the palays and Styrlande / whi-
che hadde defowled his faders bedde. for
whyles Roberte archebysshop of Caunters
bury lyued / the sayd Styrlande put hym
downe / & came in by symonye / wherfore he
was suspended by the pope / & afterwarde
god toke vengeance vpon hym / so that his
bely brake and his bowelles fell out / and
so he dyed wretchedly. This Styrlande ga-
ue no credence to the kynges wordes / but
descryued it to his age / and to the febleness
of the kyng / and made it but a fantasie /
but other that were better auyed wepte &
sorrowed and wange theyr bondes & sence
to our holy fader the pope gyuynge hym in
formacyon of the same bysion / & our holy
fader wrote epistles to englonde exhortynge
the people to do penaunce / but his wytyng
proufyted not. But whan kyng Harold
had broken the othe / that he hadde made
to duke Wyllyam / therfore he was slayne
in batayle. Than they knewe well that the
prophecy of saynt Edward was comen
for than the lyberte of Englonde made an
ende / & than came in bondshipp & thraldom.
¶ That tyme Englonde was all chaunged
And I vnderstonde saynt Dunstone pro-
phcyed the same trouble comynge / and af-
ter a certayn tyme he promysed comforte
also wherfore this foresayd bysion may be
conueniently expowned / as here foloweth.
The tree sygnifyeth the realme of englon-
de / whose grenesse and fayrenesse betokes
neth rychelle plenteuous & honour of Eng-
londe of whome all worshyp procedeth.
Whych the worshyp hadde proceded of the

The lyfe of saynt Edward

trewe blode of the londe / and of the trewe
lygnage whiche descended from Alured /
whome our holy fader the pope crowned &
enoynted kynge. As for the fyrst kynge of
the true lygnage of englonde / vnto this ho-
ly kynge Edward by successyon. The tree
is cut downe fro the stocke. Whan the real-
me is dryyded & translated from one seed
or lygnage to an other. The space of thre
furlonges is the tyme of thre kynges / that
is to saye Harold. Wylliam conquerour / &
Wylliam his sone. The comynge agayne
of the tree to the stocke wythout mannes
helpe. Was whan kynge Henry the fyrste
came in to this realme / not by no mannes
strength / but by very trewe loue of his co-
myns. He toke & sappe & the very strength
whan he wedded Holde the doughter of
the nece of saynt Edward Joyninge togy-
der the seed of Englonde & of Normandye
And by the tree flourished / whan Holde
the emperesse sprange of them / & it brought
forth fruyte / whan of her came Henry the
seconde. And thus these two people were
Joyned togyder / yf this expolycyon dys-
please ony man. Let hym expolue it bet-
ter / or elles let hym abyde a tyme tyll it be
fulfylled / so that the prophecye of kynge
Edward accorde to the prophecye of saynt
Dunston. This holy kynge saynt Edward
knowynge that his houre drewe nye / spa-
ke to them that stode wepyng aboute him
and in comfortynge theym sayd. Forsothe
yf ye loued me / ye wolde praye that I shol-
de passe fro this worlde to the fader of he-
uen there to receyue the Joy whiche is pro-
mysed to all trewe crysten men / put ye a-
wayne your wepyng / and spede forth my
Journey with prayers / with holy psalmes
and with almesse dedes. For though myn
enemy the fende may not ouercome me in
my faythe / yet there is none founden soo
parfyghte / but he wyll assaye and tempte
to lette or to feete hym. And thenne he com-

maunded the quene to her broder in com-
mendynge her vertues vnto his lordes &
declared to theym theyr pure chastyte. For
he was to hym in open places as his wyfe
And in secrete places as his syster. And he
commaunded also that her dowayre shoulde
be made sure to her / and they that came
with her out of Normandye shoulde be put
to theyr choys whether they wolde abyde
styl in Englonde / and to be endowed with
lyuelode after theyr degre / or elles to retu-
ne agayne in to normandye with a suffy-
cent rewarde / and choos his place for his se-
pulture in the chyrche of saynt Peter / why-
che he had newe buylded / and sayd he shoulde
not longe abyde in this worlde / & whan
he behelde the quene and sawe her wepe &
syghe amonge / he sayd to her of tyme my
doughter wepe not for I shal not dye but
I shall lyue and shall departe fro the lon-
de of dethe. And byleue to se the goodnes
of god in the londe of lyfe. And thenne he
sette his mynde all in god & gaue hymself
holy to fayth of the chyrche In the hope &
promyses of cryst vnder the sacramentes
of the chyrche. And amonge these wordes
of prayfynge he yelded by his spyrite vnto
god / in the yere of our lordes thousand. lxxi
whan he had reygned in this londe. xxiii.
yere and. vi. monethes / &. xxvii. dayes / the
fourth daye of January and as his cosyns
and his louers stode aboute this holy body
whan the spyrite was passed / they sawe a
merueyllous beaute / and an heuently syght
in his face / and whan they looked on his na-
ked body / they sawe it shyne with a mer-
uayllous byghtnes / for the clerenes of his
byrgnyte. And than they wrapped the ho-
ly body in palles / and buryed it with greet
reuerence and woishyp / & largely almesse
was gyuen for hym / & all the lordes spyr-
tuall & tempozall were present at the bury-
enge of hym / thankynge god of the greet
benefaytes that he shewed in this londe

kyng the lyfe of the holy saynt and kyng
saynt Edward. wherfore laude gloze &
honour be gyuen to almyghty god worlde
without ende Amen. ¶ The eyght daye af-
ter his buryenge there came a creple to his
tombe for to be holpen of his grete dys-
ease whyche many tymes tofore had receyued
almesse of the kynges honde / and he had be-
walshen of the kynges honde on cenehurst
daye. Not wythstondyng the myracle of
his curyng was prolonged by the prouys-
sion of god & not shewed in his lyfe tyme /
by cause that many myracles god shewed
for hym. In lyke wyse he wolde shewe af-
ter his deth. This creple was called Raufe
and was a nozman bozne & the synewes of
his arme were shonken togyder that his
feet were drawe vpon his buttockes that
he myght not goo. Fleyther on his fete ne
on his knees / but late on an holowe besell
in a maner of a basyn / drawyng his body
after hym with his hondes. And whan he
came to the tombe he besought almyghty
god and saynt Edward deuoutly that he
myghte be cured and heled of his dys-
ease / whiche in his lyf tyme had moost luyed
by his almesse. And whan he had contynued a
whyle in hys prayers / other people that
had compassyon of hym prayed for hym / &
at the last he lyfte hymselfe vp / & felte his
synewes losed. And than he aroise vp / and
stode on his fete / and felte hymselfe made
parfytely hole for to doo what he sholde.
We haue redde of the vertues that saynt
Edward hadde in helynge blynde men in
his luyng / whyche our lord hathe not
withdrawe from hym after his deth. ¶ It
happened that thyrty dayes after his bury-
enge. There came to his tombe a man whi-
che hadde but one eye ledyng after hym
syxe blynde men ethe of them helde other
by the skyrte / and al they deuoutly prayed
to god and to saynt Edward / that they
myght haue theyr syght & to be deluyered

of the grete mysterie that they stode in / and
moche people came thyder for to se what
sholde befall of this thyng. And whā they
saw how hertely these blynde men prayed
Than all the people beyng moued wpy-
ghte kneeled downe deuoutly / and prayed
for them vnto god and to this holy saynt.
¶ And anone as they hadde ended theyr
prayers / all they receyued parfytely theyr
syght. And thenne ethe of theym that had
ben blynde looked faste on ethe other. And
thought it a newe worlde with them / and
ethe enqyred of other / yf they myght se /
and they sayd ye. And alle kneeled downe
thankyng god full hertely / that by the me-
rytes of saynt Edward had restored vnto
theym theyr syghte parfytely. And also to
theyr leder whiche had but one eye at his
comynge / & had syght of the blynde eye also
so and soo all they had theyr perfyte syght
retourned home ethe in to his owne coun-
tree gyuyng laude & thankyng to god.
and this holy kyng. ¶ After this Harold
Arphage kyng of Norweye / and Tostyn
broder of kyng Harold of englonde came
with a grete nauye and a grete hoost / and
arrayed in humber / and there made war
entendinge to conquere this londe / howe-
it the people began for to resyste the
they were not of power to ouercome
& whan Harold vnderstode this he
a grete multytude of people to wete
them. ¶ Than saynt Edward
appered to an holy monke /
bot of Rammesey / and
tell to Harold the
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The fyl of saynt Edwarde kynge

shalte proue thy byspon in this maner let hym thynke and sette his mynde on what thyng he wyll. And thou shalte tell hym. what he thynketh for god shal shewe that to the / and than he shall gyue credence to thy wordes. On the morowe the abbot of Rammesey named Alexis wente to kynge Harold and tolde to him this byspon. / how he sholde by the ayde of saynt Edwarde overcome his enemyes. And whan he herde it fyrst he supposed that it had ben a fantasye. And whan he shewed to him his prey thought. Then he gaue fayth thereto. And wente vnto the batayle / how be it he was than seke in his grynde of a pestilence botche. And slewe Cosyne his brother. And Harold harfage / and ryght felwe or none escaped alyue from the batayle / wherfore the englyshe men thanked god and saynt Edwarde of theyr vyctorye. ¶ In the monasterye of Westmester there was a fayre yonge man whyche was blynde / whome the monkes had ordeyned to ryng the belles. And he had a custome dayly to bysyt the tombe of saynt Edwarde with certayne prayers. And on a tyme as he prayed / he fell a slepe. And he herde a voyce that hadde hym goo and ryng to the last. And whan he awoke / he sawe saynt Edwarde goyng afoze hym lyke a kynge with a crowne on his heed. And hadde a glorious lyght aboute hym. And he besought hym tyll he came to the hye awter. And he sawe hym noo moze ne the lyght / his syght euer after tyll he was fullyght. And he tolde vnto the abbot / and hadde a myracle. ¶ Of this myracle and how saynt Edwarde byllpam was / and how he had a myracle for to

stone was chalenged / that he was not able of lettre ne of conynge for to occuppe the realme and offyce of a bysshop / and was called tofoze Lanfranke and wyllid hym to resygne by the consent of the kynge / to the sayd Lanfranke archebysshop that a man of greter conynge myght occuppe the bygnyte. To whome Wulstone sayd. Forsoth fader I knowe well that I am not worthy to haue this bygnyte ne am not suffycient to occuppe soo grete a charge. For I knetwe well myn vnconynge at suche tyme / whan I was electe thereto / but I was compelled by our holy fader the pope and by good kynge Edwarde And syth it pleaseth thy counseylle that I shall resygne but not to you / but to hym that compelled me to take it. And then he departed incontynent fro the archebysshop Lanfranke / and wente strayte to the tombe of saynt Edwarde whiche he crose in his honde / and he sayd to saynt Edwarde as he hadde thenne ben a lyue. ¶ O thou holy and blessyd kynge thou knowest well that I toke this charge vpon me ayenst my wyll / but by constraynte of the pope and the. I obeyed to take it. And it now soo is that we haue a newe kynge / newe lawes / and gyueth newe sentences in repreuynge the of thyn errour for so moche as thou gauest it to me / symple and vnconynge man / and me for the presumption that I wolde consente to take it. That same tyme thou myghtest well haue ben begyled. For I were a frayle man. But now thou arte Joynd to god where as thou mayst not be deceyued / thou gauest to me the charge. And to the I here resygne it agayne. And with that he fyled his staffe in to the harde stone of his tombe sayenge. Take this and gyue it to whom it pleaseth the / and the harde stone that laye vpon his tombe resouled by myracle. And receyued his crose or pastorall staffe / and helde it so faste / that it myghte not be taken out by

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mannes honde. And anone he dyde of the habyte of a bysshop / & dyde on a cool / and stode amonge the monkes in suche degrees as he dyde tofore or he was bysshop. And whan that worde came & was reported to them that had consented to his resignacyon / they meruaylled gretely / & were all abasshed. And some of them wente to the tombe & wolde haue pulled out the staffe / but they coude not meue it. And whan the archebysshop Lanfranke herde therof / he commaunded to Gundulfe bysshop of Roschestre to goo and fetch to hym the pastoral staffe. But whan he came / he set honde on it and pulled at it. But the stone helde it so fast that he myght not meue it / wherefore he was sore abasshed and came to Lanfranke and tolde to hym of this myracle. ¶ Thenne the kynge and Lanfranke were abasshed and came bothe in theyr persones to se this thyng. And there made theyr prayers / and after with grette reuerence Lanfranke assayed and sette honde on the staffe for to haue pulled it out but he wolde not meue. ¶ Than the kynge and the archebysshop were sore aferde & repented theym & sente for to seche wulstone / whome they foude amonge the monkes. And brought hym tofore the kynge and tharchebysshop who anone kneeled downe & asked forgyuenes / and wulstone mekely kneeled downe & prayed them not so to do to hym / and humbly and mekely pardoned them / and prayed the archebysshop humbly to blysse hym. ¶ Thenne Lanfranke wente to this holy man wulstone and sayd. Broder thy ryght full symplycyte hath ben but lytell sette by amonge vs / but our lord hath made thy ryght wysnes to shyne lyke as a day sterre. But broder we haue trespaced and erred in Jugynge the good to be euyl / & the euyl good. But our lord god hath areyled the spyryte of saynt Edwarde / whyche hath made voyde all our sentences / & the sym-

plenes is allowed tofore god / wherefore com me hyder vnto thy kynge and ours saynt Edwarde / and receyue agayne thy staffe whiche he hath denyed to vs / for we suspect / he wyl deluyet it vnto you. ¶ Thenne wulstone the seruaunt of god mekely obeyed with grette reuerence vnto the archebysshop and wente vnto the tombe where is the staffe stode faste fxyed in the stone. And knelynge downe sayenge. O blessed saynt of god. I here mekely submytte me to thy sentence / to whome somtyme thou sauest & chargest me vnworthy with this staffe yf it soo please the that thyn olde sentence abyde. ¶ Than restore to me agayne his pastoral staffe. And yf it please to the or to chaunge it / so shewe to vs to whome thou wylte that shall take it. And this sayd he sette his honde humbly and with grette reuerence vpon the staffe. And anone the yarde stone resolued and lette the staffe to goo out / as it had ben softe erthe or claye. ¶ And whan they that stode aboute hym sawe this grette myracle they began for to wepe for Joye in grynge out largely teares / and asked hym forgyuenes grynge laude and praylynge vnto almyghty god / and vnto this holy kynge saynt Edwarde. And euer after kynge Wyllyam had grette deuocyon to vpyte the tombe of his cosyn saynt Edwarde. And dyde grette cosse towarde the makynge of his shryne. ¶ How his holy body was founde incorrupte many yeres after. ¶ After that this myracle was shewed there was moche tal kynge of his holynes. And the deuocyon of the people encreaced dayely more and more / soo that there were many dyuerse and woorthypfull persones whiche desyred for to se this holy body. ¶ For some sayd that it laye incorrupte / and some sayd nay and in this meke stryfe they gate lycence of thabbot Sylberte for to se the holy body. And whan the daye was set that this holy

The lyfe of saynt Edward

body shold be shewed. Ther came thyder many woꝛshypfull men and wymmen of relyggon / amonge whome came Gundulph byllhop of Boucheſtre. And thys was fyre and thyrty yere after hys berpunge / þ they opened hys tombe / and whan þ ſtone was remeuꝝd they felte a merueyllous ſwete ſauour that alle þ chyrche was replete therof as though an odour aromatyl had flowed out of the tombe. And they founde þ palle that laye next hys body as hole and as fayne as it was whan he was buryed.

¶ And whan the palle was take of / they drewe forth his armes they mouꝝd his fingers and hys toes / and they were bowyng and hoole as they had be newly buryed. And in hys fleſhe he was founde no corrupcyon but it was fayne and freſh of colour pure and byghter than glas whyter than ſnowe. And it ſemed a body gloryfied / And they fered to diſcouere hys bylage. But Gundulph whyche was hardyer thā another wyth deuocyon vnbonde hys hede And the fyrſt that appyred was the fayr hooꝝ here of hys hede / and thenne he thought to take ſomme therof for a relyque.

¶ And wyth reuerence & dede plucked therat: but he coude none haue out / for they were as faſte as they were whā he was a lyue.

¶ Thenne ſayd thabbot / ſader ſuffre hys to lye in reſte / and attempte not to mynyſhe that our lord hath ſo longe preſeruyd / and kept hole. ¶ Thenne the palle in whyche the holy body was wrapped was take a waye / & another of the ſame valure was fette / and the holy body layd therein & coueryd agayn hys tombe wyth full grete reuerence / abyding the grete reſurreccōn.

¶ How vengeaunce was ſhewed to a damoſeylle that blaſphemed ſaynt Edward in the cyte of london there was a noble woman / whyche was ryght connyng in ſylke werke / whyche was deſpyred tymbꝛawdꝛe certayne garmentes to the Counteſſe of

gloucetter / whyche thenne was yonge / ſy freſhe and newly wedded: and wolde them haue made in ſhort ſpace / and whan the feſtful day of ſaynt edward approched thys noble woman was ſoze troubled in mynde / for ſhe dyadde thynndygnacon of the greate lady / yf her garmentes were not redy at tyme ſet / & alſo ſhe dyadde to werke on that day of ſaynt Edward. for it was bothe ſynfull and peryllous. Thenne ſhe ſayd to a yonge damoſeyll þ was ſellwe wyth her / and wrought in þ ſame werke what thynke ye beſt now. Cyther to diſpleyſe thys lady or ellys thys good ſaynt Edward And ſhe anſwerd is thys not þ Edward whom the choꝛles of the countree woꝛshyp as he were a god and ſhe ſayd yet moze. what haue I to do wyth him I wyll no moze woꝛshyppe hym / than yf he were a choꝛle. Thenne thys noble woman was ſore abaſhed and mouꝝd wyth her that ſaid ſuche woꝛdes of blaſphemy to this holy ſaynt. And ſhe all to bete her for to be i pees and ſhe of frowardnes blaſphemyd hym moze and moze. ¶ And thenne ſodenly ſhe was ſmyton wyth a palſey ſo þ her mouth was drawen to her ere: & alſo ſhe had loſt her ſpeche and foomyd at mouth lyke a bore and graunted: her tethe to gyder merueyllouſly and was ſoze punyſhed in all her membrys. And whan thys noble woman ſawe thys / ſhe was full heuy that ſhe had beſen her by cauſe almyghty god ſo punyſhed her: and wept full bytterly / and whan it was known in the cyte / her neygboꝛs came ſomme for to comfoꝛte her: and ſome to wondꝛe vpon her ſo lpyenge. ¶ And than there came a woꝛshypfull man to viſyte her: and counſeylled that ſhe ſhould be carryed by water vnto þ ſhyꝛne of ſaynt edward / and to praye to god there / that by þ mercytes of the holy ſaynt edward he wolde ſhe we ſome myracle for her / and whan ſhe was ſo brought thyder moche peple prayd

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ed for her but they had not theyr entet a-
nont but abode in theyr prayers tyll myd-
nyght that matyns began. And then they
waped the monkes to praye for her. And
whan they had done matyns they came to
the shryne also and prayed for this damo-
selle whiche laye there in full grete payn
and torment and whan the holy monkes
hadde prayed for her a good while. Then
this damosell arose bp all hole / and she
demaunded why they wepte and made so
moche sorowe / and whan they sawe that
her mouth was in his ryght place and all
her membris restored agayne / they wer e
full of Joye and gaue laude and thankes
vnto almyghty god and to this holy
kynge and confessor saynt Edwarde.

How a monke was heled of a feuer quar-
tane. In thabbay of westmynster there
was a vertuous monke and conynge na-
med Sylbert whiche was soze vexed with
a feuer quartane fro the moneth of Juyll
to crystemas. And consumed lyke a dreye
ymage. Wherfore he prayed god to relece
his payne or take hym out of this worlde.
And on a crystemasse nyght he toke herte
to hym and wete to matyns with his bres-
thern. And he herde þ gospel how a lytell
childe was born and gyven to vs fro þ fa-
der of heuen whose moder was pure vyrgyn.
he hadde so grete deuocyon þ his m^d
de was rauyl shed with so grete ioye that
he felte no dysleafe two dayes after and af-
ter the .ii. dayes the feuer came agayne &
vexed hym continually vnto the fest of sa-
ynt Edwarde whiche is alwaye in the by
gylpe of the epyphanye and that day in þ
hyghe masse tyme he came to the tombe of
saynt Edwarde & fylle downe plat in gre-
te deuocyon & wepfge sayd thus O thou
my lord and my kynge how longe wylt þ
forgete me / how longe shall I suffre this
payne / how longe shalt þ tourne thy face
fro me / where ben al the grete myracles þ

our faders haue tolde to vs done in thepe
dayes / þ hast holpen many straigers but
me þ in thyn owne churche thou forgetest
and closest to me the pate of thy pyte wols
de god that I myght deye. I am noutre
shed in payne. And maye not deye my lyf
is sorowe to me but I can haue none ende
And I desyre dethe and can not haue it /
what shall I shryue with the. But I bele-
che þ gode kynge / laudable pryncce & swete
patrone moeue thy bowtellys of mercy on
me / yf it please the grue me helthe or ellyf
late me deye anone and amoge thysle wo-
des the teeres brake out of his eyen / & sob-
bynges fro his herte that he coude not spe-
ke with his mouth but with his affeccy-
on. And whan masse was done / he arose
bp fro prayer all hole and felt al his mem-
brys merueyllously refrelshed w a newe
strength. And entred in a axed after mete
and drynke. And anone he felte hymself þ
he hadde receyued agayne his strength.
And euer after he was moeued with gre-
te deuocyon vnto the glozious saynt Ed-
warde by whose merytes he was deliuerd
fro his sekenes and dysleafe. And in lyke
wyse a knyght named Gryn was helyd
that same daye. A yere after of the feuer
quartayne / whiche came that same daye
vnto the shryne and herde the same mons-
ke that hadde soo be heled whiche thenne
was pper made a sermon in þ whiche he
tolde of the myracle how he was hole and
after the sermon this knyghte thought he
wolde not ceasse but deuoutely praye th^t
holy saynt tyll he were hole and abode the-
re prayenge all that daye and nyghte folo-
winge tyll the monkes came to matyns
whom he prayd for to praye for hym. And
whan they hadde prayed a good while he
felte hym selfe made parfyghtly hole and
thenne he wyth all the people gaue than-
kynges to oure lord almyghty and saynt
Edwarde for his helth and deliuerance.

The lyf of saynt Edward:

Also a nonne of berkyng that had ben seke twelue monethes and nighe consumed a waye had a byspon on a nyght by whiche she vnderstode that she shoulde goo to saynte Edward and be hole / and she makinge her prayer vnto saynte Edward and at such a tyme as her sekenes came / she entred into her oratozre and sayd the seven psalmes & letampe & whan she dyde so twyes all her paynes was al gone / and was made parfyghtelye hoole and thanked almyghthy god whiche by the merytes of saynte Edward hadde heled her / and also soone after came vnto westmynstre in pylgrymage / & there dyde shewe this miracle and tolde how she was made hole

Also there was a mōke of westmynstre whiche was accustomed to say euery daye fyue psalmes in the worlshipp of god / and saynte Edward whiche mōke was greued with thre manere of syknes. for he had on his arme a congelacyon of bloode in a manere of postome: he had also in his brest a strytenes that vnneth he myght draw his bresth. Also he hadde in his fote a merueylous smellynge / and a grete / that he myght not goo / but wyth grete payne. And whan the perely feest was halowed he sawe his brethern go vnto the chyrche at mydnyghte for too ryng the bellys / And he was ryght sorry that he myght not doo the same. Notwithstondyng he payned hym selfe and wente thyder / and sayd the seven psalmes. And whā he had de done and sawe his brederne ryng meryly / he sayd in his prayer vnto saynte Edward. O thou my good kyng I besech the to praye for me that I may haue strenght to doo as I se my brethern doo / for I commytte me fully to thy myght / and I beleue verely that thou wilt suffre me noo lengte in this grete dysleale And whā he hadde made an ende of all his prayers he a roole by and wente vnto the bellys

for to ryng them / & anone the postome of his arme brake. And whā the foule matter was out he felte hy selfe hole of hy dysleale. Thenne his moost payne was in his brest and he wente agayne to pray and to geue thankynges vnto god / and vnto saynte Edward of the deliuerance of his postomme And there he prayed ful deuouly that he myght be deliuered of the dysleale of his brest And whan he arose fro prayer he felte his herte made all hole froo the sekenes hy he had in his breste. Then he felte no dysleale but on his foot. And whan he came amonge his brethern in hy straitoure he tolde them how he was deliuered fro twayne of his sekenelles / and whan they sawe hym / they merueylled gretly and besought almyghthy god and saynt Edward that he myght be deliuered of hy dysleale in his foot. And at nyght whan he went to his bede / he put hym self holy in hy merytes of saynt Edward. And whā he arose he felt noo payn / but put down his honde to his foot to fele how it was and he felt that hy swellynge was gone / he lepte out of his bedde & tolde to hys brederin w full grette Joye how he was made parfaytly hoole as euer he was. Thenne they all were full gladde and wente with hym to the chyrche to geue thankynges / and prayfynge to al myghty god / and to his holy confessor saynt Edward for these myracles



& for his deliuerance fro hy twayne sekenelles wherfor god be prayfed in his eternallte without ende

Here folowethe hy lyf of saint luke the euangelyste and fyrst of his name.

Luke is as moche to say as ryfynge
or enhaunfynge hymself / or Luke
is sayd of lycht / he was ryfynge hymself
fro the loue of the worlde / & enhaunfynge
in to the loue of god / and he was olso lycht
of the worlde. for he enlumyned þe vny-
uerfiall worlde by holy pzedicacōn / & herof
sayth saynt Mathew / Mathew quinto / ye
ben the lycht of the worlde / the lycht of þe
worlde is the sonne / and that lychte hath
herzt in his sete or lege / and herof saythe
Ecclesiastes the. xxvi. chapytte. The son-
ne ryfynge in the worlde is in ryghte hie
thynges of god. He hath deylte in behold þe
ge. And as it is sayd Ecclesiastes vnder
aimo. The lychte of the sonne is swete
And it is delectable to the eyen to fe þe son-
ne. He hath swyftnes in his moeuing as it
is sayd in þe feconde boke of Eclse þe fourth
chapytte. The erth is grete / and the heuē
is hie. And the cours of the sonne is swyft-
te and hath prouffte in effecte. for after
the phylosopze man engendreth man and
the sonne. And thus Luke had hyenes by
the loue of celestyal thynges / delectable bi
swete conuersacōn / swifte by fetuent pze-
dicacyon / and brilyte and prouffte / by cō-
fessyōn and wytyng of his doctryne.

Saynt Luke was of the nacōn of
Syrre / & Anthiochym by arte of
medycyne. And after some he was one of
lxii. dyscyples of our lord / saynt Ihero-
me sayth þe he was dysciple of thapostles
and not of our lord. And the glose vpon þe
xxv. chapytte of the boke of Exody sygnes
fieth that he Ioynd not to our lord whā
he pzedhed / but he came to the faythe after
his resurreccyon. But it is moze to be hol-
den that he was none of the. lxii. disciples
thoughe some holde oppnyon that he was
of ryght grete perfeccyon of lycht / & moche
wel ordeyned as towarde god And astou-
chyng to his neyghbour / as touchyng
hym selfe / and as touchyng his offyce.

And in sygne of thyle four maners of or-
denaunces / he was descryued to haue. iiii.
faces / that is to wyte / the face of man / the
face of a lyon / the face of an oxe / and þe fa-
ce of an egle. And eche of thyle bestes had
foure faces & foure wynges / as it is sayd
in Ezechyell þe fyrst chapytte / and by cause
fe it maye the better be seen / lete vs ymage
ne some beest þe hath his heed foure square
and in euery square a face / so that the fa-
ce of a man be tofoze / and on the ryghte sy-
de the face of the lyon / and on the lyfte sy-
de the face of the oxe / & be hynde þe face
of the Egle. And by cause that the face of
þe egle appered aboue thother for þe length
of the necke / therfore it is sayd that this fa-
ce was aboue and eche of thyle foure had
four penne. for whā euery best was qua-
drate as we may ymagyne. In a quadra-
te ben four coznors and euery cozner was
a penne. By thyle foure bestys after that
sayntes laven ben sygnefyed the foure E-
uangelystes / of whom eche of them hadde
foure faces in wytyng / that is to wyte
of humanyte / of the passyon / of the resur-
reccyon / and of the deuynyte / how be it
thyle thynges ben syngulerly to synguler.
For after saynt Iherome Mathew is
sygnefyed in the man. for he was syngu-
lerli mouyd to speke of þe humanyte of our
lord. Luke was fygured in the oxe / for he
deuyld aboute the presthode of our lord
Ihesu cryst. Marke was fygured in þe lyō
for he wrote moze clerely of the resurrec-
cyon. for as some say the sadnes of þe lycht
on ben as they were deed vnto the thyrde
daye. But by the brayenge of the lyō they
ben reyled at the thyrde daye / & therfore
he began in þe crye of pzedicacyon. Johan
is fygured as an egle / whiche fleeth hyste
of the four / for he wrote of the deuynyte of
Ihesu cryst. for in hym ben wyten four
thynges. He was a man bozne of the vnt-
gyn / he was an oxe in his passyon / a lyon
in his resurreccyon.

The lyf of saynt Luke.

in his resurreccyon / and an egle in his ascencion. And by these foure faces it is well shewed that Luke was ryghtfully ordeyned in these foure maners. For by the face of a man it is shewed that he was ryghtfully ordeyned / as to wchynge his neyghbour how he oughte by reason tech hymi dyaue hym by debonayrte / and no ryse hym by lyberalrte. For a man is a beest resonable debonayr / and lyberall. By the face of an egle it is shewed that he was ryghtfully reterneyd / as to wchynge god / for in hymi the eye of vnderstonnyng behelde god by contemplacyon / and the eye of his despyre was vnto hym by thoughte or effecte. And olde age was putte alwaye by newe conuersacyon. ¶ The egle is of sharpe syght so þ he beholoethe well without mouynge of his eye the raze of the sonne. And whan he is mercuriuous hygh in the chayre he seeth well the small fulshes in the see. and he hath also his becke moch croked / soo that he is lette for to take his mete. And also he sharpeth it / and whetteth it a gaynst a stone. And also he maketh it conuenable vnto the vsage of his fedyng. And whan he is rosted by the hote sonne he throweth him self down by grete force into a fountayne & there he taketh a waye all his olde age by the herte of the sonne and also chaungeth his fethers and taketh away the derkenes of his eyen. ¶ By the face of the lyon it is shewed how he was ordeyned as touchynge hymselfe. For he had noblesse by hyneste of maners and holy conuersacyon / he had subtyllyte for to elchewe the lyggynge in awayte of his enemyes. And he hadde suffraunce for to haue pyte on them / that were tormynted by attylccyon. The lyon is a noble best for he is kynge of beestes. He is subtyll. He defaceth his traces and steppes with hys tayll whan he fleeth / so that he sholde not be founden. He is suffrynge / for he suffred

the quartayne. ¶ By the face of an oxe / it is shewed how he was ordeyned as touchynge his offyce: that was to wryte the gospel for he pceded morally / that is to saye by moralrte that he began fro the natyure and chyldehode of Ihesu cryst. And so proceeded yttell and lytell vnto his last colummacón. He began dyscretly / and that was after other two Cuägelystes / that yf they had lefte ony thyng / he sholde wryte it / that whiche they had suffyciently sayd: he sholde leue. He was well manerde / that is for to saye well lerned and also enduced in the sacrefyses / and also the werkes of the temple as it appereth in the begynnynge in the mydle. And in the ende. ¶ The oxe is a morall beest / and hath his fote clouen by whiche is dyscrecyon vnderstonnyng & it is a beest sacrefysable & truely holde. Luke was ordeyned in the foure thynges it is better shewed in the ordeynaunce of his lyfe. ¶ fyrste as touchynge his ordeynaunce vnto god. After saynt Bernarde he was ordeyned in thre maners / that is by affeccion and despyre by thought and intencion / thaffeccyon oughte to be holy & the thought clene / and intencion ryghtfull. He hadde thaffeccion holy. For he was full of the holy goost / lyke as Jerome sayeth in his prologue vpo Luke. He wente into bythynne full of the holy goost. ¶ Secondly he had a clene thoughte. For he was a byrgyn in body and mynde. In whiche was noted clenness of thought. ¶ Thyrddly he hadde ryghtfull intencion for in all thynges that he dyde he sought the honoure of god: And of these two last thynges it is sayd in the prologue vpon thactes of appostles. He was without synne / & abode in byrgynite. And this is to wchynge þ clenness of thought / he lound best to setue our lord / that is to the honoure of our lord. This is as to wchynge the ryght full entencion. ◊◊◊◊◊◊◊◊◊◊◊◊

fourthly he was ordeyned as to wechþge his neyghbour. We be ordeyned to our neyghbour whan we do that we oughte to do. After Rycharde of saynt byctour there be thre thynges þ we owe to our neyghbour that is our power / our knowlege and our wyll and lcte the fourth be put to / that is all that we may do. Our power in helpþg hym / our knowlege in couſeyllþnge hym / Our wyll in his deſyres / and oure dedes in ſeruyces. As touchyng theſe four / ſaynt Luke was ordeyned. For he gaue firſt to his neyghbour / his power in aydyng / and obſequyes. And that apperethe by that / that he was Joyned vnto Poule in his tribulacyons and wolde not departe from hym / but was helpyng hym in his prechynges / lyke as it is wyrtyn in the Epiſtyle of Poule / in the ſeconde chappre to Tymothee ſayenge oonly. It ſygnifyeth that he was an helper as that he gaue vnto hym comforte and ayde. And in that he ſayd oonly. It ſygnifyeth that he Joyned to hym fermely. And he ſayd in the cyght chappre to the Corynthyens. He is not alone / but he is ordeyned of the churches for to be felawe of our pylgrymage. ¶ Secondly he gaue his knowlege vnto his neyghbours in counſeylles / he gaue themne his knowlege vnto his neyghbours / whan he wrote vnto his neyghbours the doctryne of the apoſtles and of the goſpelles / the whiche he knewe. And herof he bereth him ſelfe wytnelle in his prologue ſaynge. It is myne aduſe / and I aſſente good Theophyle for to wyte vnto the ryghte well of begynnynge by order. So that thou knowe the trouthe of the wordes. Of the whiche thou arte taughte. And it apperethe wel that he gaue his knowlege in counſeylles vnto his neyghbours by the wordes that Iherome ſayth in his prologue. That is to wyte / that his wordes be medicynes vnto a ſeke ſoule. ¶ Thyrde he gaue his

wyll vnto the deſyres of his neyghbours. And that apperethe by that / that he deſyred that they ſholde haue helth perdurable. Lyke as ſaynt Poule ſayth to the Colofſences. Luke the leche ſalweyth you: that is to ſaye / thynke ye for to haue helth perdurable. For he deſyreth it to you. ¶ Fourthly he gaue vnto his neyghbour his dede in theyr ſeruyces / and it apperethe by that that he ſuppoſed that oure lord had be a ſtraunge man / and he receyued hym in to his hous / and dyde vnto hym all the ſeruyce of charyte. For he was felawe vnto Cleophas whan that they went vnto Emaus as ſome ſayen. And Gregoꝝ ſaythe in his Apoſtolls that Ambroſe ſaythe. It was another / of whome he nameth the name. ¶ Thyrde he was well ordeyned as touchyng hymſelf. And after ſaynt Bernarde. iii. thynges there be þ ordeyneth a man ryghte well as touchyng hymſelf. a maketh hym holy / that is to lyue ſobely and ryghfull labour / a a debonaſt wytte / and after ſaynt Bernarde eche of theſe thre is deuſed in to. iii. that is to lyue ſobely yf we haue compaynably contentment / a huſbly Ryghtful werke is / yf he be ryghtful diſcrete / a fruytfull. Ryghtful by gode entencion / diſcrete by meſure / and fruytful by edyfycacon. The wytte is debonaſt / whan oure ſayth ſeiyth god by ſouerayne good / ſoo that his purſaunce we pſeue / that our infyrmyte be holpen by his power / our Ignoraunce be corrected by his wyſdomme. And that our wychednes be dyſſaced by his bounte. And thus ſayth Bernarde. In al theſe thynges was ſaynt Luke wel ordeyned. He hadde fyrſt ſobely lyuynge in treble maner. For he lyued contentmently. For as ſaynt Iherome wytnelleth of hym in the prologue vpon Luke. He had neuer wyf ne children / he lyued compaynable / a that is ſygnified of hym / where it is ſayd of hym / a Cleophas in the oppynon afor

The lyf of saynt Luke.

sayd. Two dyscyples went that same day & cetera. Felyshyp is sygnesyed in that he sayeth two dyscyples that is to say wel mannerde. **¶** Thyrddly he lyued humbly of whiche humylyte is shewed of that he expreslyd the name of his felawe Cleophas and spake not of his owne name. And after the oppynyon of some Luke named not his name for mekenes. **¶** Secondly he had ryghtfull werke and dede / and his werke was ryghtfull by intecyon. And that is sygnesyed in his colecte. Where it is sayd Carnis mortificationem iugiter in corpore suo pro tui nominis amore portauit. He bare in his body mortyfycacyon of his fleshe for the loue of thy name he was dyscrete by attemporaunce. And therfore he was fygured in the forme of an oxe / whiche hathe the foot clouen by whiche þe vertue of dyscrecyon is expresled. He was also fruytfull by edyfycacyon. He was so fruytfull to his neyghbours that he was holden most dere of all men. Wherfore ad Colossenses quarto. He was callyd of þe apostle moost dere. Luke the leche saleweth you. **¶** Thyrddly he had a meke wytte for he by leued & confelled in his gospell god to bee soueraynly myghty / soueraynly wysse / & so neraynly good. Of two the fyrst it is sayd in the fourth chapytre. they all were abashyd in his doctryne / for þe worde of hym was in his power. And also of the thyrdd it appereth in the .xviii. chapytre where he sayth There is none good / but god alone. **¶** Fourthly at the last he was ryght well ordeyned as touchyng his offyce the whiche was to wyte the gospell also / and in this appereth that he was well ordeyned by cause that þe sayd gospell is enoblyshed with moche trouthe. It is full of moche prouffyte. It is embelyshed with moche honeste and auctorized by grete auctoryte. **¶** It is fyrst enoblyshed with moche trouthe for there ben thre throuthes that is of

lyfe of ryght wythnesse / and of doctryne. Trough of life is concordance of þe herte to the tongue. Trough of ryght wythnesse is concordance of the sentence vnto the cause. And trouthe of doctryne is concordance of the thyng to þe vnderstandyng. And the gospell / is enoblyshed by this treble veryte. And that this treble veryte is shewed in the gospell. Luke sheweth that Jhesu cryst hadde in hym this treble veryte And that he taught it vnto other and sheweth that god hadde this trouthe by the wytnesse of his aduersaries / and that sayth he in þe .xxvii. chapytre. After we knowe well / that thou arte trewe and techest and sayest ryghtfully that is the veryte of doctryne. But thou techest in trouthe the waye of god that is the trouthe of lyfe for good lyfe is the way of god. **¶** Secondly he shewed in his gospel that Jhesu cryst taughte this treble trouthe. Fyrst he taughte the trouthe of lyf the whiche is in keepyng the comaundementes of god / wherof it is sayd. Thou shalt loue thy lord god / do that / and thou shalt lyue. And whan a pharysee demaunded ow lord what shall I do for to possede the ouerlastyng lyfe / and he sayd / knoweste þe not þe comaundementes þe shalt not slee þe shalt do no theste ne þe shalt doo noo aduoltrye. **¶** Secondli there is taughte veryte of doctryne / wherfore he sayd vnto some that peruerted this trouthe the .xi. chapytre. Wo be you phariseys þe tye the þe people. & passe ouer the Jugemente & charyte of god. And also in the same. Wo be to you wyse men of lawe / whiche haue taken al the cure of scyence. **¶** Thyrddly is taughte the trouthe of ryght wythnesse where as it is sayd. Feide ye that longed vnto the Emperoure. And that ye owe to god / & he sayd in the .xix. chapytre. They that ben myne enmyes / and well not that I regne on them / bynge theim hyther &

See theym tofore me. And he sayth in the xii. chapitre / where he speketh of the dome that he shall save to theym that ben repenyd / departe from me ye that haue done wyckednes. ¶ Secondly his gospell is ful of moche prouffyte / wherof saynt Poule and himselfe wyrteth / that he was a leche or a physycyen. Wherfore in his gospell it is sygnifyed that he made redy for vs medycyne in moost prouffitable. There is treble medycyne / curynge / preseruyng / and amending / and this treble medycyne sheweth saynt Luke in his gospell / that the leche celestyall hath made redy. ¶ The medycyne curynge is that the whiche cureth the maladye / and that is penaunce whiche taketh awaye all maladyes spryng twell. And this medycyn sayth he / that the celestyall leche hath made redy for vs whā he sayth. Hele ye theym / that ben contryte of herte / and preche ye to the caytyues for remysyon of synnes. And in the fyfth chapitre he sayth. I am not come to calle for iust and true man / but the synners to penaunce. ¶ The medycyne amending is that encreaseh helth. And that is the obseruacion of counseyll / for good counseyll makyth a man better and more persyght. This medycyne sheweth vs the heuenly leche / whā he sayth in the eyghtene chapitre. Sell all that euer thou hast and gyue to poore men. ¶ The medycyne preseruatyf is that whiche preseruethe fro fallinge & this is to eschewing of occupacions to syn & fro euyl companye. And this medycyn sheweth to vs the heuenly leche / whā he sayth in the xii. chapitre / kepe you fro the mete of the pharisees. And there he techeth vs to eschewe the companyes of shrewes & euyl men. Or it maye be sayd that he sayd. Gospelle is replenysshed with moche prouffyt. By cause that all vertue is conteyned therin / And herof sayth saynt Ambrose Luke cōpyleth in his gospell all the vertues of the

wysdom in his bysozpe / he ensygne for nas tyuete / whā he shewed the Incarnacion of our lord to haue be made of the holy goste. But Dauid ensygned naturell wysdom / whā he sayd. Sende out thy holy goost / and they shall be created. And whā he ensygned darknesse made in the tyme of the passyon of Ihesu cryst / & tremblig of the erth. And the sonne had withdrawen her lyghte and rayes. And he taughte mortalyte whā he taught maners in his blessydnes / he taughte resonable thynges whā that he sayd. He that is true in grete thynges. And without this treble wysdom The mystere of fortryte ne of our sayth maye not be / the that is to wyte wysdom naturell / resonable / and moral / and this is that that saynt Ambrose sayth. ¶ Thyrde his gospel is embelysshed and made sayr with moche honeste / so that the style and maner of spekyng is moche honest and sayre. And thre thynges ben conuenient to this that some men holde in his dyctes honeste & beaute. The whiche saynt Austyn techeth that is too wyte that it please that it appere and moue / & it please he oughte to speke ornatly / that it apere that he oughte for to speke apertely / that it moue that he speke feruently : And this maner hadde Lukas in wytyng / and in prechyng. ¶ And of two the fyrste it is sayd in the eyghte chapitre vnto the Corinthyens. We sente with hym a brother. The glose Barnabe or Luke of whom the praylyng is in all chyrches of the gospell. ¶ In this that he sayd the praylyng of hym it is sygnifyed that he spake ornately in this that he sayd in all maner of chyrches. It is to be sygnifyed that he spake apertly / and that he spake feruently. It appered whā that he sayd.

Was not thenne our herte brennyng with in vs in the loue of Ihesu cryste almyghty god. Whā that he spake with vs in

Id.iii.

þ way. Fourthly hys gospel is auctorysed
by auctoryte of many sayntes. What metuay
le was it though that it were auctorysed
of many / whan it was auctorysed. First
of the fader. Wherof Jeromye sayeth in
the. xxxi. chapyter. Loo the dayes shall
come oure lord sayeth. I shall make a ne
we couenaunte with the hous of Israhell
and also of Juda not after the couenaunte
that I dyde make with theyr faders. But
this shall be the couenaunte sayeth oure
lord. I shall gyue my lawe in to the bow
ellys of theym. And thenne he speketh
playnly to þ letter of doctryne of þ gospel.
¶ Secondly it is enforced of the sone. for
he sayeth in the same gospel / the one and
the twenty chapyter. Heuen and erthe
shall passe / and then my worde shall not
peryshe. ¶ Thyrddly he is enspired of the
holy goost wherfore saynte Jeronime say
eth in his prologue vpon Luke. He wrote
this gospel in the partyes of Achaye by
the admonestement of the holy ghoost.
¶ Fourthly he was tofore fygured of the
aungels. for he was perfygured of the sa
me aungel. Of whome the apostle sayeth
in the. xiii. chapyter. I sawe the aungell
fleyng by the myddes of heuen. and had
the gospel perdurable. This is sayed per
durable for it is made pardurable that is
of Ihesu cryst. ¶ fyftly the gospel was
pronouned of the prophetes / that Eze
chiel the prophete pronounced for his gos
pel / whā he sayd þ one of this bestes shall
haue þ face of an oxe / wherfore the gospel
of Luke is sygnefyed as it is sayd tofore.
¶ And whan Ezechyell sayd in the secon
de chapyter that he hadde seen the boke
that was wryten without / and within
in whiche was wryten þ lamentacyon son
ge By this boke is vnderstonde the gospel
of Luke that is wryten within / for to hy
de the mysterpe of profoundenelle / & to
out for the shewynge of the hystoipe. In

whiche ben conteyned the lamentacyon of
the verpe passyon / the Joye of the resur
recyon / and the wo of the eternall damp
nacyon / as it appereth the. xi. chapyter
where many woes ben put. ¶ Syxtly the
gospel was shewed of the byrgyne / for
mary kepte and heled dyligently all the
se thynges in her herte / as it is sayd La
ce secundo vnto the ende that she sholde
afterwarde shewe theym vnto the wry
ters / as the glose sayeth. That all thynges
that were doon / and sayd of oure lord
Ihesu cryst she knew and retayned them
in her mynde so þ she was requyred of the
wryters and alloo of the prechers of the
Incarnacyon & of al other thynges she my
ght expresse theym suffycently lyke as it
was done / and were in dede. Wherof saynt
Bernarde assygneth the reason why þ aun
gell of oure lord shewed to the blessed byr
gin þ cōceyunge of Elyzabeth. The cōcep
uyng of Elyzabeth was shewed to mary
be cause of the comyng now of our sauour
& now of his mellagere þ came to fore him
The cause why she retayned þ ordinauice
of these thynges was by cause þ she myght
the better shewe to wryters & prechers þ
trouth of the gospel. This is she that fil
ly fro the begynnynge was enstructe of þ
celestyal mysterpes. & it is to be byleued þ
þ euangelyst enquyered of her many thyng
ges & she certefyed them truly. & specyally
þ blessed Luke had recouys to her lyke as
to tharke of the testamente & was certef
ed of her many thynges. And specyally of
suche thynges as apperteneth to her of
the salutacyon of the aungell Gabryell
of the natyryte of Ihesu cryst / and of su
che other thynges as Luke speketh of.
¶ Seuenthy the gospel was shewed of þ
apostles. for Luke had not ben with cry
ste in all his actes and myracles therfore
he wrote his gospel / after that þ apost
les that be presente shewed and reported

to hym. Lyke as he sheweth in his prologue
sayenge. Lyke as they that had seen hym
fro the begynnynge. & had ben mynysters
with hym. and herde his wordes enfour-
med and tolde to me. And by cause it is a
custome in double maner to bere wytnesse.
It is of thynges seen and of thynges hers-
de. Therfore sayth saynt Austyn. Our lord
de wolde haue two wytnesses of thynges
seen. They were Johan and Mathewe.
And two of thynges herde and they were
Marke and Luke. And by cause that the
wytnesse of thynges seen ben more ferme/
and more certayne than of thynges herde
Therfore as sayth saynt Austyn. the two
gospelles that ben of thynges seen ben sette
re fyrste and laste. And the other that ben
of herpyng ben sette in the myddle. Lyke
as that they were the more stronger and
more certayn of and by the other tweyne.

Eygthly this gospell is merueylously ap-
prouyd of saynt Doule. whan he bringyth
the gospell of Luke to þe confirmacyon of
his sayenges. & dyctes. wherof saynt Jhe-
rome sayth in the boke of noble men. that
some men haue suspectyon þe alway whā
that saynt Doule doth saye in his epyllles
Secundum euangelium meum. That is af-
ter my gospell. that is sygnified the volu-
me of Luke. And he approuyd his gospell
whan he wrote of hym. secundo ad Coryn-
thios octauo. of whom the laude and pray-
syng is in the gospell in all the churche.

¶ It is redde in þe hystorie of Anthyoche
that þe cristen men þe were beleged of a gre-
te myltitude of turkes. & dyd to them ma-
ny myscheues & were tormentyd with hū-
get & yll happe. but whan that they were
playnly conuerted to our lord by penance
A man ful of clerenes in whyte bestymen-
tes appered to a man þe wook in þe churche
of our lady of Trypolyn. and whan he de-
maunded hym who he was. he sayd that he
was Luke. þe came fro Anthyoche. where

our lord assembled the chualtry of he-
uen and his appostles for to fyght for his
pilgryms agaynst þe Turkes. Thenne the
cristen men enhardyed themselves and dys-
comfyted all the host of the Turkes.

¶ Here foloweth the lyf of saynt Cry-
saunt and fyrste of his name. And of
saynt Darya and of her name.

Crysaunt is sayd as growen & mul-
tplied of god. for whan his fader
naturall wolde haue made hym to sacrefy-
ce vnto thyddolles. god gaue to him force &
powre to contrary and gaynsay his fader
and yelde hymselfe to god. Darya is sayd
of dare to gyue. & of dya. whiche is as mo-
che to save as tweyne. for she gaue her to
two thynges. fyrst wyll to do euyl. whan
she hadde wyll to draue Crysaunt to sa-
crefyce to the yddolles. And after she gaue
her to goode wyll whan Crysaunt hadde
conuerted her to god.

Crysaunt was sone of a ryght noble
man. þe was named Polyme whan
the fader sawe that his sone was taughte
in the faythe of Jhesu cryste. And that he
coude not withdraue hym therfro. And
make hym to do sacrefyce to thyddolles. he
commaunded that he sholde be closed in a
stronge holde. and putte vnto hym fyue
maydens for to withdraue hym with bla-
dyllhyng and sayre wordes. ¶

¶ And thenne he prayd god that he shol-
de not be surmounted with no flesshely de-
syre of thyle euyl & cursed bestes. ¶ And
anoone thyle maydens were so ouercome
with slepe that they myght not take ney-
ther mete ne drynke. as longe as they were
there. but assone as they were out they too-
ke bothe mete & drynke. And one Darya
a noble and a wyse byrgyn of the goddess

The lyf of saynt Crysaunte and Darya.

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se besta arayed her noble with clothes / as she hadde ben a goddesse and prayed / that she myght be laten entre in to Crysaunte and that she wolde restore hym vnto the ydolls / and vnto his fader. And whan she was comen in Crysaunte reprieved of the pryde and of her besture. And thenne she answerde that she had not done it for pryde but for to drawe him vnto the sacre fyre to the ydolls & restore hy to his fader. And thenne Crysaunte reprieved her / by cause that she worshypped theym as theyr goddes / for they hadde ben in theyr times euyll and also synners and haunted comf women. And thenne Darya answerde þe philosophes felte þe elementes by the names of men. And thenne Crysaunte sayd to her / If one worshypp the erth as a goddesse. And a nother ere and labour the erthe as a choyse or a plough man. To whome gyueth the erthe moost. It is prynced that it gyueth moche more vnto þe plough mā thā to him þe worshyppeth it. & in lyke wyse he sayd of þe see and other elementys. And thenne Crysaunte and Darya conuerted of hym copled them to gyder by þe grace of the holy goost / and sayned to be Joynd by carnall maryage and conuerted many othere to our lord / for claudye whiche had ben tourmētour of them they connected to the fayth of oure lord with his wyfe and chyldeyn & many othere knyghtes after thys Crysaunte was enclosed in a styngynge pylon by the commaundement of Humeryne. But þe stynghe was anone tourned into a ryght swete odoure & sauoure. And Darya was brought to þe bozdel but a Lyon that was in the amphyatre came and kepte the doze of the bozdel. And then there was sente there a man to defloure and corrupte þe byrgyne but anone he was taken of the Lyon. & the Lyon began to loke on the byrgyn / Lyke as he demaunded what he sholde do with þe cry

tyse. & the byrgyn comaunded þe sholde not mysdo hym / but late hy go. And anone he was conuerted and ranne thowgh the cyte and began to crye that Daria was a goddesse. And then hunters were sente thyder for to take the Lyon. and they anon fell downe to the fete of the byrgyn / and were conuerted by her. And then the pryncost commaunded to make a grete fyre with in the tref of þe bozdel / so þe Lyon sholde be byente w Darya. And the Lyon consyderynge well this thynghe dreedde & rozynghe toke lycence of the byrgyn & wēt whyder he wolde without hurtynge of any body. And whā the pryncost had don to Crysaunte & Darya many dyuers tormētis / & myght not gryue theym at the last they beynge maryed without corrupcyō were put in depe pyt / & throwē on the erthe and stones. And so were consecrate martyrs of cryst.

¶ Here foloweth the passyon of the eleuen thousand byrgyns & .xv. thousand men.



The passyon of the eleuen thousand byrgyns was halowed in this manere. In Bytayne was a crysten kyng named Aodas or mārus whiche engendred a daughter named brisula the

doughter shone ful of merueylous honoure wysedom & beaute. And her fame. And renomme was bozne all a bout. And the kynge of Englonde whiche then was ryght myghty & subdued many nacyns w his empyre herde the renomme of her and sayd that he sholde be well happy / yf the

byrgyne myght be coupled vnto his sone
by maryage. And the yonge man hadde
grete desyre and wyl to haue her. And the
re was a solemipne embassadour to the fader
of Ursula/ and promysed grete promysles
and sayd many fayre wordes for to haue
her. And also made many menaces / yf þ
they retourned baynly vnto theyr lord.

¶ And thenne the kynge of Bytayne be-
ganne to be moche anguysshous. by cause
that she that was ennoblisshen in þ fayth
of Ihesu cryst sholde be wedded to hym þ
adoured ydols. by cause that he wylt well
that she wolde not consente in no maner.
And also by cause he doubted moche the
cruelte of the kynge. And she that was dy-
uinely inspyred/ dyde so moche to her fa-
der that she consented to the maryage by
suche a condycyon that for to solace her/
he sholde sende to her fader .x. byrgyns/ &
to her self. And to them ten other byrgyns
he sholde sende to eche a thousand virgyns
& sholde gyue to her space of thre yere for
to dedycate her byrgynyte. And the yonge
man sholde be baptyled/ and in thys thre
yere he sholde be enfouzmied in the faythe
suffycciently/ so that by wyle couseyll/ and
by vertue of the condycyon made he shold-
de withdralwe from her his courage.

¶ But this yongelynge receyued this condy-
cyon gladly/ and hastid his fader/ and was
baptyled. And commaunded all that Urs-
ula had requyred sholde be done. And the
fader of þ byrgyn ordeyned þ his dought-
ter whome he moste loued / and the other
that hadde nede of þ comfort of men and
seruyce / ordeyned in theyr companye go-
de men for to do vnto theym seruyce.

¶ Thenne byrgyns came fro all partyes
And men came for to see this grete com-
panye. And manye bysshoppes came for
to goo with theym in theyr pylgrymage/
Amonge whome was Pantulus bysshop
of Babil / the whiche wente with theym

vnto Rome / and retourned from thens
with theym / and there receyued martyrs
dome. Saynt Gerasyne the quene of Sy-
cyle the whiche hadde made of her husbon-
de that was a moche cruell tourmentours
and tyraunte a meke lambe/ and was sy-
ster vnto Moyses and of Darre/ and mo-
der vnto saynt Ursula. ¶ To whome the
fader of saynt Ursula hadde sygnified
his secrete letters. She by the inspyraci-
on of god putte her selfe in the waye with
her foure doughters. Babylia. Julpana
Ulyctozyna/ and Aurea/ and also her lyrl
sone Adryan / the whiche for the loue of
his systers wente in the same pylgrymage
And lefte all his owne londes in the hon-
des of his owne sone. And came in to by-
tayne/ and sayled ouer the see in to englon-
de. ¶ And by the counseyll of his Quene
the byrgyns were gadered to gyder from
dyuerse reames and countrees/ and so she
was ledar of them al. And at þ last she suf-
fred martyrdom with them. And thenne
the condycyon made / all þ thynges were
made redy. Then the quene shewed her
counseyll vnto the knyghtes and noble
men of her copanye / & made theym for to
swere this newe chynalrpe. ¶ And at that
time thenne they beganne for to do make
dyuerse playes sportes and games of bat-
taylle/ as to renne here and there And soo
they sayned many playes/ and for all that
they left not theyr purpose. & somtyme they
retorned fro this play at mydday/ & somtyme
vnnethe at euensonge tyme / and the
grete lordes assēbled them to se þ fayr ga-
mes and dysportes & al had Joye and plea-
sure in beholdyng them & also merueilled
& at þ last whan Ursula had converted all
thys byrgyns to þ fayth of cryst/ they wet
all to þ see / & in a space of a day they say-
led ouer the see/ hauyng so good wynde þ
they arriued attē a porte of gaulle named
tyll/ and fro thens came to Coleyn/ wher

The lyf of saynt Ursula.

an aungell of our lord appered to ursula & tolde her þ she sholde retourne agayne the hole nombze to that place / and there receyue the crowne of martyrdom / and fro thens by the monycon of the aungell They wente towarde Rome. And whan they came to basyle. They left there theyr shyppes and went to Rome a fote. At the comynge of whome the pope Cypacus was moche glad by cause he was boyn in Brytayne & hadde many cosyns amonge them And with clerkes receyued them w all honoure. And that same nyght it was shewed to the pope that he sholde receyue w them the crowne of martyrdom whiche thyng he hydde in hym self / and bap many of theym þ were not then baptysed tyled. And whan he sawe tyme conuenable whan he had gouerned the chirche one yere and :xii. wekes / and was þ. xix. pope after Peter / he purposed tofoze all þ people and shewed to them his purpos. And resygned his offyce and his dygnyte But all men gaynsayd it and specially the cardynallys / whiche suppoled that he trespassed leuyng the glozie of the papacye and wolde go after this folyshe byrgyns but he wolde not a gree tabyde: but ordeyned an holy man to occuppe in his place whiche was named Ametus. & by cause he left þ syege apostolyque agaynst the wyll of þ clergye. The clerkes put out his name / out of the Cathologie of popes / and also al the grace of that he had gotē in his time ¶ This holy companye of women made hym for too leue it / and thenne two felon pryces of þ chyualrye of Rome mary myen and Affrican sawe this grete companye of byrgyns / and that many men and women assembled vnto theym / doubted that crysten relygion sholde moche be encreased by theym. Wherfore they requyred dilygently of theyr byage. And then sent theyr mellagers to Julian theyr cos

syn prynce of the lynage of the Humes that he sholde byrge his hoost agaynst them and sholde assemble at Coleyn and there byhede them by cause they were Crysten ¶ And the blessed Cypake yssued out of the Cyte of Rome with this blyssed company of byrgyns. And Wynsente prest cardynall / and also Jaques that was come fro Brytayne in to Anthyoche / and hadde holde there seuen yere the dygnyte of the bysshoppe. Whiche thenne hadde blyssed the pope & was gone out of his cyte & helde companye with thys byrgyns. ¶ Whan he herde of theyr comynge / and suffred martyrdom with theym / and also Mauryc bysshop of Acreytayne the Cyte / vncle of Babyle / and Julian and solarus bysshop of Lucence / with suplyce bysshop of Rauenne. Whiche thenne were come vnto Rome. And putte theym in companye of these byrgyns. Eterius the hulbonde of saynt Ursula abydyng in Brytayne was warned of oure lord by a bylson of an aungell / that he sholde report his moder for to be crysten. For his moder dyed the fyrst yere that he was crystened. And Eterius his sone succeeded after hym in his regne. And then whan the se holy byrgyns retourned fro Rome w the bysshops Eterius was warned of oure lord þ he shold anone tyle & go to mete his wyfe at Coleyn and there receyued with her the crowne of martyrdom. The wyche anone obeyed vnto admonestments dyuyne. And also dyde do baptys his moder and came with her and his lytel sone to Florence. Thenne also baptysed and w the bysshop Clemente. Wherfore the holy byrgyns and accompanied them vnto martyrdom. ¶ And Marculus bysshop of Grece: and his nere Constaunce daughter of Dozofee kynge of Constauntynople whiche was maryed vnto the sone of a kynge / but he dyed tofoze the wedding

And she auowbed vnto our lord her virgynite they were also warned by a byspon and came to Rome / and Joynded them to thysle byrgyns vnto the martyrdome.

¶ And thenne all thysle byrgynscam with the bylshop of Coleyn / and founde that it was besyged with the Hunes. And whan the Hunes sawe theym / they began to ren vpon theym with a grete crye and arage / lyke wolues on shepe / & slewe all this grete multytude. And whan they were all byheded they came to the blessyd brsule. And the prynce of the seynge her beaute so niertuellous was abashed / and began to comferte her vpon the deth of the byrgyns / & promysed to her for to take her to his wyf. And whan she hadde refused hym at all / he shotte at her an arowe / and perced her thorough the body. And so accompylshed her martyrdome. And one of the byrgyns whiche was named Cordula was soze as ferde / and byd her selfe all that nyght in a shyppe. But on the mornynge she suffred dethe by her free wyll. And toke the crowne of martyrdome. And by cause her feest was not holde with the other byrgyns / she appered longe after vnto a recluse / and commaunded hym that the nexte daye folowynge the feeste of the byrgyns her feest sholde be remembred. They suffred dethe the yere of our lord. CC. & xxxviii. But some holden oppynyon that the reason of the tyme she dweth / that they suffred not deth in that tyme. For Cecyle ne Constantynople were thenne no reames. But it is supposid that they suffred deth longe time after whan Constant was emperour. And that the Hunes and þe Gothes enforced theym agaynste crysten men in the tyme of the emperour Marcyen / that regned in the yere of our lord foure hondred and liij.

¶ It is to be remembred that amonge all thysle .xi. thousande byrgyns were many men. For the pope Cyryaque & other byl-

shops and Eterens kynge with other lordes and knyghtes hadde moche people to serue them. And as I haue ben enformed in Coleyn that there were men besyde women that thylke tyme suffred martyrdome fyften thousande. So the nombre of this holy multytude as of holy byrgyns & men were. xxxvi. thousande. To whome late vs praye to our lord þe he haue mercy on vs.

¶ There was an abbot that ympetred of thabbesse of the place where thysle holy byrgyns rest in Coleyn. A body of one of thysle byrgyns / and promysed that he wolde set it in his churche in a saynt shryne of syluer / but whan he had kepte it a yere vpon the awter in a chest of tree. And in a nyght as the abbot sange matyns / the sayd byrgyne descended from the awter boldey. And enclyned honourably tofoze þe awter. And wente thorough the choer / seynge all the monkes / whiche were therof soze abashed. ¶ And thenne the abbot ranne and founde it all voyde and no thyng therin. Thenne the abbot wente to Coleyn / and tolde to the abbesse all thynges by ordre. Then wente they to the place where they hadde taken the body. And founde the same there agayn. And thenne the abbot requyred pardon / and prayed thabbes that he myghte haue agayne the same body or another / promysynge ryghte certaynly to make hastily a gode and precyous shryne. But yet he coude none haue in no manere.

¶ There was a relygyous monke whiche had grete deuocyon to thysle holy byrgyns. And it happed that he was on a daye seke and sawe a ryght noble byrgyn appere to hym and demaunded hym if he knew her. And he was admetuepelled of this byspon / and sayd he knewe her not. And she sayd I am one of the byrgyns / to whom þe haste suche grete deuocyon / & therof thou shalt haue a rewarde / if thou say .xi. thousand pater nosters / for the loue and honou

The lyf of saynt Cryspyn and Cryspynyan.

re of vs we shall come vnto thyne ayde/
and also comforte at the houre of thy deth
And theſe ſhe banysſed a waye: and he ac-
compliſhed þ request as ſone as he mys-
għt. And anone after he dyde doo call his
abbot: & dyde hþ to be eneled oꝝ enoynted
And as they enoynted him he cryed ſoden-
ly make ye place to the holy virgyns and
go out of the waye that they may come to
me. And whan thabbot demaunded hym
what it was & what he mente. He tolde to
hym by ordze the promeſſe of the byrgyne
Then all they withdꝛewe them a lytell af-
ter: and ſone came agayne and founde hþ
departed out of this worlde vnto our loꝝ
de. ¶ Chenne late vs deuoutly gyue lau-
de and prayſynge vnto the bleſſyd Cryn-
te and praye hym þ by the merytes of this
grette multytude of martyrs: he wolde foꝝ
gyue and pardonne vs of our ſynnes that
after this lyfe we may come vnto this ho-
ly company in heuen Amen.

¶ Here foloweth the lyues of saynt
Cryspyn and Cryspynyan.

In the tynie whan the furyous perſe-
cucion of cryſten men was vnd dio-
cleſyan and Maxymyan togydꝛ regnyng
Cryſpyn and Cryſpynyan boꝛne at Rome
of noble lygnage: came with the bleſſyd ſa-
yntes. Quyntyn. Fauſtyn: and byctoun
vnto parys in fraunce: and they there the
ſe dyuerſe places foꝝ to preche the ſayth of
cryſt. Cryſpyn and Cryſpynyan came to þ
cyte of ſueſſyon: and choſe that cyte foꝝ the
place of theyꝝ pylgrymage: where they fo-
lowed the ſtappes of ſaynt Poule thappo-
ſtle: that is to ſay to labour with theyꝝ hon-
des foꝝ to prouyde vnto them neceſſaryly
to lyue: and excrcysed the craſte of makin-
ge of ſhoes. In whiche craſte they paſſed
other: and toke by conſtraynt no rewarde
of no body. Wherfoꝝe the gentyles & pay-

nems overcome by the loue of theym: not
only foꝝ nede of the craſte: but alſo foꝝ the
loue of god came ofte to theym. And leſte
the errour of thyddolles: and byleued in be-
ry god. ¶ At the laſt theſe holy men beyng
ge lought of Rycyonarpe were founden
amendynge and cloutynge pooze memmes
ſhoes: þ whiche were taken and bounden
with chaynes and brought vnto hym and
after many Interrogacyons and queſty-
ons: they reſuſynge to ſacreſyce to thyddo-
les were ſtratched and bouiden vnto a tree
were commaunded to be beten with ſta-
ues: and after nauſles ſuche as ſhoes ben
ſewed with: were threſt and put vnder þ
vncles oꝝ nayles of theyꝝ ſyngers: and lay-
ners oꝝ latches of theyꝝ ſkynne: were
cutte out of theyꝝ backe. Whiche amonge
theſe ſharpe and ſtronge paynes praynge
the nauſles ſprange from theyꝝ vngles oꝝ
nayles and ſinote the mynyſtres that pay-
ned theym and wounded theym cruelly.
¶ Chenne Rycyonarpe commaunded foꝝ
to hange on theyꝝ neckes mylſtones: and
in the wynter tyme vnder the ple in the ry-
uer of Anypon foꝝ to be dꝛowned. But
the water myght not dꝛowne theym: ne
the ſtones make theym to ſynke. Notheꝝ
the colde conſtrayne ne hurte them. But
as they hadde bayned and waſſhen theym
in ſoniet tyme they thꝛodꝛung a waye the
burthen of ſtonys a ryued: and came vnto
that other bynke of the ryuer: whiche
thyngge Rycyonarpe be holdynge: and ſy-
ynge this myracle by the Inſtygacyon of
the deuyll was all arraged: and comma-
ded to melte lede in the fyre. And alſo the
holy martyres to be caſten in to it therein
to be dꝛowned and alſo to be conſumed.
But thyle hloy men prayeng and ſayng
Bleſſed arte thou loꝝde god of oure ſadnes
&c. A droppe of the ſruente oyle ſprange
in to the eye of Rycyonarpe. And blyp-
ded it cruelly paynyng hym by greuous

tourment. But yet he for all that beyng
wode for angre commaunded to boyll pye
che and oyle and grece. And to thowke the
holy men therein for to be drowned and co
sumed. O lord that thou art stronge and
myghty ynough to deliuer vs from thys
tourmentes to vs shewed and done to the
confusyon of the deuyl and of all his ser
uauntes. And as sone as theyr prayers
was synysshed an aungel ladde them ou
te without hurt or scathe / whiche thyng
whan Kryponarye sawe he sprange and
fylle downe hym self in the fyre and there
perysshed by the ryght wyse Jugmente
of god whiche had put to deth by fyre ma
ny martyrs of cryste. And descended dow
ne to euerlastyng fyre. ¶ Thys holy me
scrynge this. The nexte nyght folowynge
they prayed our lord that he wolde com
maunde theym so deliuered fro the tour
mentys to come to hym to whom it was
shewed y same nyght that y uerte day so
lowynge that they sholde receyue the mes
se of theyr rewarde / and so it was done
for Marynyan herynge the deth of Kryt
onarye commaunded that theyr hedes shol
de be smitten of. And thus they suffered and
receyued the crowne of martyrdom the
ten kalendas of Nouembre. And theyr bo
dys were leste to be deuoured of beestes
and foules. But god suffred theym to be
kept vndefowled and not to be touched
of ony beest. After this the aungell of our
lord appered vnto a certayn olde man
commaundynge hym to take bp the body
es and to burye theym in his hous / whi
che olde man toke a colyn of his with him
an olde woman the whiche dwellyd with
hym in his celle and they wente vnto the
place where that they hadde ben byheded
and by cause that it was nyghe to y ryuer
they myghte lyghtely haue ben broughte
vnto the celle by water but they hadde no
shyppe ne bote redy ne they coude not the

craft of rowynge ne had the strengthe to
baynge theym agaynste the streame of the
ryuer & whan they came to the place they
founde the bodies of the sayntes / & a bote
redy in the ryuer ordeyned by our lord.
¶ Then they haupnge hope & trust in our
lord eche of the toke bp a body of y mar
tyrs & wente frely without burthen in su
che wyse that it semed to them y they bare
no burthen but that they were boyn of the
burthens and they entrange with the holi
bodies in to the lpyll bote without oyes
And gouernall that myght be seen agayn
ste the stronge streame of y flood were bro
ught vnto the ryuag of his celle / & there
buryed theym in to his oratoyre and whe
re the persecucion of theym ceased.
¶ The honour of theym was shewed to
the people by myracles. In suche wyse y
a grete chirche was afterwarde made in y
honour of the blessyd sayntes of true cry
sten people. Thenne late vs praye to them
that they pray for vs Amen.

¶ Here folowethe the lyues of saynt
Symon and Jude and fyrst of the
yr names.

Symon is as moche to saye / as obe
dyent or obeynge in heynes. And
he hadde a double name he was sayd Sy
mon zelotes and also Symon cananean.
Of cana the strete that is in Galylee the
re where as our lord conuerted the wa
ter in to wyne. And zelotes is as moche to
saye as canamen. This holy man hadde in
hym obedyence of y commaundementes by
execucion heynes by pyte of tourmentes
& had loue of soules by ferme abour of lo
ue. Judas is as moche to saye as confes
syng or glorypous. Jude is as moche to
say as gynnynge ioye. For he had confes
syng of fayth glorie of regne and glorie of the
euerlastyng ioye. This iudas was called

The lyf of saynt Symon and Jude:

by many names / he was sayd Judas James for he was broder to James the lasse And he was called Thadee / whiche is as moche to saye as takynge a prynce / or Thadee is sayd of tharca / that is a besture / & of deus h is god . For he was besture ryall of god by oꝛnamete of vertues by whiche he toke cryst the prynce . He is sayd also in thys toꝛpe cccleyste lebeus / whiche is as moche for to say as herte or woꝛshypper of herte or he is sayd lebeus of lebes / that is a vessel of herte by grete hardynesse or a woꝛshypper of herte by purete / a vessel by pientude of grace / for he deserued to be a vessel of vertues / and a cawdron of grace . And Abdyas byschop of babilonye by the appostles ordeyned wrote theyr passyon and legende in Greeke / and also the dyscyppe of Abdyas translated out of Greke into Latyn and was named Altrycan

Symon cananyen and Judas Thadee were brethern of James the lasse and sones of marye cleophe / whiche was maryed to Alphe⁹ / & Jude was sent to Thomas to the kynge Abagar of edylse after the assencion of oure lord . And it is redde in the historye scolastyque that the sayd Abagar sente a pistle vnto oure lord Ihesu cryst in this manere . Abagar the sone of Eucharpe to Ihesu blyssed sayoure whiche appereth in the places of Jerusalem sendeth salutacyon I haue herde of the helthes and recouerynges / h thou makest and doost ben without medycynes and herbes . And that thou makest the blynde to see by thyne oonly worde / & the lame goo the meleis to be cured / and made hole . And the dede bodies to lyue a gayne . whiche thynges herde of the . I we ne in my courage that thou arte one of h two / that is that thou arte god that arte descended from heuen for to do this or that

thou arte the sone of god / that doost such thynges / wherfore I praye the by wyrtges that h wylte trauayle so moche as to come & hele me of my maladye / of whiche I haue be longe vexed / and also I haue herde say h the Jewes murmure agaynst the / come therfore to me for I haue a trel cyte but it is honest / & shal wel suffre to vs bothe Our lord Ihesus answered hym by wyrtynge these wordes . Blyssed arte thou that hast byleued in me / whan thou hast not sene me . It is wyrtten of me that they that se me not shal not bylue in me and they that se me shal not bylue Of that thou hast wyrtten to me h I shal come to the / me behoueth taccomplishe h whiche I am sent fore / & after to be receyued of hym from whome I sente / whan I am ascended I shal sende to h one of my dyscyples to hele the / & quykene h . This is wyrtten in hystoꝛpa ecclesiastica / & whan a bagar sawe h he myght not see god presently after that is sayd in an auncyent historye as Johā damascene wytnelleth in his fourth boke . He sente a payntour to Ihesu cryst / for to fygure thymage of our lord to thende h at leste h he myght se h by thymage / whome he myght not se in his visage . And whan the payntour came bytawse of the grete splendour & lycht that shone in the visage of our lord Ihesu cryst he coude not beholde it / ne coude not countefete it by no fygure . And whan our lord sawe this thyng he toke fro the payntour a linnen clothe & let it vpon his visage and enpynnted the very physnomie of his visage therein / & sente it to the kynge abagar whiche soo moche desyred it / & in the same historye is conteyned how this ymage was fygured . It was well eyed / wel browed & longe visage or chypere & enclyned whiche is a sygne of maturprie or ripe sadnes that epistle of our lord Ihesu cryst is of such vertue that my cyte of edylse no heretike

ne no paynym may lyue therin / ne noo ty-
raunt may greue it. for yf ony people come
ayenst that cyte by force of armes. A chyld
shall stande vpon the gate / & shal rede that
epystle / and that same daye epyther the ene-
myes shall flee & be aferde / or they shal ma-
ke peas with them of the towne / and as is
sayd this hath ben done / but the cytee hath
ben syth taken of the sarasyns & touched in
suche wyse that for the multiplenge of syn-
nes this benefayte is losse. And it is redde
in the hystoie ecclesiastike that whan our
lorde was ascended in to heuen Thomas
the apostle sente Thadee that was Jude
vnto the kynge Abagar / accordynge to the
promyse of our lorde. And whan he was co-
men to hym and had tolde to hym that he
was messager of our lorde Ihesu cryst whi-
che had promysed to sende hym one. And
Abagar saue in the bylage of Thadee a
meruayllous & goodly byghyness. & whan
he had seen it / he was all abasshed & aferde
and worshypped our lorde sayenge verily
thou arte the dysciple of Ihesu cryst sone
of god / whyche sente to me worde that he
wolde sende to me some one of hys dyscy-
ples that sholde hele me / and gyue to me
lyfe. To whome Thadee sayd / yf thou bys-
leuest in the sone of god / thou shalt haue
all the desyres of thyne herte. And Abagar
sayd. I byleue on hy verily / & those Jewes
that slewe hym I sholde gladly see them
yf it were possyble to me and had power /
how be it that the auctoryte letteth it. And
as it is redde in some places & booke / that
Abagar was lepre / and Thadee toke the
epystle of our saupour / & rubbed and frot-
ted therwith the bylage of Abagar. And
anone he receyued full helth. ¶ Judas pre-
ched first in mesopotamye and in ponto /
and Symon preched in Egypte / and fro
thens came they in to Perle / and founde
there two enchauntours. Zaroes and Ar-
phaxat / whome saynt Mathewe had byp-

nen out of Ethyope and founde also there
Marabach a duke of the kynge of Baby-
lonye / whiche sholde goo in batayle ayenst
them of Jude. And comde haue none an-
swere of his goddes. And than they wente
to a temple nyghe to the cytee / and there
they had an answer that bycause that the
apostles that were come / they myght not
answere. Thenne the duke dyde enquire
for them / and founde them and demaun-
ded them wherfore they were comen and
what they were. Whiche answered / yf that
thou demaunde of our lpygnage / we ben he-
bretwes / and yf thou demaunde of our con-
dyccion we ben seruantes of Ihesu cryst.
And yf thou demaunde wherfore we ben
comen / we ben for your helth. To whome
the duke answered / whan I shal retourne
Joyously fro the batayle I shall here you
To whome the apostles sayd / it is moze co-
uenable to the for to knowe hym now / by
whome thou mayst ouercome and appele
them that ben rebell to the. And the duke
answered I se you moze myghty than our
goddes. I praye you to save to bysfore the
ende of the batayle. And the apostles sayd.
Bycause that thou knowest thy goddes to
be lyars / we commaunde them that they
gyue answer vnto that thou demaundest
By cause that whan they haue / we shall
preue that they haue lyed. Than the ydols
les sayd that the batayle sholde be grete / &
that moche people sholde be ouerthrowen
on bothe sydes. And thenne the apostles
began for to laughe. And the duke sayd to
them. I am aferde and ye laughe. And the
apostles sayd. Doubte ye noo thyng. For
peas shal be made amonge you / and to mo-
rowe at the houre of tierce / the messengers
of the medes shal come and shal submytte
them to thy puyssaunce with peas. And
than the byllhoppes of the ydols made a
grete laughter and sayd to the duke / these
men here wolde assure the here to the ende

The lyfe of saynt Symon and Jude

that thou sholdest beleue folysshely & that thou sholdest be taken of thyn aduersaries. And the apostles sayd / we saye not abyde a moneth / but one daye onely. And thou shalte be baynquysshour all in peas. Than the duke made to be kepte that one & that other / that they that sayd the trouth sholde be honoured. And the lyars punysshed. Than on the morowe lyke as the apostles had sayd it happed. And thenne the duke wolde haue brente the bysshoppes of the ydolles / but the apostles letted hym that he sholde not slee them. For they were not come for to slee but for to quyen the deed. And than the duke moche meruayled that they wolde not that they sholde be slayne / ne receyue none of theyr goodes / & brought them to the kynge and sayd. These ben goddes hydde in fourme of men / & whan he had tolde all to hym in the presence of his enchauntours. Thenchauntours beyng moeued of enuye sayd / that they were malycious and wycked men. And purposed some malyce agaynst the realme subtylly. Thenne the duke sayd to them / now yf ye dare assaye ye and dyspute with them. And thenchauntours sayd / yf thou wylte thou shalte se that they shall not mow speke / we beyng present / make men to come hyder that ben eloquent / and can well speke. And yf they dare speke tofore vs / despyse ye vs / & saye we ben foles. And than were brought tofore them many aduocates. And anone they were made dombe tofore the enchauntours / soo that by sygnes they myghte not shewe that they myghte not speke. Thenne sayd the enchauntours to the kynge / to the ende that thou knowe that we ben goddes / we shall suffre theym to speke / but they shall not mow goo. And than we shall gyue to them theyr goynge / & shall take awaye theyr syght / & yet shall theyr eyen ben open. And whan they had done all these thynges. The duke brought

theaduocates all confused vnto the apostles. And whan theaduocates sawe the apostles soo euyl clothed / they had of theym grete despyte in theyr courage. To whome Symon sayd. Oftentymes it happeth that amonge cofers of golde wrought with precyous stones be ryght byle thynges enclosed and within cofers of tree be layde gold rynges & precyous stones. Promyse ye that ye wyl forsake the ydolles / and wyl worship one onely god inuysyble / & we shall make the sygne of the crosse in your forhedes and ye shall than mow confoude these enchauntours. And whan these aduocates had renounced the ydolles / & were marked in the forhedes with the sygne of the crosse / they entred agayne to the kynge tofore the enchauntours. Than myght they not be ouercomen of the enchauntours. But confounded them openly before the kynge and all the people. The enchauntours were than angry & made to come a grete multitude of serpentes. Than the apostles came anone by the comaundement of the kynge / & fylled theyr mantelles with the serpentes / and threwe them ayenst the enchauntours sayenge. Thoue ye not in the name of our lord Ihesu cryste. But be ye to torne and byten / so that ye crye & braye in the wynges what sorowe & payne ye suffre. And than whan the serpentes bote and ete the flesshe of the enchauntours / they cryed & howled lyke wolues. And the kynge & other prayed the apostles that they wolde suffre theym to dye with the serpentes / and the apostles answered that they were sente for to bynne men fro deth and not fro lyfe to deth. Than made they theyr prayers and comaunded the serpentes / that they sholde take fro them agayne theyr benym that they had shedde / & retorne agayne to the places that they came fro. And the enchauntours felte greter payne / whan they dyewe out theyr benym agayne. Whan they dyde the

fyrst tyme whan they bote them & the apos-
 tles sayd to them/ye shall fele this payne
 thez dayes. And at the thyrde daye it shall
 be hole/soo that ye departe fro your malys-
 ce. And whan they had ben tormented thez
 dayes without mete and drynke / & withs-
 out slepe / the apostles came to theym and
 sayd. God dayneth not to haue seruyce by
 force. And therfore aryls ye all hole / & goo
 your waye/ye haue powder to doo what ye
 wyll. And they abydyng in theyr malysce
 arose vp & fledde fro the apostles & moued
 almost ayenst theym all Babylone. After
 the doughter of a duke conceived a sone by
 fornycacyon / & at her delyueraunce therof
 she dyffamed an holy deken and sayd that
 he had defouled her. And that she had con-
 ceuyed of hym. And whan the frendes of
 her wolde haue slayne the deken. The apo-
 stles came and demaunded whan the chyl-
 de had be bozne. And they sayd yesterdaye.
 And the appostles sayd/ byynge hyder the
 chylde to vs/and also the deken whiche ye
 accuse. And whan that was done/ the apos-
 tles sayd to the chylde. Saye to vs in the
 name of our lord p of this deken hath done
 this dede/and the chylde answered. This
 deken is chaste and an holy man/ ne he nes-
 uer defogled his fleshe. ¶ And thenne the
 parētes and frendes requyred that þ apo-
 stles sholde demaunde who had done that
 felonye. They answered. It apperteyneth
 to vs to excuse the Innocentes / and not
 betraye ne hurte theym that ben culpable.
 ¶ That tyme it happed that two cruell ty-
 gres whyche were enclosed in a pytte bras-
 ke out/ and deuoured all theym that they
 mette and encountred. And thenne the as-
 postles came to theym and made them as
 meke and debonayr in the name of our lord
 de/as they had ben shepe/oz lambes. And
 thenne the apostles wolde haue departed
 thens/ but they were holden by prayers/so
 that they abode there a yere and thye mone

thes. And in that espace of tyme the kynge
 and moo than .lx. thousande men were bap-
 tised without chyliden. And the foresayd
 enchaſitours wente in a cyte called Suas-
 mar/where as were .lxx. bysshops of ydols
 les / whome they meued apenst the apos-
 tles/so that whan they came thyder/eyther
 they sholde do sacrefyce to the ydolles. Or
 they sholde be slayne. And whan the apos-
 tles had gone roude aboute the prouynce/
 they came to the sayd cytee. And anone all
 the bysshops and the people toke them and
 broughte them to the temple of the sonne.
 And the deuylles began to crye in the symi-
 laces / what wyll these apostles of the ly-
 uynge god do to vs. Loo how we ben byent
 by flambes in theyr entrynge in to this cy-
 tee. And thenne the aūgell of our lord ap-
 pered vnto the apostles and sayd to theym
 chole ye of two thynges that one / that is
 eyther that this people be sodenly deed oz
 slayne/oz that ye ben martred. To whome
 they sayd we wyl that thou conuerthe them
 here/ and lede vs to the payne of martyrs
 dome. And they thenne comaunded scylen-
 ce. And the apostles sayd. Bycause that ye
 shall knowe that these ydolles ben full of
 deuylles / we comaunde them for to come
 out. And that eche of theym byrke and des-
 stroye his fals ymage / & anone two ethyos-
 pyens blacke & naked yssued out of the ydols
 les/all the people seenge/whiche were abas-
 shed/and all to brake theyr ydolles & went
 theyr waye cryenge cruelly. And whan the
 bysshops sawe this / they ranne vpon the
 apostles. And helde theym to deeth anone.
 And that same houre whiche was ryghte
 fayre wedet came so grete thonder & lyght-
 nyng that the temple was smyten in thye
 And the two enchaſitours were turned in
 to coles by the stroke of thonder / & the kyn-
 ge bare the bodies of the apostles in to his
 cyte. And dyde doo make a chyrcche of mery-
 uayllous gretnes in thonour of them. And

The lyf of saynt Quynntyn

It is founde in dyuers places of saynt Symon that he was nayled to the crosse whiche thynge Plodoze sayth in the boke of the deth of the apostles. And Eusebe in the hystorye ecclesiastike / and Bede vpon the actes of the apostles / and mayster Johan Belet in his somme wytnesse the same. And as they saye / whan he had preched in Egypte / he came agayne & was made byshop in Iherusalem / after the deth of James the lesse / and was chosen of the courte of the apostles. And it is sayd that he reysed thyrty deed men to lyfe / whan he gouerned the chyrche of Iherusalem many yeres vnto the tyme of Trajan the emperour in the tyme that Atticus was consull in Iherusalem / of whome he was taken & turmented / & done to moche wronge. And at the last he was turmented & fyled to the crosse. And the Iuge & all they that were there merueyled / that the man whiche syre score olde myght suffre the turment of the crosse / & some saye verely that was not this Symon that suffred the matterdom of the crosse / but it was an other the sone of Cleophe broder of Ioseph & Eusebe byshop of Cezaryence wytnesse it in hys cronycle. For Plodoze & Eusebe corrected theyr cronycles of that they haue sayd afore / whiche appereth by Bede that whan he sette this he reuoked it in his retraccyons. And the same wytnesse vsuart in his martylogye. **T**henne let vs deuoutely praye these apostles to be our specyall aduocates vnto our blessyd lord Ihesu cryst theyr mayster to haue pyte and mercy on vs. ❧❧❧❧

There foloweth the lyfe of saynt Quynntyn / and fyrst of his name. ❧❧❧❧

Quynntyn is sayd of quyn that ben fyue / & of tened tenes that is to holde and is as moche to saye as holdynge fyue thynghes. He helde fyrst in hymselfe honeste

of lyfe. sayth catholyke / purete & cleanness of consyence / true prechynge and crowne of martyrdome. ❧❧❧❧❧❧❧❧

Quynntyn was of noble legynage / of the cyte of Rome / & came in to the cyte of Ampens / the whiche many myracles And was taken there of the prouost of the cyte by the comaundement of Maximian and was beten vntyll they that bette hym were wery / and after was put in pyson. But he was vnbunden of an aungell and he went in to the cyte and there preched to the people. Thenne he was taken agayne / and was strayned on the Eculee an instrumēt to turment sayntes on / vnto the bys kynge of his beynes / and beten with rawe synewes ryght longe. And afterwarde he was boyled in brennyng oyle and pyche. And yet for all that he mocked the Iuge. Thenne the Iuge dyde doo put in to hys mouth quicke lyne byneygre: & mustarde and yet allwaye he abode constaunt and vnmoueable. And thenne he was broughte in to bermandois and fyled in hym two nayles fro his heed vnto his knees. And .x. nayles bytwene his nayles / and the flesshe of his nayles and flesshe / on his bondes. And at the laste the prouost made hym to be byheded / and threwe the body in to the water / whiche body was hydde there .lv. yere. And thenne founden there by a noble woman of Rome / for as she was contynuelly in prayer / she was in a nyght warned by an aungell that she sholde goo hastily vnto the castell of wormandoy / and it was comaunded to her that she sholde fetch the body of saynt Quynntyn in suche a place and burye it honourably. And whan she came to the sayd place with a grete company And as she made her prayers / the body of saynt Quynntyn appered aboue the water sweetely smellyng / & without corrupcyon / whiche body she toke & buried it worshyp

fully. And for the sepulture that she made honourably. She that tofore was blynde receyued her sight agayne for a rewarde. And thence there she edefyed a fayre chyrche and retourned home to her owne place agayne. In whiche chyrche now is a fayre monasterye of monkes and a good towne called saynt Quynntynes in bermandoyes where dayly ben shewed many grete myracles and in especyall for the dropecie & cetera. and swellinge of grete helyes for ouer grete superfluyte of water. For these sicknesses in especyall he is sought and many men haue ben cured and made hole by the mercytes of this blessyd saynt and martyr saynt Quynntyn. To whome praye we that we may be deliuered from alle infirmities as ferre as it shall please god and necessarye for vs. Amen. ~~~~~

Here foloweth the lyfe of saynt Eustace. And fyrst of his name. ~~~~~

Eustace was named tofore his baptism Placydas / whyche is as muche to saye as pleasaunt to god. And Eustaces is sayd of eu that is to saye good & statches that is fortune. Therefore Eustace is as it were good fortune. He was pleasaunt vnto god in his conuersacion and after he helde hym in good werkes. ~~~~~

Eustace whiche fyrst was named placidas was mayster of the chynalrpe of Crapan themperour / & was ryght besye in the werkes of mercy but he was a woyschypper of ydolles & he had a wyfe of the same rpe & also of the dedes of mercy of whom he had two sones whiche he dyde doo now rylhe after his estate & bycause he was entensyf to the werkes of mercy he deserued to be enlumined to the waye of trouth. So that on a daye as he was on huntynge / he

founde an herde of hertes / amonge whom he sawe one moze fayrer & greter than the other / whiche departed fro the company & sprange in to the thychest of the forest and the other knyghtes ran after the other hertes. But Placydas setted hym with all his myght & enforced to take him. And whan the herte sawe that he folowed hym with all his powet. At the last he went vpon an hye roche. And Placydas approchyng nyght thought in his mynde how he myght take hym & as he behelde & considered the herte dyligently / he sawe bytwene his hoynes the forme of the holy crosse shynynge moze clerer than the sonne / & the ymage of cryst whiche by the mouth of the herte / lyke as somtyme Balaam by the alle spake to hym sayenge. Placydas wherfore folowest thou hyder. I am appered to the in this beest for the grace of the. I am Ihesu cryst whome thou honourest ignorauntly / thyn alme ben ascended by tofore me. And therefore I come hyder / so that by this herte that thou huntest I may hunt the. And some other saye that this ymage of Ihesu cryst whiche appered bytwene the hoynes of the herte sayd these wordes. And whan Placydas herde that he had grete drede and descended from his hors to the grounde. And an houre after he came to hymselfe and arose fro the grounde and sayd. Reherce agayne this that thou hast sayd and I shal beleue the. And than our lord sayd. I am Ihesu cryst that fourmed heuen and erth whiche made lyghte to encrease / & deuyded it fro dekenes / & establyshed tyme dayes & houres / whiche fourmed man of the slyme of the erthe / whiche appered in erth in fleshe for the helth of the lygnage humayne whiche was crucefyed / dede buryed and arose the thyrde daye. And whan Placydas herd this / he fell downe agayne to the erthe. And sayd I beleue lord that thou arte he that made all thynges & conuertest them

The lyfe of saynt Eustace

that erre. And our lord sayd to hye yf thou
byleuett go to the bysshop of the cyte and
do the to be baptysed. And Blacydas sayd
to hym. Lorde wylte thou that I hyde this
thyng fro my wyfe & my sones. And our
lorde sayd to hym. Tell to them that they
also make them clene with the. And se that
thou come agayne to morowe hyther that
I may appere agayne to the. And may she
we to the that whiche shall come here after
to the. And whan he was comen home to
his hous and had tolde this thyng to his
wyfe in theyr bedde / she escryed my lorde
and sayd. And I sawe him this nyght that
is passed. And sayd to me. to morowe thou
thy husbonde and thy sones shall come to
me and now I knowe that it was Cryste
¶ Thenne they wente vnto the bysshop of
Rome at mydnyghte. the whiche baptysed
them with grete Joye / and named Blacy-
das Eustace / and his wyf Theopysse. And
on the morowe Eustace wente to hunte as
he dyde tofore. And whan he came nyghte
to the place / he departed his knyghtes as
for to synde benyson. And anone he sawe
in the place the fourme of the fyrst byspon.
And anone he fell downe to the grounde to-
fore the fygyre & sayd. Lorde I praye the
to shewe to me that whiche thou hast pro-
myssed to me thy seruauant. To whome our
lorde sayd. Eustace thou arte blessyd whi-
che hast taken the wallthyng of grace. for
now thou hast surmounted the deuyll / whi-
che had deceyued the / and troden hym vnder
fote. Now thy sayth shall appere. The
deuyll now bycause thou hast forsaken hye
is armed cruelly agaynst the. And it behou-
ueth the to suffre many thynges and pay-
nes / for to haue the crowne of byctoyre /
Thou must suffre moche bycause to hum-
ble the from the hye vanyte of the worlde.
And shalte afterwarde be enhauced in spy-
rytuall ryches. Thou therfore sayle not
ne loke not vnto thy fyrste glozpe. for the

behoueth that by temptacyons thou be as
other Job. And whan thou shalt soo be
humbled I shall come to the / and shall re-
ioyce the vnto thy fyrst Joye. Saye to me
now whether thou wylte now suffre / and
take temptacyons / or elles in the ende of
thy lyfe. And Eustace sayd to hym. Lorde
yf it soo behoueth commaunde that tempt-
acyon come to me now / but I beseeche the
to graunte to me the vertue of pacyence.
¶ To whome our lorde sayd / Be thou con-
staunt / for my grace shall kepe your soules
¶ Than our lorde ascended in to heuen. And
Eustace retourned home / and shewed all
this to his wyfe. After this a fewe dayes /
the pestylence assayled his seruantes and
his knyghtes and slewe them all. And in
a lytell whyle after all his horses and his
beeestes dyed sodeynly. And after this some
that had ben his felawes / serunge his depre-
dacyon entred in to his hous by nyghte /
and robbed hym / and bare away golde &
syluer / and despoyled hym of all other thyn-
ges. And he his wyfe / and chyldren than-
ked god / and fledde away by nyght all na-
ked. And bycause they doubted shame they
fledde in to egypte / and all his grete pos-
selyon came to by raayne of wicked people
¶ Thenne the kynge and all the Senatours
sorrowed moche for the mayster of the chy-
ualtre / whiche was soo noble bycause they
myght here noo tydynges of hym. And as
they wente they approached the see / & founde
a shyppe and entred in to it for to passe.
And the mayster of the shyppe sawe that
the wyfe of Eustace was ryght fayre / and
desyred moche for to haue her. And whan
they were passed ouer / he demaunded his
rewarde for theyr freyghte. And they had
not wherof for to paye. Soo that the may-
ster of the shyppe comaunded that the wyfe
sholde be holden and reterneyd for his hyre
and wolde haue her with hym. And whan
Eustace herde that he gaynsayd it longe.

Than the mayster of the shyppe commaunders his mariners to cast hym in to the see so that he myght haue his wyfe. And whan Eustace sawe that he lefte his wyfe moche sorowfully and toke his two chyliden and wente wepyng and sayd. Alas woo am I for you. For your moder is deliuered to a straunge husbonde. And thus sorowynge he and his chyliden came to a ryuer & for the grete habondaunce of water he durste not passe that ryuer wth bothe his sones at ones whiche were than yonge. But at the last he lefte one of theym on the bynke of the ryuer and bare ouer that other on his sholders. And whan he had passed the ryuer he sette downe on the grounde the chylde that he had borne ouer and hasted hym for to fetch that other that he hadde lefte on that other syde of the ryuer. And whan he was in the myddes of the water there came a wolfe and toke the chylde that he had borne ouer and fledde with all to the wood and he than all dyspayred of hym / wente for to fetch that other and he wente there came a grete lyon & bare awaye that other chylde soo that he myght not reterne hym for he was in the myddle of the ryuer. And than he began to wepe and drawe his heert and wolde haue drowned hymselfe in the water / yf the dyuine purueyance had not letted hym. And the herde men & ploughe men sawe the lyon berynge the chylde all alpye & they folowed hym with theyr dogges soo that by dyuine grace the lyon lefte the chylde all laufe without hurte / & other ploughe men cryed and folowed the wolfe and with theyr staues & fauchons deliuered the chylde hole and soude fro his fethe without hurte. And so bothe the herde men and plough men were of one byllage / and nourysshed these chyliden amonge theym. And Eustace knewe no thyng therof but wepyng & sorowynge saynge to hymselfe Alas woo is me / for tofore this myshap

I shone in grete welth lyke a tree but now I am naked of all thynges. Alas I was accustomed to be accompanied with a grete multytude of knyghtes / and I am now allone / and am not luffred to haue my sonnes. O lord I remembre me that thou saydest to me / the behoueth to be tempted as Job was. but I se that in me is moze done to than was to Job. For he lost all his possessions / but he had a dunge hyll to sytte on. But to me is noo thyng lefte. he had frendes whiche had pyte on hym & I haue none / but wyld beasts whiche haue done awaye my sonnes. To hym was his wyf lefte / and my wyfe is taken from me / and deliuered to an other. O good lord geue thou reste to my tribulacions. And kepe thou so my mouth that myne herte declyn not in to wordes of malice and be calte fro thy bysage / & thus saynge & waylyng in grete wepyng wente in to a strete of the towne / and there was hyred for to kepe feldes of the men of þ^e towne / & so kepte them x. yere / his sones were nourysshed in an other towne / & knewe not that they were brethren. And our lord kepte the wyfe of Eustace / so that the straunge man had not to doo with her ne touched her / but dyed & ended his lyfe. ¶ In that tyme the emperour & the people were moche tourmented of theyr enemyes. And than they remembred of Placidus / how he many tymes had foughten nobly aynst theym. For whome the emperour was moche sorowfull & sente out in to dyuers partys many knyghtes to seche hym and promysed to theym that soude hym moche rychesse & grete honour. And two knyghtes whiche had ben vnder hym in chyualrye came in to the same strete where he dwelled. And anon as Placidus sawe theym. he knewe theym / & than he remembred his fyrste dygnyte and began to be heuy and sayd. Lorde I beseeche the graunte to me that I may somtyme se

The lyfe of saynt Eustace

my wyf. for as for my sones I knowe well that they ben deuoured of wyld beestes. And thenne a voyce came to hym & sayd. Eustace haue thou good affyaunce for anone thou shalt recouer thyne honour and shalt haue thy wyfe & thy chyldren. And anone he mette with these knyghtes / and they knewe hym not / but demaunded of hym yf he knewe ony straunge man named Placydas / and had a wyfe and two chyldren / and he sayd nay / yet he had theym home to his hostell / and he serued theym. And whā he remembred of his fyrst estate he myghte not holde hym from wepyng. ¶ Thenne he wente oute and wyshe his face and retourned to serue theym / & they consydered and sayd that one to the other / how that this man resembleth moche vnto hym that we seche. And that other answered. Certaynly he is lyke vnto hys now let vs see yf he haue a wounde in his hede that he gate in a batayle. Thenne they behelde and sawe the sygne of the wounde. And thenne they wysst well it was he that they soughte. Thenne they arose and kyssed hym / and demaunded of his wyfe and chyldren. And he sayd that his sones were deed / & his wyfe was taken awaye fro him. And thenne the neyghbours ranne for to here this thyng / because the knyghtes tolde and recounted his fyrst glozy & his vertue. And they sayd to hym the comaundement of the emperour / & cladde hym with noble bestementes. Than after the Journey of .xv. dayes they brought him to themyperour. And whan he herde of his cominge he ranne anone apenst hym. And whan he sawe hym he kyssed hym. Thenne Eustace recoūted tofoze theym all by ordre all that whiche had happed to hym. And he was restablyshed vnto the offyce to be agayne mayster of the chynualtye / & was constrayned to do the offyce as he dyde tofoze. And thenne he coumpted how many knyghtes

there were / and sawe that there were but fewe as to the regarde of theyr enemyes / & comaunded that all the yonge men sholde be gadzed in the cytees & townes. And it happed that the countree where his sones were noursished sholde make & sende two men of armes. Thenne all thynhabytauntes of that coustree ordeyned these two yonge men his sones moost conuenable aboue all other for to goo with the mayster of the chynualtye. And thenne whan the mayster sawe these two yonge men of noble fourme and aourned honestly with good maners they pleased hym moche. And ordeyned that they sholde be wyth the fyrste of his table. ¶ Thenne he wente thus to the batayle. And whan he had subdued his enemyes to hym / he made his hoost to rest thre dayes in a towne / where his wyfe dwelled and keppe a pooze hostellery. And the two yonge men by the puruepance of god were lodged in thabytacion of theyr moder with out knowynge what she was. And on a tyme aboute mydday as they spake that one to that other of theyr enfancye / and theyr moder whyche was there herkened what they sayd moche ententyfly so that the gretest sayd to the lasse / whan I was a chyld I remembre none other thyng saue that my fader whyche was mayster of the knyghtes / and my moder whiche was ryghte fayre hadde two sones / that is to saye me and an other yonger than I / and was moche fayre / and they toke vs and wente out of her hous by nyghte / and entred in to a shyppe for to go I wote not whether. And whan he wente out of the shyppe our moder was lefte in the shyppe I wote not in what maner. But my fader bare me and my broder & one soze wepyng. And whan he came to a water / he passed ouer with my yonger broder / and lefte me on the banke of the water / and whan he retourned there came a wolfe and bare awaye my broder,

And oꝝ my fader myghte come to me. A grete lyon yssued out of the forest and toke me by and bare me to the wood. But the herde men that sawe hym toke me fro the mouth of the lyon / and was nourysshed in suche a towne as ye knowe well / noꝝ I coude neuer knowe what happened to my broder noꝝ where he is. And whan the yonger herde this / he began to wepe and saye. Forsothe lyke as I here I am thy broder. For they whiche nourysshed me / sayd that they had taken me fro a wolfe. And thenne they began to embrace and kysse eche other and wepte. And whan theyr moder hadde herde all this thyng. She consydered longe in herselfe yf they were her two sones / by cause they had sayd by oꝝdꝛe what was befallen theym. And the nexte daye folowynge she wente to the mayster of the chynall / and requyred hym saynge / syr I praye the that thou commaunde that I may be brought agayne to my countree. For I am of the countree of the Romayns. And here I am a straunger / and in saynge these wordes. She sawe in hym sygnes & knewe by them that he was her husbonde. And than she myght no lenger fozbere / but fell downe at his fete & sayd to hym. Syr I praye the to tell of thy fyrste estate. For I wene that þe arte Placidus mayster of the knyghtes / whiche otherwyle arte called Eustace whome the sauour of the worlde had conuerted. And hast suffred suche temptacyon and I that am thy wyfe was taken from the in the see / whiche neuertheles haue ben kepte from all corrupcyon. And haddest of me two sones Agappte and Theospyte. And Eustace herynge this and dilygently consydered and behelde her / and anone he knewe that she was his wyfe. And wepte for Joye / and kysled her / and glozfyed moche our lord god whiche comforted the dyscomforted. And thenne sayd his wyfe. Syre where ben our sones / and he sayd

that they were slayne of wyld beasts and recounted to her how he had loste theym. And she sayd. Lette vs gyue thankynges to god / for I suppose that lyke as god hath gyuen to vs grace eche to fynde other / soo shall he gyue vs grace for to recouer our sones / & he sayd. I haue tolde the that they be deuoured of wyld beasts. And she than sayd. I late yesterdaye in a gardyne / and herde two yonglynges thus & thus expownyng theyr infancye / and I byleue that they be our sones. Demaunde them & they shall tell vnto the the trowth. Thenne Eustace called theym to hym / and herde this infancye / and knewe that they were his sones. Thenne he embraced theym / and the moder also / and kysled theym also. ¶ Thenne all the hoost enioyed strongly of the fyndynge of his wyfe and his chyldren. And of the vyctorye of the barbarins. And whan he was returned Crapan was than deed / and Adryan succeeded in them pyre whiche was worste in all felonnyes / and as well for the vyctorye as for the fyndynge of his wyfe & chyldren / he receyued them moche honourably and dyde do make a grete dynet and feest: and on the nexte daye after he wente to the temple of the ydolles for to sacrifice for þe vyctorye of the barbaryns. And thenne the emperor seynge that Eustace wolde not doo sacrifice / neyther for the vyctorye / ne for that he had founden his wyfe and chyldren / warned and commaunded hym that he sholde doo sacrifice. Vnto whome Eustace sayd. I as doure and do sacrifice to our lord Ihesu cryst / & onely serue him. And than the emperor replenyshed with Ire put hym his wyfe and his sones in a certayne place / & dyde to goo to them a ryght cruell lyon / & the lyon ranne to theym and enclyned his heed to theym / lyke as he had worshypped theym and departed. ¶ Thenne the emperor dyde do make a fyre vnder an oxe of

Thylstoye of all halowen

brasse of copper. And whan it was fyre ho-
te he commaunded that they sholde be put
therin all quycke and a lyue. And thenne
the sayntes prayed and comaunded them
vnto our lord. And entred in to the oxe &
there yelded bp theyr spyrytes vnto Ihesu
crist. And the thyrde daye after they were
drawen out tofoze themperour / and were
founden all hoole and not touched of the
fyre / ne as moche as an heere of them was
brente / ne none other thyng on theym.
And thenne the crysten men toke the bo-
dyes of theym / and layde theym in a ryght
noble place full honourably / & made ouer
theym an oratoyre. And they suffred deeth
vnder Adryan themperour whiche began
aboute the yere .C. xx. in the kalendes of
Nouembre. ❀ ❀ ❀ ❀ ❀ ❀ ❀ ❀ ❀ ❀

There foloweth the solempnytees
of all halowen. ❀ ❀ ❀ ❀ ❀ ❀ ❀ ❀ ❀ ❀

The feest of all sayntes was establyf-
shed for foure causes. fyrst for the
dedycacyon of the temple. Secondely for
supplement of offyces done. Thyrde for
to take awaye neglygence. And fourthly
for to gete more lyghtly that thyng / whys-
che we praye for. This feest was establyf-
shed pryncypally for the dedycacyon of the
temple. For the Romayns sawe that they
sepgnoyed ouer all the worlde. And ther-
fore they made a ryght grete temple / & set
theyr ydoll in the myddle. And all aboute
this ydoll they set the fals ymage of all the
prouynces so that all tho ymages behelde
ryght the ydoll of Rome. And it was ordey-
ned by arte of the deuyll & whan a prouyn-
ce sholde tourne his backe to the ydoll of
Rome / lyke as in shewynge that it depar-
ted fro the segnoyre of Rome. And than as
none the romayns wolde bypge grete paye
saunce in to that prouynce. And there sub-
dued it to theyr segnoyre. And yet it suffy-

sed not to the Romayns that they hadde in
theyr segnoyre all the fals ymages of the
prouynces but made to erche of tho fals god-
des a temple lyke as tho goddes had them
made lordes. And baynqueurs of all the
prouynces / & bycause that all the ydolles
myght not be in that temple. They made a
greter temple moze metuayllous & hyghe
than all the other / & for to shewe the moze
theyr woodnesse. They dedyed this temple
in the honour of all theyr goddes / and moze
for to deceyue the people / the byshoppes
of the ydolles fayned that it had ben com-
maunded to theym of Cybele. A goddesse
that is called moder of the goddes / & they
called this temple Pantheon / whiche is as
moche to saye as all goddes / of pan that is
all / and theos that is god. And by cause
they wolde haue byctory of all the people.
Therfore they made a grete temple to all
the sones of the sayd Cybele. And the foun-
dement of this temple was cast roud by a
spere that by that forme the perdurablete
of theyr goddes sholde be shewed. And for
as moche as the grete quantyte of the erth
whyche was within semed not sustenable
to be boyded / & that there was a lytell sene
aboue the erthe. They fayled the creuples
within the erth / and medeled penyes with
the erth / and dyde alwaye soo / tyll that the
sayd temple was fully accomplisshed. And
thenne they gaue lycence that who somes-
uer wolde take awaye the erth / that all the
money that he founde with the erth shol-
de be his. Thenne came hastely grete com-
panye of people and boyded anone the tem-
ple. And at the laste the Romayns made a
pyne of copper and gylte / and sette it in a
ryghte hyghe place. And it is sayd all the
prouynces were enteylled and grauen me-
tuayllously within that pyne / soo that all
they that came to Rome myght se in that
pyne in what partye his prouynces was.
And this pyne after longe tyme fell and

remayned in the ouerest parte of the temple. And in the tyme of Jocas theemperour what tyme Rome had receyued the sayth Boniface the fourth pope fro saynt Gregorye aboute the yere of our lord. vi. C. and fyue / gate of Jocas the sayd temple. And wyde do take awaye and enfauce all the ordure of all the ydolles. And the fourth kalendas of may he halowed it in thonour of our lady saynt Marye / and of all the martyrs / & called it saynt Marye at martyrs whiche now is called sancta Maria rotunda / that is saynt Marye the rounde. For than was made no solemnyte of the confessours. And bycause there assembled grete multytude of people at his feest / and there myght not be founde haboundaunce of vytaile for the people that came / pope Gregorye establiſhed this feest to be in the kalendas of nouembre. For thenne oughte to be greter haboundaunce of vytaile whan the corne is had in and wyne made. And establiſhed this daye to be halowed thorough the worlde in the honour of all sayntes. And thus the temple that had be made for all the ydolles is now dedycate / and halowed to al the saintes / & where as the worshippyng of ydolles was vled / there is now the praylyng of all sayntes. Secondly it is ordeyned for the supplement of thynges offended and trespaced / that is to saye for to accompylſhe ſuche as we haue ouerpasse / for we haue leſte & ouerpasse many sayntes / of whome we haue made no feest / ne may not halowe the feest of euery saynt by hymselfe / as well for the grete multytude whiche ben infynyte / as for our infyrmyte / for we ben feble and weake / & may not suffyſe for the ſhortnelle of tyme. For the tyme may not suffyſe therto. And as saynt Jherome sayth in a pſtyle / whiche is in the begynnyng of his kalender / there is noo daye / excepte the fyrſte daye of Jemmyer / but that there may be founden euery

daye moo than fyue thousande martyrs / & therfore by cause we may not ſynghetly make feest of euery saynt. Saynt Gregorye the pope had ordeyned & establiſhed that we ſhall on one daye honour them generally and toggyder. And mayſter Wyllyam of auncerſe putteth ſyre reaſons in the ſome of the offyce / wherfore it was establiſhed that we ſholde here in this worlde make ſolempnyte of the ſayntes. ¶ The fyrſt is for the honour of the dyuine mageſte. For whan we doo worſhypp to the ſaynt or ſayntes / we worſhypp god in his ſayntes / and ſaye that he is meruayllous in them. For who that dooth honour to ſayntes / he honoureth hym ſpecially / whiche hath ſanctified them. ¶ The ſeconde is to haue ayde in our infyrmyte. For by our ſelfe we may haue none helth / therfore haue we nede of the prayers of ſayntes. And therfore we ought to honour theym / that we may deſerue that they ayde and helpe vs. ¶ It is redde in the thyrde boke of kynges of the fyrſt chapytre / that Beſabee is as moche to ſaye as the pytte of ſyllynge / whiche is to ſaye / the chyrcche tryumphant ſaynge to her ſone / that is to ſaye that to the chyrcche tryumphant he had opteyned the reygne by the prayers. ¶ The thyrde cauſe is for the augmentacyon of our ſurete / that is to ſaye for the glorie that is purpoſed in vs in theyr ſolempnyte / our hope and our ſurete ben augmented and encreaced. And yf mortall men and deed myght thus be enhaunced by theyr merytes. It is trouthe that the myght and purſaunce ſhall noo thyng there by be mynyſhed ne laſhed. ¶ The fourth for the enſample of vs ſolowynge / for whan the feest is remembred we be called tenſe we & ſolowe them. So that by enſample of theym we deſpyſe all erthely thynges. And deſyre celeftiall thynges. ¶ The fyfth is for the dette of entrechaungynge neyghbourhede / for the ſayntes ma

Thyſtoꝛye of all halo wen.

ke of vs feest in heuen / for the aungelles of god and the holy soules haue Joye & make feest in heuen of a synner that dooth penance. And therfore it is ryght whan they make feest in heuen that we make feest of them in erth. ¶ The syxte is for the procuration of our honoure. For whan we honour the sayntes we procure our honoure. For theyr solempnyte is our dygnyte. For whan we woꝛshyp our bꝛethꝛen / we woꝛshyp our selfe / for charyte maketh all to be comyn. And our thynges ben celestyal: erthly & perdurable. And aboue these reasons Johan damascene putteth thre reasons in his fourth boke the scuench chapytre why and wherfore that sayntes & theyr relykes ought to be honoured / of whiche some ben prayſed for theyr dygnytees and some for the pꝛecyocyttes of theyr bodyes. And the dygnyte of theym is in foure maners. For they ben frendes of god / sones of god / heyrres of god / & our dukes and ledars. And saynt Johan putteth these auctoritees. *Iohannis decimo tercio.* For the fyrste. *Iam non dico vos seruos. &c.* ¶ I saye you not now seruantes / but frendes. For the seconde. *Iohannis primo. Dedit eis potestatem filios dei fieri.* He gaue to them power to be made the sones of god. Of the thyrde *Ad Romanos octauo.* *¶* If ye be sones / ye be heyrres. &c. ¶ Of the fourth he sayd thus. How moche sholdest thou labour to fynde a ledar to brynge the to the kynge / and speke for the / that is to wete / they that ben leders of grace and of all humayne lygnage and speke and praye for vs to god. Wherfore they oughte to be woꝛshypped / other ben taken as touchynge the pꝛecyocytte of theyr bodyes / and the sayd Johan damascene putteth foure reasons / and saynt Austyn putteth therto the fyfth / by whiche is shewed the pꝛecyocytte of the bodyes or of the relyques. For the holy bodyes were the selyers of god / temple of Ihesu cryst / they

were the alabaster / or boxe of the pꝛecyocytte oynement. And the fountayne of the diuyn lyfe / membez of the holy ghost. Fyrst they were the celers of god / for the sayntes ben celers of god and pure aournementes. Secondly they were the temple of Ihesu cryst for as it foloweth bicause that god dwelled in them by entendement. wherof thapostle sayth. *¶* We knowe ye not that your bodyes ben the temple of the holy ghost dwellinge in you. Herof sayth Crisostome. *¶* Whan delyteth hym in edyfycacyon of walles / & god delyteth hym in the conuersacyon of sayntes. Wherof Dauid sayth. *¶* Syr I haue loued the beaute of thy hous / but that beaute is not made by dyuersyte of marble / but it is gyuen to lyuynge men by dyuersyttee of graces / the beaute of marble / of fleische delyteth. The beaute of grace quyketh / the soule / the fyrst ceceyueth the eyen and that other edyfyceth by double entendement. Thyrde they ben the alabaster or boxe of spyrtyuall oynement wherfore it is sayd oynement of good odour cometh of hymselfe. And this gyuen the relyques of sayntes yf the water ranne from the roche and out of the stone in deserte. And also water ranne out of the iowle of the asse to Sampson whiche had thurst / thenne it is not incredyble that there renneth fro the relykes of sayntes oynementes well smellynge to them & knowe the gyfte of god & thonour of sayntes whiche cometh fro hym. Fourthly they ben fountaynes of dyuynyte. Of whome is sayd / they that lyue in vertye with tree pacyence ben assystaunte to god / & ben to vs welles of helthe. ¶ Our lord Ihesu cryst gyueth vnto relykes of his sayntes many benefaytes in dyuers maners. ¶ Fyftly they ben membez of the holy ghost this reason assygneth saynt Austyn in the booke *de ciuitate dei.* and sayth. They ben not to be despyled but to be honoured gretely. And to woꝛshyp the bodyes of the sayntes

of whome whan they lyued / the holy ghoſt
 uſed as his owne membre in all good wer-
 ke. And the apoſtle ſayth / ye ſeche expery-
 ce of hym that ſpeketh in me cryſte. And of
 ſaynt Stephen it is ſayd. They myght not
 reſiſte his wyſdome / ne to the holy ghoſt
 that ſpake in hym. And Ambroſe ſayth in
 the ſymbole. It is a ryght pꝛecyous thinge
 that a man is made the membre of diuine
 boꝛne / & with his bodely lippes expreſſeth
 the wordes celeſtyall. Thyrdly the feſt of
 all the ſayntes is eſtabliſhed for the clens-
 ſynge of our necligences. For how be it /
 that we halowe the feſtes of a fewe ſayn-
 tes / yet we kepe them necligently oſtꝛy-
 mes / & leue many thynges vndone by Ig-
 norauce & by necligence. And yf we haue
 not ſolempnyſed ony feſtes / as we ought
 to doo but necligently. ¶ Now in this ge-
 nerall feſt we ought to fulfyll and amēd-
 de it / and purge vs of our necligence. And
 this reaſon is touched in a ſermon / that is
 recyted this daye in the chyrche. And it is
 ordeyned / that at this day memoꝛye is ma-
 de of all ſayntes / that what ſomeuer fragy-
 lyte humayne hath done leſſe then he ought
 by Ignorauce / by necligence / or by occu-
 pacyon of ſeculer thynges in the ſolempny-
 te of ſayntes / that it appeaſed in the obſer-
 uacyon of this holy feſt. ¶ It is to be no-
 ted that there ben foure dyfferences of the
 ſayntes that we honour by the cours of the
 yere / whiche ben of the newe teſtament / of
 whome on this daye we gadꝛe togyder for
 to accompliſhe that whiche we haue necly-
 gently done that ben the apoſtles martyrs
 confeſſours & vyrgyns. And after Rabane
 theſe foure ben ſygnefyed by the foure par-
 tyes of the woꝛlde. By thoyent that is eſt
 the apoſtles / by the ſouthe the martyrs /
 by the north the confeſſours / & by the weſt
 the vyrgyns. The fyrſt dyfference is of the
 apoſtles / of whome the excellence is magny-
 fed. Bycauſe they ſurmount all the other

ſayntes in foure thynges. Fyrſt in ſound
 raynte of dygnyte. For they ben the wyſe
 pꝛynces of the chyrche inſpyꝛat / they ben
 the pꝛyſſant accellours of the Juge perdu-
 rable / they ben ſwete paſtours of the ſhe-
 pe and flocke of our loꝛde / & they ben ſwete
 Juges / as Bernarde ſayth. It beſemeth
 well to eſtabliſhe ſuche paſtours & ſuche
 doctours of thumayne lygnage / that ben
 ſwete or ſofte / pꝛyſſant and wyſe / ſwete or
 ſofte that they receyue vs goodly / by mē-
 cy myghty. For to defende vs pꝛyſſantly
 wyſe for to bynge vs to the waye of trou-
 the. After they ſurmount the other ſayntes
 in ſoueraignty of pꝛyſſaunce / wherof ſaynt
 Auſtyn ſayd thus. God gaue power vnto
 the apoſtles ouer the deuyls for to deſtroye
 them. Aboue the elementes to chaunge
 them. Aboue nature to cure it. Aboue the
 ſoules for to alloyle them of theyꝛ ſynnes.
 Aboue the deth for to deſpyſe it. Aboue an-
 gelles for to ſacte the pꝛecyous body of our
 loꝛde Jheſu cryſte. Thyrdly they exce-
 de other ſayntes in pꝛerogatyfe of holynelle.
 So that by theyꝛ grete holynes and pleny-
 tude of graces / the lyfe and conuerſacyon
 of Jheſu cryſt ſhone in them as in a myr-
 rour / & was knowen in them as the ſonne
 in his ſplendoure / as a roſe in his odoure /
 and as fyre in his hete. ¶ And herof ſayth
 Cryſoſtome vpon Mathewe. Jheſu cryſte
 ſente his apoſtles as the ſonne his rayes as
 the roſe his odour / & the fyre his ſparkles.
 And in lyke wyſe as the ſonne appereth in
 his rayes / & as the fyre is felte by his ſpar-
 kles / ſo by the vertues of them is knowen
 the pꝛyſſaunce of Jheſu cryſt. ¶ Fourthly
 the apoſtles exce- de other ſayntes in the ef-
 fecte of pꝛofyte. Of whiche triple ſaynt
 Auſtyn ſpekynge of the apoſtles ſayth. Of
 the moost vyſe of the moost pꝛecyous and
 of the leſt / ben ennobllyſhed / enlumyned
 and multelyed / the moost eloquente and
 moost ſaynt ſpekers / the cleereſt wyttes and

Thyrtorpe of all halowen

comynge/and moost plenteuous wysdom
of facunde and spekyng of doctours and
doctours. ¶ The seconde dyfference is of
martyrs of whome the excellence is shewed
by that they suffred in many maners pro-
fytably/constantly/and multieplyngly/
for aboute the martyrdom of blode shed-
dyng/they suffred the other martyrdomes
without effusyon of blode/that is scar-
cenes in plente/whiche Dauid hadde lars-
gelle in pouerte/whiche Thobye shewed
And chastyete of wydowhede in youthe of
whiche Joseph vled in egypte/ & after Gre-
goire also this is treble martyrdom with-
out shedyng of blode that is pacence in
aduersyte/ wherof it is sayd/ we may be
martyrs without yron/ yf ye kepe veryly
pacence in our courage. Compassyon of
them that ben in afflyccyon and tourmens-
tes. Wherof it is sayd/ who that hath com-
passyon of ony that is in necessyte/ he bes-
reth the crosse in his thought. And he that
suffreth bylannye And loueth his enemye
is a martyr secretly in his mynde. ¶ Sei-
condely they suffred martyrdom profyta-
ble whiche profyte on the parte of the mar-
tyrs is remysyon of alle synnes hoppyng
and hauynge plente of merytes and recey-
uyng of Joye perdurable. And these thin-
ges haue they boughte wyth theyr precy-
ous blode. And therfore it is sayd. Theyr
blode is precyous/ that is to save euyll of
pryce. And of the fyrste and seconde saynt
Austyn sayth in the boke of the cyte of god
what thyng is more precyous than deth/
by whiche synnes ben pardoned/and the
merytes encreaced. And the same vypon
Johan sayth/ the blode of Jhesu cryste is
precyous without synne/ and yet made he
the blode of his sayntes precyous/ for who-
me he gaue his precyous blode. For yf he
had not made the blode of his sayntes pre-
cyous/ it sholde not be sayd that the deth
of sayntes is precyous in the syght of our

lorde. And Cypriane sayth that martyr-
dom is the ende of synne/ terme of peryl-
leder of helth/ mayster of pacence/ & hous
of lyfe. ¶ Of the thyrd saynt Bernarde
sayth the thynges there be that make the
deth of sayntes precyous/ reste of trauayle
Joye of nouelte/ surete of perdurabylte/
& as touchyng to vs the profyte is double
for they be gyuen to vs for an example to
fyght. Wherof saynt Crisostome sayth to
vs. Thou crysten man arte a knyght deli-
cate/ yf þu wene to haue byctorye without
fyghtyng/ & tryumphe without batayle/
exercyse thy strength myghtely & fyghte þu
cruelly in this batayle. Consyder the coue-
nantis/ vnderstonde the condycyon/ knowe
the noble chyualte/ knowe the couenaunt
that thou hast made & promysed the condy-
cyon that thou hast taken the chyualte/ to
whome þu hast gyuen the name/ for by the
couenaunt all men fyght/ & by that condy-
cyon all haue baynquysshed & by that chy-
ualte. This sayth Crisostome. Secondly
they ben gyuen to vs patrones for to ayde
and helpe vs they ayde vs by theyr mery-
tes & by theyr orysones. Of the fyrste sayth
saynt Austyn. O þu vnmesured pyte of our
lorde whiche wyll that the merytes of the
martyrs be our aydes & suffrages. He ex-
myned them for to enseigne and teche vs.
He byeketh theym for to gadre vs/ and he
wyll that theyr tourmentes be our profy-
tes. ¶ Of the seconde sayth saynt Iherom
ayens Wygylancyn/ yf that the apostles
and the martyrs. Whan they were yet in
theyr bodyes alpyue myght praye for other
and were therein dyligent/ how moche mo-
re thenne ought they for to doo after theyr
crownes byctorye & tryumphe. Of Moys
ses one onely man gate pardon for a fyre
thousande men armed/ And saynt Iste-
phen praed for his enemyes/ and syth that
they be now with god/ sholde they do lisse.
¶ Thyrdly the martyrs haue suffred con-

stantly. Saynt Austyn sayth that the soule of a martyre is the glayue resplendysſhaunt by charytee / sharpe by berytee / braundyſhed by the vertue of god syghtyng. The whiche hath surmounted the compaignye of gaynsayenge theym in repreyng theym. She hath smyten the wycked & throwen downe theym that were contrarie to her. ¶ And Crisostom sayth that the martyrs tourmented were stronger than the toursmentours. And the tozme membres baynquyſhe the reuyngge prons. ¶ The thyrd dyfference is of the confessours. Of whom the dygnyte & excellence is manifested by cause they confessed god in theyr maners / by herte / by mouth / & by werke. The confessyon of herte suffyseth not without confessyon of mouth. Lyke as Johan Crisostome sayth & proueth it in foure maners. And as to the fyrst he sayth thus. The rote of confessyon is fayth of the grete. And as long as the rote is a lyue and quycke in the erthe / it is necessarye that she byynge forth bowes and leues. And yf it byynge none forth / it is to be vnderstonde that it is dreyed in the erth. And all in lyke wyse / whan the rote of fayth is hole in the herte / she byyngeth forth alway confessyon in the mouth. And yf the confessyon of the herte appyareth not in the mouth / vnderstonde without doubte that the fayth of the herte is dreyed bp. And as to the seconde he sayth yf it suffyseth to byleue in the herte & not to confesse it tofoze men thenne thou arte buttrewe and an ypocryte. For how be it that he byleueth not at the herte / yet it profyteth hym for to confesse with his mouth. And yf it proufyeteth not to hym that confesseth wythout byleue. It profyteth not to hym that byleueth without confessyon. And as to the thyrd he sayth yf it suffyseth into Ihesu cryste that thou knowe hym / how be it that thou confesse hym not tofoze men. ¶ Thenne it suffyseth to the also that

thou knowe hym. and yf thou confesse Ihesu cryste tofoze god / & yf his congyssaunce suffyseth not to the / noo more suffyseth to thy fayth. As to the fourth he sayth yf ones by the fayth of thy herte shold suffyseth to the god wolde thenne haue created / to the but onely the herte / but god hath created both the herte & the mouth. For to byleue with thy herte and to confesse it with thy mouth. ¶ Thyrdely they confessed god by werke. And saynt Iherome sheweth / how god is confessed by werke or reneyd. ¶ And sayd Ihesu cryste is sapience / ryght wysnesse / trouthe / holynes / and strength. Sapience is denyed by folp / right wysnes by iniquyte / trouthe by lisynges / holynes by fylth. And strengthe by feble courage / and as ofte as we ben ouercomen by vyces and by synnes we reneye god. Also in the contrarie as ofte as we doo ony good / we confesse god. The fourthe dyfference is of the byrgynnes / of whome the excellence & dygnyte is shewed and manifested. Fyrt in that they ben the spouses of the eternall kynge / and here of sayth saynt Ambrose / who may eseme more greter beaute then the beaute of her that is loued of the kynge. Approued of the Iuge / dedycate of god / alwaye an espouse. And alwaye without corrupcyon. Secondely bycause she is compared to aungelles: byrgynye surmounteth all corrupcyon of nature humayne / by whiche men ben alloscyate to aungelles. And the byctory of byrgyns is more than aungelles. The aungelles lyue without fleshe / and byrgyns lyuynge in theyr fleshe tryumphen. ¶ Thyrdly by cause they ben more noble than other crysten people. Wherof Cypriane sayth. Byrgynye is the floure of the seed of the chryste beaute and aournement of sperrytuall grace / a gladde Joye of laude and honour / werke entyete & incorrupte ymage of god. And yet more noble as to holynes of god and porcyon of the flocke of Ihesu cryste.

Thy storpe of all halo wen.

Fourthly by cause they ben put to theyr
husbondes. And this excellence that virgy
nyte had as to the respecte of the accouple
ment of maryage appereth by manyfolde
comparacyon. for maryage fylleth & swel
leth the hely. And byrgynyte the mynde.
Wherof Austyn sayth. Byrgynyte cheleth
to folowe moze the lyf of aungelles in theyr
fleshe than to encrease the nombze of mor
tal people in theyr fleshe / for it is moze blef
syd & moze plenteous tenceace theyr myn
de than to be grete with chylde. for some
haue chyliden of sorowe. And byrgynyte
byrnyngeth forth chyliden of Joye: virginite
replenysbeth heuen of chyliden / and they
that ben maryed replenyshe the erth. And
Jherom sayth / the weddyge fylleth therth
and virgynyte fylleth heuen / that one is of
grete besynes / & this is of grete rest / virgy
nyte is scylence of charge / peas of fleshe
redempcyon of byces & prynces of vertues
Maryage is good / but virginite is better
Saynt Jherom sayth to palmacyen the
dyfference bytwene maryage and virginy
te. And sayd / they dyfferre as mysche as
is bytwene not to synne & to do well / or as
I may clerely saye / as is bytwene good &
better. for maryage is compared to thorn
es / & virgynyte to roles. And he sayth to
Eustochium. I prayse maryage for they
engendze virgyns. I gadze fro the thornes
roles / golde fro the erth / & out of the shelle
a precyous margarete or stone. **F**yfthly
is shewed the dygnyte & excellence of byr
gyns. for they enioye many preuyleges.
for the virgyns shall haue the crowne that
is called aureola. They onely shall synge
the newe songe. They shall be cladde with
bestementes of the same with Jhesu cryst
and Joye alway with hym. And they shal
folowe alwaye the lambe. **T**he fourth &
the last. This feest is establyshed for to im
petre and gete the sooner the thyng that
we praye for / bycause that we honour this

daye all the sayntes generally / whiche
so praye for vs all togyder. And soo they
may the lyghtlyer gete the mercy of our
lorde for vs / for yf it be impossyble that the
prayers of some sayntes be not herde / it is
moche moze impossyble that the prayers
of all sholde not be herde. And this reason
is touched whan it is sayd in the collecte.
Desideratam nobis tue propiciationis ab
bundanciam multiplicatis intercessoribus
largiris. **L**orde gyue to vs by the multy
plyed prayers of all the sayntes / the desy
red haboudaunce of thy debonayrte / & the
sayntes praye for vs by mercyte & by effecte
By mercyte whan theyr mercyte helpeth vs
By effecte whan they desyre our desyres to
be accomplyshed / & this doo they not / but
there as they accomplyshe the wyll of our
lorde. And that on this daye al the sayntes
assemble theym toz to praye for vs. **I**t is
shewed in a visyon that happened in the se
conde yere after this feest was stablyshed
On a tyme whan the sextayne of saynt Pe
ter had by deuocyon visyted all the awters
of the churche / & had requyred suffrages of
all the sayntes / at laste he came agayne to
the awter of saynt Peter / and there rested
a lytell. And sawe there a visyon. for he
sawe the kyng of kynges in an hye thron
sytt / and all the aungelles aboute him. And
the blessyd virgyn of virgyns came crown
ed with a ryght resplendysshyng crown
And there folowed her a grete multytude
of virgyns without nombze & conteynent
also. And anone the kyng arose ayenst her
and made her for to sytte on a sete by hym.
And after there came a man cladde with
the skynne of a camell / and a grete multy
tude of auncyent / and honourable faders
folowynge hym. And after came a man in
thabyrte of a byshop & a grete multytude
in semblable habyrte folowynge hym. And
after came a multytude of knyghtes with
out nombze / whome folowed a grete com

panye of dyuers people. Therme came all they tofoze the trone of the kyng and adoured hym vpon theyr knees. And then he that was in thabyte of a bysshop began matyns and the other folowed. And an aungell the whiche ladde this serten thus in the byspon/ expownded this byspon vnto hym / and sayed that our blessyd lady the byrgyn was she that was in the the fyrste compayne / and he that was cladde in the heyr of camels was saynt Johan baptyst with the patryarkes and prophetes. And he that was aourned in the habyte of a bysshop was saynt Peter with the appostles. The knyghtes were the martyrs. And the other the confessours / the whiche all came tofoze our lord sittynge in his thron. For to gyue to hym laude and thankynge of the honour that was done to them in this worlde of the mortall people and prayed vnto hym for all the vniuersall worlde.

And after the aungell brougte hym in to a nother place / and shewed to hy men and women / some in bedes of golde / other enioynge in dyuerse delytes / other nakid and poze. And other beggynge. And sayd vnto hym that this was the place of purgatory / they that dwellyd there were the soules / they that habounded in welth were the soules of theym / the whiche were so coured by theyr frendes by many aydes. The poze were the soules / of whome the executours and frendes set not by theym ne dyde no good thyng for theym.

And thenne he commaunded him that he sholde shewe this thyng vnto the pope that after the fest of all halowen / he sholde establishe the commemoracyon of all the soules. And that generall suffrages temporall myght be done for them on the nexte daye folowynge. Where that they maye haue none in espycally.

Thus endeth thystory of all halowen.

There foloweth the commemoracyon of all soules.



De me: mox of the departinge of all crysten soules is establisshed to be folowyngh in chirche on this daye to thende they may haue ue generall ayde & comfort: where as they may haue no espycally as it is shewed in þ folowyngh reuelacón. And Peter damiens sayth that in ceyle in þ yle of wulcan / saynt Obylle herde þ boys & the howlyng of deuyles / whiche complayned strongly / by cause þ the soules of them that were deed were taken awaye from theyr bondes by almele / and bi prayers. And therfore he ordeyned that the fest and remembraunce of them that ben departed out of this worlde sholde be made and holden in all monasterys the daye after the fest of all halowen the whiche thyng was approued after of all holy chirche. And therfore we maye speccially touche two thynges. fyrst of the purgacyon of the soules / & secondely of theyr suffrages. Of the fyrst is to be consydered thre thynges. fyrst who ben they þ ben purged. Secondly by whom they be purged. Thyr dly where they ben purged. It is to wete that there ben thre maners of them that ben purged. The fyrst ben they that deye tofoze or they haue done satisfaccón of the penaunce that hath ben enioyned to them / neuertheles if they had so moche contricion in the herte þ it had sufficed to efface the synne / they sholde haue frely passed to the lyfe perdurable / howe be that they had not accoplyshed theyr wyll ne satisfaccy.

¶

The commemoracyon of all soules.

on for cōtrycyō is ryght grette satisfaccyōn of theyr synes and puttynge a way of synne. & hereof sayeth saint Thierōme þ long the of tyme auayleth not soo moche as of sorowe. ne the abstinence of metes auayleth not so moche as the mortyfycacyon of byces. But now they þ dey without this contricyon to fore thacōpplshynge of theyr penaunce. ben greuouly punysshed in purgatorye. but yf it happen þ the satisfacciō of theym be done of some of theyr frendes. But to this that suche mutacion of the satisfacciō may auayle. four thynges ben requyred. The fyrste is of þ auctoryte of the chaunger. for it ought be done of þ auctoryte of the pcesles. The seconde is of his parte for whome this mutacyon is of þ satisfaccyōn þ is the necessitye of hym. for he may be in suche estate. that he may not well doo satisfaccyōn for that other. þ is to say in charite. for he ought to be in charyte. The thyrde is on his syde. on whom the cōmutacyon is made of satisfaccyōn for that other. þ is to say of charyte. for it is requysite that he be in charyte by whiche he maketh satisfaccion to be merytoryous & sufficient. The fourth thyng is proportion. that is to wete þ the lasse payne be proportioned into gretter. for the proper payne of the synner satisfyeth more to god than of a straunger. And alway he is tourmēted in purgatory. But for þ payne that he suffred. and that other payeth for hym he is the soner delyuerd. for god accōpteth his payne. and þ payne of þ other. for yf he were cōdemned to suffre þ payne of two monethes in purgatorye. he myght so be holpen. he sholde be delyuerde in a moneth. but he shal neuer be taken thes tyl þ dette be payed and whan it is payed that ought to be payed after it is cōuerted in to the wele of hym the whiche done it & yf he haue no nede it is tourned into þ wele of all other the whiche ben in purgatory

¶ The seconde that ben in purgatory ben they that haue accōpplshed theyr penaunce. But alwaye by the negligēce or ygnorance of the pcesst. whiche cōfessed them. It was not suffysaunte and yf they haue not had ryght contricyon that may suffyse for theyr synne. they shal accomplysh all that there. By cause of the lytell penaunce doyn in this lyf for our lord that knoweth the maner and the mesure of payne of synne. he gyueth payne suffysaunte. in suche wyse that there remayneth not one synne unpunyschyd. ¶ Then the penaunce that is enioyned eyther it is gretter or is gall or lasse yf it be gretter. they that haue done more. It shall tourne to the encreasyng of glory. yf it be egalle. then it shall suffyse to thy remysyon of his synne. ¶ If it be lasse thes that whiche lacketh shall be fulfyled by the vertue of the dyspyne purysaunce. and Justyce. Of them that repente them at the last herken what Augustyne sayeth. he that is baptysed and at þ houre goeth out of this worlde he gooth suerly. A man well lyuynge & so dyeth goeth suerly. a man doynge penaunce at the last and reconciled yf he goeth suerly. I am not sure. Therfore holde the certayn way & leue þ vncertayne waye this sayeth last austyn. for suche doon penaunce more for nede than of wyll and rather for drede of payne than for loue of glory. The thyrde þ gone in to purgatory be they þ here wode here and stuble. this ben they that not withstōdyng they loue god yet they haue carnall affecyon to theyr rychesles. theyr wyues and possessyng. yet they loue no thyng to fore god. And they be tourmēted in purgatorye after þ manere of theyr lōg or shorte beyng therein as þ wode in longe byennynge as the here lesse. or the stuple leest and shorrest. and saynte austen sayth though this fyere be not perdurable yet it is greuouus merueylously. soo þ it surmo

teth al the pain that euer any man suffered
 in this worlde. For so greuous payne was
 neuer fouden in the fleshe / how be it that
 martirs haue suffered grete paynes. The
 seconde is to wete / by whom they ben pur-
 ged / or by whom purgacyon is made. It
 is done by the euill aungels / and not by
 the good. For þ good aungels torment not
 the good soules / but the good aungels tour-
 ment the euill aungels / & the euill aungels
 torment the euill crysten soules. And it is
 well to byleue that þ good aungels bysite
 eft and comforte theyr bethern & theyr fe-
 lawes / and warne theym to suffre in pacy-
 ence. And yet haue they a nother remedye
 of comforte of this that attende certayn-
 li the glozy to come. ¶ For they ben certen
 to haue Joye / lasse than they that ben in
 þ countree & moze certente than they that
 ben in theyr lyf. For the certente of them þ
 ben in the countree is without abydyng &
 drede / for they abyde not that is to come
 whan they haue it presente and doubt no
 thyng to lese it. But the certente of them
 that ben in the lyf is contrarye. But þ cer-
 tente of them þ ben in purgatory is mea-
 ne / for they abyde to haue it and without
 drede. For they haue free wyll withoute
 drede confirmed / that they may no moze
 synne / and yet haue they a nother comfort
 that they wene allway that there be made
 prayers and done almisse for theym. And
 peraduenture it is moze true / that this o-
 pynyon is not made by euill aungels / but
 by commaundemente of the dyuyn Jhu-
 styce / and by the force therof succedynge.
 ¶ As to þ thyrd it is to wete where they
 ben purged in a place by helle / þ whiche is
 callyd purgatory / after thoppynyon of dy-
 uerle wyse men / how be it þ it semeth to
 some other / & it is in thair in a place byen-
 nyng & rounde / but neuertheless there be
 ordeyned dyuers places for dyuers soules
 & for many causes / and þ is for lyghte pur-

nycyon / or for hasty deluyeraunce / or for þ
 synne comysed in that place / or for þ pray-
 er of some saynt. First for the lyght purg-
 cyon as it is shewed to some / after þ sayns
 Gregoꝝ sayth that some soules ben pur-
 ged in þ shadowe. Secondly for theyr ha-
 sty deluyeraunce / that they may shewe to
 other / how that they nede to requyre ayde
 and therby myghe hastely yssue out of pay-
 ne / lyke as it is redde. That some fyshars
 of saynt Chybaule / that fyshed on a ty-
 me in haruest / and toke a grete pece of yce
 in stede of a fysh. ¶ And they were glad-
 der therof than of a ryssh. By cause the
 bysshop hadde grete byennynge of herte in
 his legges. And thenne they layd that yce
 therto / and it refreshed hym moche. ¶
 ¶ And on a tyme þ bysshop herde þ voy-
 ys of a man in the yce / and he coniuꝛed hym
 to telle him what he was. And the voy-
 ys sa-
 yd to hym. I am a soule / þ whiche for my
 synnes am toymeted in this yce / and may
 be deluyerd ythou say for me thyrty mas-
 ses contynuelly togyder in thyrty dayes.
 And þ bysshop enpyssed to say theym and
 whan he had sayd half of theym / he made
 hym redy to contynue forth & say thoset.
 And the deuyl made a dyscencion in the
 cytee that the people of the cytee soughte
 eche agaynst other. And then the bysshop
 was called for tapale this dyscorde / & dy-
 de of his bestymetes & lest to save þ masse.
 And on the moꝝn he began all newe ayen
 and whan he had sayd the .ii. partyes him
 semed that a grete hoost hadde beleged þ
 cytee / so that he was constrained by drede
 and lest to save thosfyce of the masse. And
 after yet he began agayn the seruyce / and
 whan he had accōplyshed except the lasse
 masse / whiche he wolde haue begone / all þ
 towne & the bysshops hous was taken by
 fyre. And whan his seruantes came to
 hym / and badde hym to leue his masse. He
 sayd / though all the cytee sholde be byent /

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I shall not leue to say the masse/ and then whan the masse was done the ple was all molten/ and the fyere that they hadde supposyd to haue sene / was but a tairasye & dyde none harme. Thyrdly for oure Infirmyte that is that / the whiche we knowe what grette payne is made redy vnto synners after this mortall lyfe. And also dyuerse places ben deputed to diuerse soules for our Instruccō: as it happened at parys. ¶ There was a mayster whiche was chaunceler of parys named Sylo. Whiche had a scoler seek / and he prayed hym that after his deth he sholde come a gayne to hym & say to hym of his estate. And he promysed hym so to doo/ and after deyed / and with in a whyle after he appered to him cladde in a cope wryten full of argumentes fallacyons / and sophymes: and was of percher myn / and with in tozt all full of flambe of fyre/ and the chaunceler demaunded hy what he was / and he tolde to him. I am suche one that am comen a gayne vnto y And the chaunceler demaunded him of his estate / and he sayd. This cope weyeth on me moze than a myllston or a towre. And it is gyuen to me for to bere for the glozy that I had in my sophymes and sophystical arguments. That is to say decepuable and fallacyous. The skynnes ben lyghte but the flamme of fyre with in for the tormenteth / & all to brenneth me. and whan the mayster Jugged the payne to be light y dede scoler sayd to him that he sholde put forth his honde / & fele the lyghtnes of his payne / & he put forth his honde. And that othe lete falle one drope of his swete on it. And the drope perced through his honde / soner than an arowe coude be shoten through / wherby he felte a merueyllous tormēt. And the dede man sayd. I am all in such payne. ¶ And theise the chaunceler was a ferde of y cruel and terribly payn that he had felte / concluded to for sake y

woulde & entred into relygyō with grette deuocyon. ¶ Forthly for the synne y hath be comysed in the place / as saynte Austyn sayeth. Sometyne soules be punysshed in y places where they haue sinned as appereth by an ensample that saynte Gregory recytereth in y fourth boke of his dyalogue & sayeth. That there was a preest whiche bled gladly a bayne / and whā he came in to the bayne: he founde a man. whome he knew alway redy for to serue hy. It happened on a day / for his dyligēt seruyce & his rewarde the preest gaue to hy an holy loof & he wepyng answered. fader wherfore gyuest thou me this thyng? I may not ete it for it is holy. I was sōtym lord of this place / but after my deth I was deputed for to serue here for my synes but I pray y that y wylte offre this byede to almyghty god for my synnes. And knowe y for certayne y thy prayer shal be herde / & whan then y shalte come to walke the y shalte not fynde me. And then this preest offred all a weke entpere sacryfyce to god / for hy & whan he came a gayne he founde hy not. ¶ Fyftly dyuers places are deputed to dyuerse soules for y prayers of some saynte as it is redde of saynt Patryke that he impetred a place of purgatorye in Irelande for some / of whiche thystory is wretton to fore in his lyf. And as to the thyrde that is suffrages thre thynges ought to be considered. fyrst the suffrages y be done. Secondly of theym / for whome they be doon Thyrdly of them by whome they be doon. About the suffrages y be done it is too be noted that there ben done foure maner of suffrages whiche prouffyte vnto theym y bē dede that is for to mete prayers of good frendes gyung of almelle / syngyng of masses / and obleruacyon of fast yges. as touchyng to y that the prayers of frendes prouffyte to theym: it appereth by ensample of Paschaspyn / of whome Gregory tel

leth in the fourth boke of his dyalogues & sayth that there was a man of grete holynesse & vertu & two were chosen for to haue ben popes / but neuer theles at the last þe churche accorded vnto one of theym. And this paschascyten alway by errour suffred þe other / and abode in this errour to the desche. And whan he was deed the byer was couer'd with a clothe named Dalmatyke. One that was bepyd with a deuyl was brought thyder / & touched the clothe / & as none he was made hole. And a longe time after as saynt Germayn bysshop of capue wente for to washe hym in a bayne for his helth / he founde paschascyten deken there & seruyd / & whan he sawe hy he was aferde & enquiryed dyligently what thyng he so grete and so holy a man made there / & he sayd to hym that he was there for none of ther cause / but for that he helde and susteyned moze than ryght requyred in the cause as he sayd and sayd. I requyre the that þu pray to our lord for me. And knowe that thou shalt be herde for whan thou shalt come agayn thou shalt not fynde me here. And thenne the bysshop prayed for hym / and whan he came agayn he founde hym not. And Peter abbot of cluny sayth that there was a preest þe songe masse currey day of Requyem for all crysten soules / & herof he was accused tofoze þe bysshop & was suspended therfoze of his offyce. And as the bysshop went on a day of grete solempnite in the churcheperde / all þe deed bodyes rose vp agaynst him sayenge. This bysshop gyuethe to vs no masse / & yet he hath taken away our preest fro vs. How he shal be certayn / but yf he amende he shall dey. And then the bysshop assoyled þe preest / & sange hymself gladly for them that were passed out of this wo:ld. And so appereth that the prayer soflyuynge people be proufytable to theym that ben departed. By this þe chauntour of parys rehetleth. There

was a man that allway as he passed thurgh the churcheperde he sayd Deprofundis for all crysten soules. And so on a tyme he was beleete with enmyes / soo that for so cour he lepte in to the churcheperde / & they folowed for to haue slayn hym. And anon all the deed bodyes arose / and ethe helde suche an Instrument in his honde that they defended hym that prayed for them and chased awaye his enmyes puttyng them in grete fere. And þe seconde maner of suffrages is for to gyue almes / & þe helpeyth the ym þe ben in purgatory / as it appereth in þe boke of Machabees / where it is red þe Judas the moost stronge man made a collacyon & sent to Iherusalem. xii. thousande drammes of syluer there to be offred for the synnes of deed men / remembryng ryghtfully & relygiously of the resurreccyon. And how moche to gyue almesse anapleth for theym that ben departed as it appereth by ensample that saynt Gregor putteth in his fourthe boke of dyalogues. There was a knyght that lay deed and his spyryte taken from hym & a whyle after the soule retourned to the body agayn. And what he hadde seyn done he tolde and sayd. There was a bydge / & vnder þe bydge was a flood foule / horryble and full of stench / & on that other syde of the bydge was a medowe swete odorant & aourned full of all maner floures. And there on þe syde of the bydge were people assembled cladde all in whyte that were fylled with the swete odour of the floures. And þe bydge was suche / that yf ony of þe mynysters wolde passe ouer the bydge / he sholde slippe and falle in to that styunkyng Ryuer. And þe ryght wys people passed ouer lyghtly & surely in to that delectable place / and this knyght sawe there a man namyd Peter / whiche lay bounden & grete weyght of yron vpon hy / whiche whan he sayd why he lay so there / it was sayd vnto hym of a

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nother he suffreth by cause yf ony man we
re delyuerde to hym to do vengauce. He
wyspyred it moze to do it by cruelte than by
obedyence.

¶ Also he sayde he sawe there a pylgrym
that whan he came to þe byrge he passed
ouer with grete lyghtnes / and thoztly by
cause he had well lyued here / and purely
in the woylde / and without synne. And he
saw there a nother named Stephen whi
che / whan he wolde haue passed his foot
flode that he felle halfe ouer the byrge.

¶ And thenne there came somme oryble
blacke men / and dyde all that they myght
for to draue hym downe by the legges

¶ And then came other ryght fayre crea
tures ryght whyte / and toke hym by the
armies / and drewe hym up. And as this
stryfe endured / & this knyght that sawe
these thynges retournyd to his body / and
knewe not whiche of them baynquysshed
But this waye we vnderstonde that the
wycked dedes that he hadde done / stroof
agaynst the dedes of almesse / for by them
that drewe hym by the armes hwarde /
It appered that he loued almesse. And by
the other that he hadde not perfyte ly
ued agaynst þe synnes of þe flesche. ¶ The
thyrde maner of suffrages is þe oblatiō &
offrynge of the holy sacramente of þe awter
whiche proufyte moche to them that ben
departed as it appereth by many ensam
ples / lyke as saynte Gregory recounteth
in þe fourth boke of his dialogue that one
of his monkes named Justus / whan he
came vnto his last ende / he shewed that
he hadde hydde thre pens of golde. And
therof sorowed soze & anone after he dyed.

¶ And thenne saynt Gregory comaunded
his byrthern that they sholde burie his bo
dy in a dūghyll and þe thre pecers of golde
with hym / sayenge thy money be vnto the
in perdyccion. Neuertheles saynte grego
ry commaūded one of his byrthern to say

for hym euery day masse thyrty dayes
ge / and so he dyde. ¶ And whan he had
accomplyshed his terme the moke þe was
dede appered on the thirde day to one whi
che demaunded how it was w hym / and he
answerde to hym I haue be euyl at ease
vnto this day / but I am now wel I haue
this day receyued comunyō. And this sa
crefyce of the awter proufyteyth not only
to them that be dede / but also to them that
ben lyuynge in this woylde. ¶ It happed
there was a man whiche was with other
laboured in a roche for to dygge for syluer
& sodenly the roche fel on them / and slewe
them all sauf this one man / whiche was
saued in a creuice of the roche. But for all
that he myght not yllue ne goo out / & his
wyfe supposyd þe he had be dede & dyde doo
synge euery day a masse for hym / and also
bare euery dape to offrynge a loaf & a pot
of wyne & a candell / and þe dyuell whiche
had enuye here at appered thre dayes cōti
nuelly to this woman in forme of a man
& demaunded her whyder she wente / and
whan she had sayd to hym / he sayd to her
thou goost in bayne / for the masse is done
And thus she lefte the masse thre dayes
she dydenot synge for him. And after this
a nother mā dygged in the same roche for
siluer & herde vnder this the voyce of this
man whiche sayd to hym / smyte softe and
spare thye hōde for I haue a grete stone
hangynge ouer myn hede. And he was a
ferde / and called mo men to hym / for too
here this boys and begā to dygge agayn
And thesie they herde semblably the boys
and thenne they wente moze nere / & sayd
who arte thou / and he sayd I pray you to
spare your smytynge for a grete stone han
geth ouer my hede And thenne they went
and dygged on that one syd tyll that they
came to hym and drewe him out all hooll
¶ And they enquered of him in what ma
ner he hadde so longe lyued there. And he

sayd that euery day was brought to hym a loof / a pot of wyne / & a candell / sauf thys se thre dayes. And whan his wyfe herde þe she had grete Joye / & knewe well that he hadde ben susteyned of her offrynge / and that the deuyll had deceyued her that she hadde do synge no masse those thre dayes.

¶ And as Peter thabbot of cluny wytneseth and sayth / that in the towne of Ferasre in the dyocese of granepolytan. That a marouner was fallen in to the see by a tēpest / & anone a preeft sange masse for hym. And at the laste he came oute of the see all sauf. And whan he was demaunded how he escaped / he sayd that whan he was in the see and almoste deed. There came vnto hym a man whiche gaue to hym bzed. And whan he hadde eten / he was wel comforted and recouered his strengthe / and was taken vp of a shyppe that passed by. And that was founden that it was the same tyme that the preeft offred vnto god the blessyd sacramente to hym.

¶ And the fourthe maner of suffrages þe prouffyteth vnto theym that ben deed is fastynge. Saynt Gregory in spekyng of this mater / and of thre other wytneseth it and sayth. The soules of theym that ben departed ben assoylled in foure maners. By oblacyon of preeftes / by the prayers of sayntes / by the almisse of frendes / and by the fastynges of theyr kynnesmen and that the penaunce done for them by theyr frendes is bayllable vnto theym.

¶ It is shewed by a solompne doctour: the whiche reherseth that there was a womā whiche had her husbonde deed / & she was in grete dyspayre for pouertee. And the deuyl appered to her and sayd that he wolde make her ryche / yf she wolde doo as he wolde saye to her / and she promysed to do it. And he enioyned her that the men of þe churche þe sholde receyue in to her housle / that she sholde make theym do forny;

cacyon. ¶ Secondly that she sholde take in to her hous by day thre poze men / and that in the nyghte she sholde dryue theym out boyd and haupnge no thyng.

¶ Thyrde that she sholde in the churche let prayers by her Jangelynge / & that she sholde not confesse her of none of all thysse thynges. And at the laste as she approached towarde her deeth / her sone warned her to be confellyd. And at the last as she dystouerd to hym what she hadde promysed / and that she myghte not be shypuen / and that her confellyon sholde auayll her no thyng. But her sone hastid her. And he sayd he wolde do penaunce for her / and she repēted her: & sent for to fetch the preeft.

¶ But tofore oþer preeft came / the deuyls conuenen to her / and she deyed by thortyblesnes of them. ¶ Whenne the sone confelled the synne of the moder / and dyd for her liuen yeres penaunce. And that accomplyshed he saue his moder / and she thanked hym of her delyueraunce. And in lyke wyse auaylled the Indulgences of the churche.

¶ It happed that a legate of the pope prayd to a knyght that he wolde make warre in the scrupce of the churche and ryde to albygos. And he wolde therfore gyue pardon vnto his fader / the whiche was deed. And the knyghte rode forth and abode there an hole lēte / and that done. His fader appered vnto hym moze clere than the daye / and thanked hym of his delyueraunce / and as to the thyrde that is for to saye for whom that the suffrages ben done. There ben four thynges to be consydered. Fyrste who ben they / vnto whom it may prouffyte. ¶ Secondly wherfore that is ought to prouffyte them. Thyrde it must be knowen yf it prouffyte vnto all egally. Fourthly how they may knowe the suffrages that ben done for them / as to the fyrst who ben they / to whom the suffrages may prouffyte. ¶ It is to be knowen as saynt

The commemoracyon of all soules.

Austyn sayeth. That al they that departe out of this worlde, or they ben ryght good or ryght euill or by twene both. Thenne þe suffrages that ben done for the good been for to yelde thankynges for theym. And that they ben done for the euill ben some comforte vnto them that ben alpye. And they that ben done for them þe ben mydle bytwene both they ben clenstynges to the ym. And they þe ben ryght good: been they that anone flee to heuen and ben quyte of the fyre of purgatozre, & of helle also And ther ben thre maner of people, þe been chyl dren baptysed. Martys & parfyght men. Thyle ben they that parfyghtely maynte nyd the loue of god, the loue of his neyghbour and good werkys. And thoughte neuer to plesse the worlde. But to god only, & yf they hadde done ony venyall synne. It was put anone aweye by þe loue of chary te, lyke a drope of water in a fornyay, and therfore they bere no thyng with theym that oughte to be bzent. And who þe pray eth for ony of thyle thre maner people. Or doth ony suffrages for theym he dothe to them wronge.

¶ For saynt austyn sayth. He hath wronge that prayeth for a martyr. But yf one praye for one that is ryght good, of whom he doubteth that he be in heuen, thenne of his orysons been gyuen thankynges. And they come to the prouffyte of hym þe prays eth. Lyke as Dauid said. My prayer shal be tournyd in to my bolome.

¶ And to thyle maner of people is the heu en anone open whan they departe. For they fele no fyre of purgatozre, & this is sygnified to vs by the thre. To whome þe heuen was opened. It was fyrst opened to Ihesu cryst whan he was baptysed and prayenge, by whiche is sygnified that the heuen is open to them that ben baptysed, bothe yonge or aged yf they deye: anone they flee in to heuen for baptysme is clen

synge of all orygenall synne and mortall by the vertue of þe passyon of Ihesu cryst. ¶ Secondly it was opened to saynt Ste phen whan he was stoned, wherof it is sayd in thactes of thapostles. I see the heu en open and in this is sygnified þe it is open to al martys. And they fle anone to heuen as soone as they departe.

¶ Thyrdeby it is opened to saynte Johan the euangelyst, whiche was ryght perfite wherof it is sayd in thapocalypse. I behelde, and lo the doze was open in heuen by whiche it appereth that it is opened vnto parfyte men, that haue all accōplyshed theyr penaunce. And haue in theym no venyall synne or yf ony happen to be commy sed. A none it is consumed, and extyncte by þe ardoure and chary te. And thus heu en is open to these thre manere of people whiche entre lyghtly in for to regne perpetuel ly. The ryght euill and wycked men ben they. That anone ben plunged in to þe fyre of hell. For whome and yf theyr damna cyon be knowen there ought no suffrages be done for them. After that saynt austyn sayeth. Yf I knowe my fader to be in helle I wolde no more praye for hys than for the deuill but yf ony suffrages were done for a dampned man. Of whome were doubt þe he so were. ¶ Neuertheles they sholde not prouffyte hym to his delyuetacion ne þe is to say fro the paynes, ne doo the myty gacyon of theym ne lassyng of it ne shoy tyng of tyme. For as Job sayeth. in helle is no redempcyō, they that be mydle good been they, that haue with theym somme thyng too be bzent and purged, that is to saye wode: heye & stuble. Or els they that ben surpysed w deth before they myght haue accomplyshed theyr penaunce in theyr lyf. For they bee not so good but þe they nede haue suffrages of theyr frendes. For they be not soo euille but that suffra ges myght prouffyte and ease theym.

And the suffrages that ben done for the ym/ben clensynges for theym. And thyle be they/to whom suffrages only may prouffyte. And in doſſe ſuche maner ſuffrages The chirche is accustomed to obſerue thre maner of dayes. That is the ſeuenty day. The thyrtyſt day / and thanniuersarye / & the reaſon of thyle thre dayes is alſygned in the booke of offyce. The ſeuenty daye is kepte & obſerued / that theyr ſoule ſholde come to the ſabbate of euerlaſtinge reſt. Or by cauſe that all the ſynnes that they haue commyſed in theyr lyfe / be forgyuen whiche they haue done by ſeuē dayes. Or that all ſynnes that they haue commyſed in theyr bodye / the whiche is made of four complexyons and in theyr ſoule / in whiche ben thre pores may be forgyuen / the trenalſe is kepte / whiche is in thre dyſpanes / that they may be purged of all ſuche thynge / as they haue ſynned in the trynpte. And brekyng of the .x. cōmaundementes. The anniuersarye is obſerued that they come fro the peres of calamyte and malurte vnto the peres of perdurabiltye. And lyke as we ſolempnyſe euery yere the feſte of ſayntes to theyr honour and our prouffyt / ryght ſo we obſerue the anniuersarye of theym that ben deed vnto theyr prouffyte and our deuocyon. Of the ſeconde that is / wherfoze the ſuffrages oughte to prouffyte vnto theym. It is to wyte that it oughte for to prouffyte for thre reaſons. The fyrſte by reaſon of bnyte for they ben one body with them of the chirche myltaunt. And therfoze theyr goodesought to be comen. Secondly by reaſon of dignyte / by whiche they deſerued whan they lyued that thyle ſuffrages ſholde prouffyt theym. For they helpe other / and it is reaſon that they be holpen that haue holpen other. Thyrde by reaſon of neceſſyte for they ben in the ſtate in the whiche they may not helpe theym ſelfe. As to the thyr-

de it is to wete yf it prouffyte to all equally. It is to wete that the ſuffrages yf they be done for ſomme in eſpecial they prouffyte more to them / for whome they ben made than for other. And yf they ben done for the comen they prouffyte moſte to theym that hath deſerued moſte in his lyfe. And yf they ben made egalle. It prouffytethe vnto theym that haue moost nede therof.

Fourthly that is to wete / yf they knawe the ſuffrages that ben done for theym. After ſaynt Auſtyn they maye knowe it by thre maners. fyrſt by dyuine reuelacyon that is whan our lord ſheweth to theym ſuche thyng. Secondly by manifeſtacyon of good aungelles whiche ben alwaye here with vs / and conſydere all that we do / and maye incontynent deſcende vnto theym. And anone ſhewe it vnto theym.

Thyrde by intymacyon of ſoules that gone hens and gone thyder. For the ſoules that gone from hens oute of this worlde maye well telle ſuche thynges and other. Fourthly neuertheles they maye knowe it by experyence & by reuelacyon for whan they ſele theym ſelfe alledged / & releued of theyr payn they knowe well that ſome ſuffrages haue ben done for theym. Thyrde it is to wete by whom thyle ſuffrages ben made that is to wyte. That yf thyle ſuffrages ſholde prouffyte. It behoueth y they ben done by theym that ben in charpte.

For yf they ben done by euyl and ſynfull perſones they may not prouffyte to them wherof it is redde that whan a knyght lay in his bedde with his wyfe. And the mone ſhone right clere / the whiche entred by the creueces / he merueylled moche / wherfoze man the whiche was reaſonable obeyed not to his maker / whan the creatures not reaſonable obeyeth to hym. And thenne he began to ſaye euyl of a knyght whiche was deed / and hadde ben ſamylar with hym.

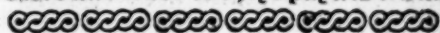
And thenne this knyght of whome they

The lyf of saynt Wenefryde.

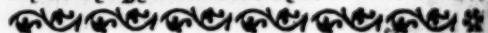
To talked entryd in to the chaumbre / and
sayd to him frende haue none euill suspec
cyon of ony man / but pardonne me yf I
haue trespassed to the And whan he hadde
demaunded hym of his estate he answerd
I am tourmented of dyuers tormentes/
and paynes / and specially by cause I des
fowled the chyrche and hurte a man
therin / and despoiled him of his mauntell
whiche he ware / whiche mauntell I bere
hpon me and is heuier than a mountayn
¶ And thenne he prayed the knyght that
he wolde do pray for hym. And thenne he
demaunded yf he wolde that suche a prest
sholde pray for him or suche one & the deed
man wagged his hede / and answerde not
as he wolde not haue hym. ¶ Then he ax
ed of hym / yf he wolde that suche an here
myte sholde pray for hym. And thenne the
dede man answerde wolde god þ he wold
pray for me. And the luyngc knyght pro
myled that he sholde praye for hþ. ¶ And
thenne the dede man sayd : and I say to þ
that this daye two yere thou shalte deye /
and so banysshed a way / and this knyght
chaüged his lyf in to better & at þ day slep
te in oure lordes that whiche is sayd / that
suffrages done by euill men may not pros
fyte but yf they ben werkes sacramentale
as is þ celebracyon of þ masse . For that
may not be defowled of an euill mynystre
¶ Ellis yf he that is deed left ony goodes
to dyspöle by some euill man / and sholde
anone haue dysposed them / and dyde not
lyke as it is redde that it happed as Tur
pyn the archebysshop of Raynes sayeth þ
there was a noble knyght that was in the
batayle with Charles þ graunte for to fy
ght a gaynst the mores / & prayed one that
was his cosyn that yf he dyed in the batay
le that he sholde selle his hors / and gyue
the prys therof vnto the poure people and
he dyed and þ other despyred þ hors / and
retayned it for hym selfe / and a lytyll why

le after he that was deed appered to that
other knyght shynnyng as the sonne and
sayd vnto hym. Cosyn thou hast made me
for to suffre payn eyght dayes in purgato
ry by cause thou gaupst not þ pryce of my
hors to poure people . But thou shalte not
escape a way unpunysshed . This day de
uyllys shall bere thy soule into helle . and
I beynge purged goo into the kyngdome
of heuen. ¶ And sodaynly was grete crye
herde in the ayer as of beres lyons & wul
ues the whiche bare hym a way

¶ Thenne late euery executour be ware
þ he excute well the goodes of them þ they
haue charge of and to beware by this ex
sample here tofore wreten . For he is ble
syd that can beware by other mennes har
mes And late vs pray dilygently for al cry
ten soules that by the meane of our pray
ers / almesses and fastynges they may be
eased and lessed of theyr paynes . Amen



¶ Here foloweth the lyfe of saynte Wenes
fryde byrgyn and martyr.



After that holy man Beuno hadde
do made many chyrches and had
ordeyned the scruple of god deuoutli to be
sayd in them ¶ He cam to a place of a wo
shyppful man named Tenithe the wyche
was the sone of a noble senatour / callyd
Glende . And despyre that he wolde gyue
hþ as moche grounde as he myght buyde
a chyrche on in the honoure of god.

¶ Thenne he graunted hym his askyng
with good wyll and thenne dyde do buyde
there on a fayre chyrche. To the whiche
this wo:shyppfull man his wyfe & his dau
ghter Wenefryde resorted davelly / for to be
re therin dyuine serayse. And thenne we
nefride was sette to scole to this holy man
Beuno and he taught her ful dilygently

enfourmed her perspyghtly in the sayth of
 Ihesu cryst. And this holy mayde Wenefry-
 de gaue credence to his wordes / and was
 so enflamed with his holy doctryne / that
 she purposed to forsake all worldely pleas-
 saunces and to serue almyghthy god in me-
 keness and in chastyete. And thenne it fortu-
 ned vpon a sondaye she was displeased and
 she abode at home & kept her faders hous
 whyle they were at churche. To whō there
 cam a yonge man for to defoule her / who
 was named Cradok the sone of a kynge
 named Alane / whiche yonge mā byenned
 in the concupyscence of her / by thentysyng
 of the fende / whiche had enuy at this ho-
 ly byrgyn Wenefryde. And she demaunded
 the cause of his comynge / and whā she vn-
 derstode his corrupte entē she excused her
 and put hym of all that she myghte. And
 he alwaye abydyng in his foule purpose
 wolde in no wyse be answerd. Then she
 consydeyrng his foule desyre / & feryng
 lest he wolde oppresse her / sayned her / as
 she wolde haue consented / & sayd she wol-
 de goo in to the chambze for to araye her
 selfe for to please him the better. And whā
 he had agreed to her / she closed fast þ̄ chās-
 tye doze and fled pryuely by a nother do-
 re towarde the churche. And whan this yō-
 ge man had espyed her / he folowed her wth
 his swerde drapen lyke a mode man / and
 whan he had ouertaken her / he sayd to her
 thys wordes. Somtyme I loued the and
 desyred to haue the to my wyse. But one
 thyng telle now to me shortly / ryther con-
 sente to me to accomplishe my pleasure
 or els I shall see the with this swerde.
 ¶ Thenne this blessyd byrgyn Wenefry-
 de thought fermely that she wolde not for-
 sake the sone of þ̄ euerlastyng kynge. For
 to please the sone of a tempozall kynge.
 And sayd to hym in this maner. I wyll in
 no wyse consente to thy foule and corrup-
 te desyre. For I am toynd vnto my spouse

Ihesu cryst / the whiche preserveth and
 kepeth his byrgyn. And trust þ̄ very
 ly that I wyll not forsake hym / for all thy
 menaces and thretynge.

¶ And whan she hadde sayd thus this cut-
 sed tyraunt full of malysce smote of her he-
 de. And in the same place where as the
 heed fell vnto the grounde / there sprang
 vp a fayre well geyng out haboundaun-
 tly fayre and clere water / where our lord
 god yet dayly sheweth many myracles.

¶ And many seke people haupng byuers
 se dysleases haue there ben cured / and he-
 led with the merytes of this blessyd byr-
 gyn saynt Wenefryde / and in þ̄ same wel-
 le appereth yet stoness bespyngte with blo-
 de / whiche can not be had a way by no ma-
 ner meane. ¶ And the mosse that groweth
 on the stones is of merueyllous swete o-
 dour. And that endureth vnto this daye.
 And whan the fader and moder knewe of
 theyr doughter they made grette laments
 cyon for her deth / by cause they had no mo-
 chylde / but her doonly.

¶ And whan this holy man Beuno vn-
 derstode the deth of Wenefryde / and sawe
 þ̄ heuynes of her fader and moder / he cō-
 forted theym goodly. And brought theym
 vnto the place where she laye deed.

And there he made a sermon too þ̄ people
 declaryng her byrgyn. And how she
 hadde auowed to be a relyggyous woman.

¶ And after toke vp the heed in the hond-
 des and sette it to the place where it was
 cutte of. And desyred all the people þ̄ were
 presente to knele downe / & pray deuoutly
 vnto almyghthy god / þ̄ it myght please h^{im}
 to reyle her agayne vnto lyf / and not o-
 ly for the cōfort of her fader & moder
 for to accomplishe þ̄ bove of re-
 And whan they arole fro prayer
 byrgyn arole with theym also
 myracle aloue agayne / by the p

The lyf of saynt Wenefryde.

myghty god wherfore all the people gaue
laude and prayfynge vnto his holy name
for this grete myracle. And euer as longe
as she lyued after there appered aboute
her necke a rednes rounde about lyke vnto
to a rede threde of sylke / In sygne and to
ken of her martyrdome. ¶ And this yonge
man that hadde thus slayne her had wy-
ped his swerde vpon the grasse / and stode
styll there besyde. And hadde no powere
for to remeue a waye ne to repente hym of
that curlyd dede. ¶ And thenne this holy
man Beuno reuered hym not oonly of
thomyside / but also by cause he reuerenced
not the sonday / and dyed not the grete
powere of god there shewed on this holy
byrgyn and sayd to hym. Why hast thou
not contricyon for thy mysdede / but syth
thou repenteste not / I beseeche almyghty
god to rewarde the after thy deservynge.
And thenne he fylle doune dede vnto the
grounde and his body was all blacke and
sodenly boyn a waye with fendis. ¶ Then
ne after this holy mayde Wenefryde was
beyled / and consecrate in to relygion by
the hondes of this holy man Beuno / and
he commaunded her to abyde in the same
chyrche that he hadde doo make there by
the space of seven yere. And thenne there
for to assemble to her byrgyns of honest &
holy conseruacyon whom he sholde enfor-
me in the lawes of god. And after the se-
uen yere to go to some holy place of relyg-
yon & there to abyde the respydue of her lyfe.
¶ And whan this holy mā sholde departe
fro her and go in to Irlonde she folowed
hy tyl she came to the fore sayd well wher
they stode talkynge a longe whyle of he-
re thynges. And whan they sholde de-
part this holy man sayd It is the wyll of
god that thou sende to me euery ye
when whiche thou shalte putte in
me of the welle / and fro thens it
the streame he brought in to þe see &

soo by the purueyance of god it shall be
brought ouer þe see / the space of fyfty my-
le to the place where I shall dwell and af-
ter they were departed she with her byr-
gyns made a chesyle of sylke werke / and
the nexte yere folowynge she drapped it
in a whyte mauntell and layd it vpon the
streame of the sayd welle and fro thens it
was brought vnto this holy man Beuno
throughe the wawes of the see / by the pur-
ueyance of god.

¶ After this the blessed byrgyne Wenefry-
de encreased fro daye to day in grete ver-
tue and goodnes. and specially in holys
templacos with her sisters meysge them
into grete deuotyō and loue of almyghty
god. And whan she had abyden there. vi
yere. She departed thes and wente to
monasterye called wytheryachus / in whi-
che were bothe men and women / of ver-
tuous and holy conuersacyon / and whan
she had confessed and tolde her lyfe to the
holy abbot Clerpus / he receyued her hon-
rably and brought her to his moder The-
nye a blessed woman whiche hadde the re-
ule and charge of all the sisters of þe place
and whan Theonye was deceased out of
this worlde this holy abbot Clerpus deu-
uerd to this holy byrgyne Wenefryde the
charge of the sisters / but she refused to
longe as she myght. But by constraynte
toke þe charge and liued afterwarde a ver-
tuous lyfe and moze strait & harder than
she dyde to fore In gyfte good enli-
ght to all her sisters. and whan she had con-
nued there in this scruple of god eygh-
te yere she yelded by her spyryte to her maker
To whome late vs praye : to be a special
intercessour for vs. Amen

¶ Thus endeth the lyf of
saynte Wenefryde.

¶ Here foloweth the lyfe of saynte

Leonarde. And fyrst of his name.



Lis as moche to say þo dour of the people / and it is sayd of leos / that is people / and of nard / that is an herbe smete smellynge for by the odour of goode fame he drew the people to him by the odour of good renomme. **O** Leonarde may be sayd as gaderynge þe thynges. **O** it is sayd of lion. The lyon hath in hymself four thynges. The fyrste is force of strength. And as ysaie sayth. It is in þe brest and in the heed / so the blessed saynt Leonarde had strength in his brest / by the refreynginge of euyl thoughtes. In the heed by contemplacyon of souerayne thynges. Secondly the lyon hath subtiltyte in.ii. thynges. For he hath his eyen open whan he slepeth / and dysfaceth his traces whan he fleeth. And a whelp that is deed born / and maketh all other bestes by hym to be in peas and reste. And in lyke wyse Leonarde reysed many that were deed in synne and many that lyued bestial. He fyr ed them in good werkes and prouffitable fourthly the lyon hath drede in his herte after that ysaie sayth. He doubteth two thynges. That is the noyse of wheles / of charportes or cartes / and fyre brennyng. In like wyse Leonarde doubted & in doubtyng he eschewed all the noyse of þe world. And therfore he fledde in to the deserte / and therfore he refused all the tresours þe were offred vnto hym.

It is sayd that Leonarde was aboute the yere of our lord. v. C. & he was

baptysed in the holy fonte of saynt Remygge archebysshop of Raynes / and was instructed of hym / and endued in holy disciplynes of helthe. And the parentes & kynnesmen of saynt Leonarde were chref and hpest in the palays of the kyng of fraunce. This Leonarde gat so moche grace of the kyng that all the prissoners that he bysytred were anon deliuerd. And whan the renomme of his holynes grew and encreased. The kyng constrainyd him for to dwelle with hym longe tyme. Tyll that he hadde tyme couenable / and gaue vnto him a bysshopyche. And he refused it / and lefte all thynges desyryng to be in deserte / and went to Oyleaunce prechynge thence with his broder Lysfarte. And there lyued a lytyll whyle in a couente.

And thenne Lysfart hadde desyre for to dwelle alone in deserte vpon the ryuer of loyre. And Leonarde was warned by the holy ghoost for to preche in gupan / and thenne they kyssed eogder and departed.

Then Leonarde prechyd there / & dyde many myracles and dwellyd in a foreste nyghe vnto the cyte of Lymoges. In whiche foreste the kyng hadde do made an hal or a lodge / the whiche was ordeyned for hym whan that he sholde go for to hunte.

And it happed on a daye / that the kyng wente for to hunte in that foreste. And the quene the whiche was gone thyder w hym for her recreation / the whiche thenne was grete with childe / began to trauaylle of childe. And the trauayll endured longe and was in poynt to peryshe. So that þe kyng and the meyne wepte for the peryll of the quene.

And then Leonarde passyd through þe forest and herde the boys of them that wept and was moeued with pyte & wente thyder & the kyng called hym & demaunded hym what he was / and he sayd þe was a dysciple of saynt Remygge. And then the

The lyf of saynt Leonarde.

kyng had good hope / By cause he hadde
ben enfourmed of a good mayster & brou-
ght hym to the queene / and prayed hy that
he wolde praye for her and for the fiuyt y
she bare / & she myght gete of god double
Joye & anone as he had made his prayer
he gate of god & he requyered. Then the
kyng offred him moche golde & syluer but
he refused all and despyered hym to gyue it
to poure men & sayd I haue no nede of no
suche thynges. It sufficeth me too despyre
the ryches of the worlde / and to serue god
in this woode and & is & I despyre. And
thenne the kyng wolde haue gyuen to hy
all the woode I wyll not haue all / but as
moche as I may go aboute with myne as
se in a nyght I despyre whiche the kyng
gladdly graunted to hym and there was
made a monasterye. In whiche he lyued
longe in abstinence. And two monkes w
hym And theyr water was a myle froo y
ym wherfore he dyde do make a pytte al
dye the whiche he fylled with water / by
his prayers. And named that place noble
by cause he hadde receyued it of the noble
kyng. And he shone there by grete myra-
cles that who that was in pylon & called
his name in ayde. Anone his bondes and
fetteres were broken and went a waye w
out ony gaynsayenge frely. And came pre-
sentyng to hym theyr chaynes or prons
and many of theym y were soo deliuered
dwelled styll with hym & serued there our
lozde And there were seuen of the noble ly-
nage: whiche solde a way all theyr goodes
& dwellyd then with hy. And he deliuerd
to eche of them a parte of the wood. And
by his holy ensample / he drew many to
hym. And at the last this holy man bey-
ge endowed with many vertues the eyght
ydus of nouebre departed out of this worl-
de and slept in our lozde where after ward
for the many myracles that god shewed

there it was shewed vnto the clerkes of
the chyrche for by cause that place was ou-
er luel for the grete multytude of people
that came thyder. That they sholde doo
make in a nother place a nother chyrche.
And here therein the body of saynt Leonar-
de honourable. ¶ And thenne the clerkes
and the people were all thre dayes in fast-
tynges and in prayes. & on the thyrde day
they sawe all the countre couerd with sno-
we / saue oonly the place wherin Saynt
Leonarde wolde reste / the whiche was al-
boye. and thyder was the body transpor-
ted and the chyrche made. And the grete
multytude of prons of dyuers maners
wytnesse well / how many myracles our
lozde hath shewed for hym & specially vn-
to pylsoners. Of whome the fetters and
prons hange to fore his tombe. The by-
counte of Lynoges hadde do make a gre-
te chayne for to fere with all the malefac-
tours. And commaunded that it sholde be
fastened vnto a tronke in his Courte.

¶ And who someuer was bounden with
this chayne vnto the tronke. There as it
was sette he myght see no lyght. And it
was a place ryght derke
And who soo deyde there / deyde not of one
dethe oonly. But more than of a thousand
tourmentys.

And it happed that one of the seruaun-
tes of saynte Leonarde was bounden w
this chayne with out deserynge. So that
almost he gaue ouer his spyrite

¶ And thenne as he myght in his coura-
ge he aboued to saynte Leonarde & pray-
ed hym that syth he deliuerde other / that
he wolde haue pyte on his seruaunte.

¶ And anone saynt Leonarde apppyet
to hym in a whyte vesture / and sayd. Fere
the nothyng for thou shalte not dye I
ryse vp & here thou this chayn w the vnto
my chyrche / folowe me / for I go to fore /

¶ Thenne he aroſe and tooke the chayne & tolowed ſaynt Leonarde / whiche went tofore hym tyll he came to þ church / and anone as he was tofore the pates. Saynt Leonarde lefte him there. And he then entred in to the church / & recounted to all þ people what ſaynt Leonarde had done & he hynged þ grete chayne tofore his tombe.

¶ There was a certeyn mā / whiche dwelld in the place of ſaynt Leonarde / & was moche faythfull and deuoute to ſaynt Leonarde. And it happed that this good mā was taken of a tyraunt / whiche began to thynke in hymſelfe / that ſaynt Leonarde vnbpyndeth & loſeth all theym þ ben bounden in prons. And the might of prons hath no more myght agaynſte hym / than waxe hath agaynſt the fyre / yf I ſette this man in prons Leonarde ſhal anone delyuer hþ and yf I may kepe hym. I ſhall make hþ pay for his raiſonſonne a thouſand ſhelynges. I wote well what I ſhall do I ſhall go make a ryght grete and depe pytte vnder the erth in my towre / and I ſhall caſt hym therein bounden with many chaynes. And after I ſhall do make a cheſt of tree vpon the mouth of the pyt / and ſhall make my knyghtes to lye therein all armed.

And how be it that yf Leonarde breke the prons / yet he ſhal not entre in to it vnder the erthe. And whan þ he hadde made all this þ he thoughte. This man the whiche that was enclosed therein. Cryed ofte to ſaynt Leonarde. ¶ Soo that on a nyght ſaynt Leonarde came and tourned þ cheſt wherin the knyghtes lay armed / and cloſed theym therein / lyke as deed men ben in a tombe / and after entred in to the ſolle w grete lyght / & toke þ honde of his true ſeruaunt & ſayd to hym. Sleepeſt þ or wakeſt? Lo here is Leonard / whom þ ſo moche deſyreſt / & he ſore merueyllynge ſayd. Lord helpe me. Anone his chaynes were broken & toke hym in his armes / and bare hym

out of the towre. And thenne ſpake to him as a frende doth to a frende / and ſette him at home in his hous.

¶ There was a pylgrym the whiche dyde retourne fro the pylgrynge of ſaynt Leonarde / & was taken in almayn and put in a pytte or ſolle and faſte cloſed therein.

And this pylgrym prayd ſtrongely ſaynt Leonarde / and alſo theym that toke hym. That they wolde for the loue of ſaynt Leonarde lete hym go. For he had neuer treſpaced to theym. And they anſwered. But yf he wolde paye moche moneye / he ſholde not departe / and he ſayd be it betwene you and ſaynt Leonarde. To whom I remyt the mater. And the nyght folowynge ſaynt Leonarde appered to þ lord of the caſtell / and commaunded hym that he ſholde delyuer his pylgrym. And on the morne he ſuppoſed he had dremed and wolde not delyuer hym. The next nyght he appered to hym agayne and commaūded hym to lete hym go / but yet he wolde not obeie.

The thyrde nyght ſaynt Leonarde tooke this pylgrym and brought him oute of the caſtell. And anone the towre fell and halfe the caſtell fell / and dyde oppreſſe many of theym that were therein. And the pryncce ſoonly was lefte vnto his confuſyon alſue and hadde his thynges broken.

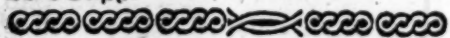
¶ There was a knyghte in pryſon in byſtayne / whiche oft called on ſaynt Leonarde. Whiche anone appered to hym in the ſyghte of all men / and knowynge hym.

And they beyng ſore abaſhed ſtred in to the pryſon and brake his bondes / and put them in the mannes honde / and broughte hym forth before theym all beyng ſore aſſerde.

¶ There was a nother Leonarde whiche was of the ſame profeſſyon / and of one vertue / of whom þ body reſteth at Corbygny / & whā this Leonarde was prelate in a monaſterye / he was ſo humble þ he was ſeen to be loweſte of al / and moche

Of foure crowned martyrs.

people came to hym so fast & so many that they that were enuyous sayd to the kynge Clotayre þy if he toke not good heed / that to þe reame of fraunce he shold suffre doma geant & grette by leonarde / whiche gader ed to hym myche people vnder the shadow of relygyon And thenne this cruell kynge comaunded that he sholde be chased away But the knyghtes that came for to chase him were so conuerted by his wordes that they were compuncte / and prompted to be his dyscyples . And thenne the kynge repented him / and requyered pardō of hym and put hym fro them that had so myslaid of hym / & fro theyr goodes & honours and loued moche saynte Leonarde / so that vnder þe kyng wolde not restablysh them agayne to theyr estate at the prayers of þe holy saynte . & this holy saynte impetred and had graunt of god that who someuer were holde in pryslon / and prayed in his name that he sholde anone be delyuerde . And on a day as he was in his prayers a ryght grette serpente stretched hym froo the foot of Saynt Leonarde a longe by vnto his brest and he neuer therfor left his oryso And whan he had accomplished his orysson / he sayd to the serpente I knowe wel þy syn the begynnyng of thy creacyō thou tormentyst men as moch as þy mayst But thy myght is gyuen to me now / doo to me now that whiche I haue deserued . And whan he had sayd thus the serpente sprange out of his honde / and felle downe dede at his fote . After this on a tyme / whan he had apesed two bysshops / þe had ben in dyscorde / he sayd that he shold on þe mozne fynnysh his lyfe / and so he dyde / And that was a bout the yere of oure lord . v. c. lxx.



Here foloweth þe lyfe of foure crowned martirs.

The lyf of saynt Theodore.

The four crowned martyrs were Querus / Seuerianus Capoforus & Victorinus whiche by the comaundement of dyoclesyan were beten with plommettes of lede vnto the dethe The names of whome could not be founden / but after lōge tyme they were shewed by deuynne reuelacyō . And it was establyshed that theyre memozye sholde be worshypped vnder þe names of .v. other martirs that is to wyte Claudye / Castor / Symphorya / Symon / & Symplycyē whiche were martyred two yere after the foure martirs . & these martyrs knewe al the crafte sculpture of þe kerryng . & dyoclesyan wolde haue constrained them for to kerue an ydole But they wolde not entayle nor kerue it / ne consente to do sacrefyce to the ydolls . And thenne by the commaundement of dyoclesyan they were put in tonnes of lede all lyuynge and cast in to the see a bout þe yere of oure lord two hondred four score & leuen / & melchades the pope ordeyned these four sayntes to be honoured . And to be called the four crowned martyrs after þe theyr names were founden / and thowghe theyr names were afterwarde founden and knowen / yet for the blage they be al waye called the foure crowned martirs.

Here foloweth the lyfe of saynte Theodore . And fyrst of his name .

Theodore is sayd of theos / that is as moch to saye as god and of dō that is to saye gyue / & of rus ruris that is a felde . and thus theodorus is as moch to saye as felde gyuen of god / for he gaue hym to god . And renounce þe felde of carnalrye of the Emperoure

Theodore suffred deth vnder dyoclesyan and Martymyan in the Crti of Martyne / and whan the prouost sayd

to hym that he sholde doo sacrefyce / and re-
turne to his fyrst chynalrpe. Theodoro an-
swered I serue my god and his sone Ihesu
cryste. To whome the prouost sayd. Than
thy god hath a sone. And Theodoro sayd
ye certaynly. To whome the prouost sayd.
Of whome may we knowe hym. And The-
odoro sayd. Forsothe ye may well knowe
hym and goo to hym. And than there was
terme gyuen to saynt Theodoro for to doo
sacrefyce to the ydolles. and he entred in to
the temple of marte by nyght: & put fyre in
it vnder a byent al the temple. And than he
was accused of a man that had seen hym /
and was enclosed in the pryson for to dye
there for hungre. And than our lord appe-
red to hym & sayd. Theodoro my seruaunt
haue thou good hope. for I am with the.
Than came to hym a grete companye of
men cladde in whyte / the doze beyng clos-
ed & began to synge with hym. And whan
the keepers sawe that they were aferde and
fledde. Than he was taken out & warned
to do sacrefyce / he sayd yf thou byenne my
fleshe by fyre and consumest it by dryue
turmentes I shall neuer renye my god as
longe as my spyrte is in me. Than he was
hanged on a tree by the commaundement
of the emperour and cruelly his body was
rente & tozned with hokes of yren that his
bare rybbes appered. Than the prouost de-
maunded of hym. Theodoro wylte thou be
with vs or with thy god crist. And Theo-
dore answered. I haue ben with my Ihesu
crist and am / & shall be. Than the prouost
commaunded that he sholde be byente in a
fyre in whiche fyre he gaue vp his spyrte
But the body abode therin without hurte.
Aboute the yere of our lord. CC. lxxvii.
And all the people were replenyshed with
ryght swete odour and a voyce was herde
whiche sayd. Come to me my frende & en-
tre in to the Joye of thy lord. And many
of the people sawe the heuen open.

Here foloweth the lyfe of saynt Martyn.
And fyrst of his name.



Martyn is as moche to saye as holi-
dyng. Marthe that is the god of ba-
tyle ayenst byces & synnes. Dr Martyn
is sayd as one of the martyrs. For he was
a martyr by his wyll & by mortepenge of
his fleshe. Dr Martyn is expounded thus
as despisinge / prouokynge / or seyngnyng
he despyled the deuyl his enemye. he pro-
uoked the name of our lord to mercy & he
seyngnynged ouer his fleshe / by contynuall
abstynence in makynge it lene. Dr whiche
fleshe reason or courage sholde domyne /
as saynt Denys sayth in an epistle to De-
mophyle. Lyke as a lord domyneth ouer
his seruaunt / or a fader his sone / or an olde
man a yonge wanton. Soo sholde reason
domyne the fleshe. Seuerus whiche other
wyse is called Sulpicius discipple of Mar-
tyn wrote his lpf whiche Seuerus genan-
dus remembreth and nombreth amonge
the noble men. cccc cccc cccc cccc

The lyfe of saynt Martyn

Martyn was boꝛne in the castell of Sabarpe in the towne of Daunie. But he was nourtyshe in ytalie / at Haupe with his fader / whiche was mayster & trybune of the knyghtes vnder Constance and Juliane cesar. And Martyn rode with hym but not with his wyll. For fro his yonge infancie he was enspyred by wynter of god. And whan he was twelue yere olde he fledde to chyrche aȝens the wyll of all his kynnesmen / & requyren to be made newe in the fayth / & fro thens he wolde haue entred in to deserte / yf infyrmyte of maladye had not lette hym. ¶ And as the emperour had ordeyned that the sones of auncyent knyghtes sholde ryde in stede of theyr faders / & Martyn whiche was. xv. yere olde was comaunded to do the same / and was made knyght / & was content with one seruante / & yet oftentymes Martyn wolde serue hym and draue of his botes. ¶ In a wynter tyme as Martyn passed by the gate of Ampens he mette a poore man all naked to whome noo man gaue ony almesse. Than Martyn drewe out his swerde and carfe his mantell therwith in two peces in the myddle / and gaue that one halfe to the poore man / for he had noo thyng elles to gyue hym / & he cladde hymselfe with that other halfe. The nexte nyght folowinge he sawe our lord Ihesu crist in heuen clothed with that parte that he had gyuen to the poore man / & sayd to the aȝelles that were aboute hym. Martyn yet newe in the fayth hath couered me with this vesture. Of whiche thyng this holy man was not enhaunced in bayngloze / but he knewe therby the boũte of god. And whan he was. xviii. yere of aȝe / he dyde do baptyse hymselfe & promysed that he sholde renoũce the dygnyte to be the Juge of the knyghtes / & also the world of his tyme of his prouoste were accomplished. Than helde he yet chynalrpe two yere. And in the meane whyle the bar

barrens entred amonge the frensche men. And Julian cesar whiche sholde haue foughten aȝens them / gaue grete money vnto the knyghtes. And Martyn wyllinge noo moze to fyghte refused his gyfte. But sayd to cesar. I am a knyght of Ihesu cryste. It apperteyneth not to me for to fyghte. Than Julian was wrothe and sayd that it was not for the grace of relygion that he renounced chynalrpe / but for fere & drede of the presente batayle folowinge. To whome Martyn not beyng afterde sayd to hym. Bycause that þu holdest it for cowardyse / and that I haue not done it for good fayth. I shall be to moze all vnarmed to fore the bataylle. And shall be protected / and kepte by the sygne of the holy crosse / And not by shelde ne by helme / and shall passe thozugh the bataylles of the enemyes surely. And thenne he was commaunded to be kepte. for to be on the moztowe all vnarmed aȝens the enemyes. But on the moztowe the enemyes sente messengers that they wolde yelde theym and theyr goodes wherof it is no doubte. but that by the merites of this holy man that this byctozpe was had without shedyng of blode. And than forth on he lefte chynalrpe / & went to saynt Hylayte byllshop of Boytiers / and he made hym acolyte. And he was warned of our lord in his slepe that he sholde yet bysyte his fader and moder / whiche yet were paynems / & also he sholde suffre many tribulacyons / for as he wente ouer the mountaynes he fell amonge theues. And whan one of the theues had lyfte vp an axe for to haue smyten hym in the hede / he bare the stroke with his ryght hondes. And thenne that other toke his hondes / and bounde them behynde hym at his backe and deliuered hym to an other to holde hym. And it was asked of hym yf he were afterde or doubted. To whome Martyn answered that he was neuer tofore soo sure. for he

he knewe well that the mercy of god was
redy & wolde come in temptacions. And
than began to preche to the these and con-
uerted hym to the fayth of Ihesu cryste.
¶ And thenne the these brought Martyn
forth on his waye and after lyued a good
lyfe. And whan he was passed Melane the
deuyll appered to him in a mannes lyknes
and demaunded hym wheder he wente & he
sayd thyder where as our lord wolde that
he sholde goo. And the deuyll sayd to hym
wheder someuer thou goost the deuyll shal
allwaye be ayenst the. And Martyn answe-
red to hym. Our lord is my helper & ther-
fore I doubte no thyng that may be done
to me. And thenne anone the fende banys-
shed awaye. Thenne he wente home & con-
uerted his moder but his fader abode styll
in his errour. And whan therelye attrienne
grewe in the world he was beten openly &
put out of the cyte & came to Melane & dy-
de do make there a monastery but he was
cast out of tharrens and wente with one
preest onely in to the yle of galmay / and
there toke for his mete herbes / & amonge
other he toke an herbe enuennymed whiche
was named Hereborus And whan he felte
that he sholde dye / & was in peryll he cha-
ced awaye the payne & peryll of the benym
by the vertue of the prayer. ¶ And thenne
he herde that the bleysyd Hylarye returned
fro his exyle and wente to mete hym. And
ordeyned a monastery by poytiers / & there
was renued in the fayth whiche he had in
kepyng. And whan he wente a lytell out /
and came agayne he foude hym deed with
out baptisme. And than he wente in to his
cell & brought the corps thyder / and there
kneled by the corps and by his orysones he
tempted hym in his lyfe agayne / & as the
same reherceth ofte that whan the sentence
was gyuen ayenst hym / & was put in a der-
ke place / & two asigelles sayd to the Juge
This is he for whome Martyn is pledge.

And thenne he comaunded that he sholde
be remoued into his body / and soo was
yolde aloue to Martyn and also he restas
blyssed / & lyfe to an other that was han-
ged and truly whan the people of Tours
hadde no bysshop they requyred strongly
hym to be theyr bysshop and he refused it.
¶ But there was one whiche was contra-
rye to hym bycause he was of byle habyte
and dyspleasable of chere / and one there was
amonge the other whiche was named De-
fensor / & whan the lector was not present /
an other tooke the psalter and redde the
fyrste psalme that he fownde. In whiche
psalme was wyrtten this vers. Ex ore in-
fancium. God þ hast perfourmed the lau-
de by the mouth of chyldren & yonge sou-
kers. And for thyn enemyes thou shalt de-
stroye the enemye Defensor / & thus that
Defensor was chased out of the towne by
all the people. And than he was ordeynted
bysshop. And bycause he myght not suffre
the tumulte nor the noyse of the people he
establysshed a monastery a two lewes fro
the cyte and there lyued in grete abstinence
with foure score dysciples. Of whome
dryuers cytees chosen of theym to be theyr
bysshoppes. ¶ And there was a corps in a
chapell whiche was worshypped as a mar-
ter / & saynt Martyn cowde fynde no thyng
of his lyfe ne of his myrtyres. ¶ He came
vpon a dape on the sepulture of hym and
prayed vnto our lord that he wolde shewe
to hym what he was and of what myrtyre.
And thenne he tourned hym on the lyfte
syde and sawe there a ryghte obscure and
derke shadowe. Than saynt Martyn con-
iured hym / & demaunded hym what he was
And he sayd to hym that he was a chere / &
that for his wychednes was slayne. Than
anone saynt Martyn comaunded that the
awter sholde be destroyed. ¶ It is to be in
the dialogue of Senere and Galle dysci-
ples of saynt Martyn that there ben many

The lyfe of saynt Martyn.

thynges leste out in the lyfe of saynt Martyn whiche ben accomplisshed in the sayd dyalogue. ¶ So on a tyme saynt Martyn wente to Valentynen the emperour for a certayne necessyte & the emperour knele well that he wolde requyre luche thinge as he wolde not gyue to hym. And Martyn came twyes to haue entred but he myght not entre. Than he wrapped hym in hayre and caste asshes on hym & made his fleshe lene all an hole weke by fastynges & dyde grete abstinence. And thenne the aungell warned hym to goo to the palays and noo man sholde gaynsaye hym. And thenne he wente to the emperour. And whan he sawe hym he was angry / bycause he was lette to come in / and wolde not arple agaynst hym / tyll þ the fyre entred in to his chaumbre / and felte the fyre behynde hym. Than he arose all angry & confessed that he had felte the vertue dryune. And began to embrace saynt Martyn and grauted to hym all that he desired / and offred to hym many gyftes but he refused & toke none. And in this dyalogue it is redde how he reysed the chyilde deed persone / for whan a yonge lynge was deed his moder prayed saynte Martyn with wepyng teeres for to reyle hym to lyfe. And he kneled downe / & made his prayer / and the chyld arose tofoze theym all. And all the paynems that sawe this conuerted them to the fayth of Ihesu cryste. And all thynges obeyed to this holy man as well thynges not sensyble as vegetatyf and not resonable / as thynges insensyble / as the fyre and water. For whan he had comaunded to sette fyre in the temple The flambe was brought with the wynde vpon an hous that was Joynyng. And he mounted vpon the hous / and sette hym selfe apenst the fyre. And anone the flambe retourned apenst the myght of the wynde So that there was seen the fyghtynge of the elementes. And whan a shyppe sholde

peryshe in the see. There was therein a merchaunte whiche was not crystened / and he escryed and sayd. God and saynt Martyn helpe vs. And anone the tempest ceased / and the see became all styll and euen. And also them obeyed thynges vegetatyues as trees / for he destroyed in a place ryght olde trees. And there was a tree of a pyne whiche was dedyed to the deuyll and he wolde haue raced downe that tree. And the bylains and paynems withsayd hym so that one of theym sayd to hym / pf thou hast asfyaunce in thy god / we shall hewe downe this tree and thou shalte receyue it / and pf thy god be with the as thou sayst / thou shalt escape / and he graunted it. And thenne the tree was hewen and bouiden for to fall vpon hym. And whan it sholde fall he made the sygne of the crosse agaynst it / and it fell on that other syde and slewe almoost all the bylains that were there. And than the other were conuerted vnto the fayth whan they hadde seen this myracles / and many beestes not resonable obeyed to hym Lyke as it is sayd in the dyalogues. Houndes folowed an hare. And he commaunded theym to leue to folowe hym. And anone they taryed and abode styll lyke as they hadde ben ouercomen. ¶ A serpent passed ouer a ryuer and saynt Martin sayd to the serpent. I commaunde the in the name of god that thou retourne anone. And the serpent returned by the wordes of the blessyd saynt Martyn / and went to the other syde And thenne saynt Martyn sayd all wepyng. The serpentes vnderstonden me well / and the men wyll not here me. ¶ On a tyme as an hounde barked on one of the dysciples of saynt Martyn. The dysciple retourned and sayd to the hounde. I commaunde the in the name of saynt Martyn that thou holde thy peas. And anone the hounde was all styll / as his tongue had be cutte of ¶ The blessyd saynt Martyn was

of a grete humylyte for he mette at Darps a foule leprie horryble to all men & he bys-
sed hym & blessed hym. And anone he was
all hole. ¶ Whan he was secretly in the res-
uestyrye he had noo chayne / ne noo man
neuer sawe hym in the chyrche lytte. But
in his celle he sate vpon a threfored stole /
he was of moche grete dygnite for he was
lyke vnto thapostles. And that was by the
grace of the holy ghoost that descended in
hym in the lyknesse of fyre. Lyke as he des-
cended in the appostles. And the appostles
byspyted hym. Lyke as he had ben seen of
them. ¶ And as it is redde in the dyalogue
that he sate on a tyme alone in his celle / &
Ceure and Galle abode hym without the
gates. The whiche were symten sodeynly
with grete fere. for they herde dyuers peo-
ple speke togyder within the celle. ¶ And
than they tolde to saynt Martyn / & saynt
Martyn sayd. I wyll tell it you. But I
praye you to tell it to noo body. Agnes / Ce-
cle / and Marye came to me and confessed
that they had ofte byspyted hym. And also
Peter and Poule were comen ofte and by-
syt hym. And he was of grete humylyte
for whan the emperour Maximian had
on a tyme boden hym to a feest / the dyn-
ke was brought to Martyn for to dynke
And eche man wende that he wolde haue
gyuen attre to the kynge. But he gaue it
to his preest. for he wysse well that there
was none worthy for to dynke tofore the
preest / and Iuged in hymselfe that it was
not a thyng worthy yf he had gyuen it to
the kynge or his neyghbours tofore the
preest. He was of moche grete pacyence for
he kepte so grete pacyence that he that was
louerayne preest was oftentymes hurte of
his clerkes wythout punysshynge theym /
He therfore put he theym not out of chas-
tyte / neuer man sawe hym angry. He ne-
uer man sawe hym wepe ne laughe. He ne-
uer was in his mouth but Ihesu crist. He

in his herte but pyte / peas and mercy. He
is redde in the same dyalogue / that saynt
Martyn was cladde with a sharpe clothin-
ge blewe / and with a grete course mantell
hangynge bere / and therupon hym / and ro-
de vpon his alle. And horsen that came as-
penst hym were asfere of hym / in suche wy-
se that they that rode on theym fell downe
to the erth. And thenne they toke Martyn
and bette hym greuously & he sayenge noo
thyng suffred gladly the strokes. ¶ And
they enforced theym to bette hym the more
and hym semed that he felte noo harme / ne
sette not by the strokes / ne was not moued
ne angry with them. And thenne they res-
toured to theyr horsen whome they foun-
de lyenge fast to the groude / & they myghte
noo more moue theym than a roche. Tyll
they toured to saynte Martyn and con-
fessed theyr synne and trespas / and that
they had so done by Ignorance & prayed
hym to pardon them / and to gyue theym
lycense to departe / and soo he dyde. And
thenne the bestes arose and wente forth
theyr waye a good paas. He was of grete
hesynes in prayers / for there was neuer
houre ne moment as it is sayd in his legen-
de. But that he prayed / or elles wente to
his lesson. for he neuer ceased but he redde
or prayed in his courage. for lyke as it is
a custome to the smythes whiche werke in
yron / that other whyle whan they smyte
the yron for taledge and case them of theyr
laboure they smyte on the stythe or anduers
In lyke wyse saynt Martyn alway whan
he laboured or dyde ony thyng he prayed
continually. He was alwaye of grete cru-
elte towarde hymselfe / and harde and shas-
pe. Seuerer sayth in a pyste vnto Cusebe.
That on a tyme whan he came in to a place
of his dyocese / the clerkes had made redy
for hym a bedde full of strawe. And whan
he laye there vpon / he doubted that it was
softer than it was whiche he was wonte to

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The lyfe of saynt Martyn.

lye on / for he was accustomed to lye on the bare grounde / & but one couerlyte of hayre vpon his bedde. And thenne he beyng an gry arole and thewe awaye the strawe / & layde hym downe vpon the bare grounde. And aboute mydnyght al that strawe was sette a fyre. Martyn arole and suppoled to haue escaped and myght not / for he was soo enuyronned with fyre that his clothes brenned. And thenne he retourned to his prayers accustomed / and made the sygne of the crosse / & abode in the myddle of the fyre without ony towchynge of it. And felte the flambes well smellynge and swetely whiche he had tofore founden euill brennyng. And than the monkes were all moued and ranne thyder / and founde saynt Martin in the myddle of the flambes with out hurte. And they had suppoled that he had ben all destroyed and brente with the fyre. He was moche piteous ayenst theym that wolde be repentaunt / and be penitent them wolde he receyue in to the bosome of pyte. And whan the deuyll repreued this holy man saynt Martyn / bycause he receyued to penaunce theym that had ones fallen. And saynt Martyn answered to hym yf thou moost cursed wretch woldest leue to tourment the people / and repent the of thy cursed dedes. I wolde trust soo moche in our lord that he sholde gyue to the his mercy. He was moche piteous vnto the pooze people. It is redde in the sayd dyalogue that the blessyd saynt Martyn wente on a tyme to the chyrche / and a pooze man folowed hym / and saynt Martyn comaunded his archdeken that he sholde goo and clothe this pooze man. And whan he sawe he tarped ouer longe to clothe hym he entered in to the sextrye and dyde of his owne cote / & gaue it to the pooze man. And commaunded that he sholde go his waye anone. And whan the archdeken warned hy to goo to the scrupce. Martyn sayd that he

myght not go tyll the pooze man were clothed / and mente hymselfe. But he vnderstode hym not. For he sawe hym clothed / & couered with his cope / & wylte not that he was naked vnder. And therfore he rought not of a pooze man. And thenne he sayd to hym why byngge ye no chyngge for the pooze man. Byngge ye to me thenne a vesture and lette me be clothed for the pooze man. And thenne he beyng constrayned wente to the market and bought a byle cote and a shorte for fyue pens / whiche was nought worthe / and came and angerlye thewe it downe at his feet. And saynt Martyn took it vp and cladde hym withall secretly. And the sleues came to his elbowes / and the length was but to his knees / and soo wente to synge the masse. And as he sangge masse a grete lyghte of fyre descended vpon his heed / and was seen of many that were there. And therfore he is sayd lyke & egall to the apostles. And to this myracle addeth mayster Johan belet / that whan he lyfte vp his hondes at the masse / as it is of custome / the sleues of thaube flode downe vnto his elbowes. For his armes were not grete ne flesshely / and the sleues of his cote came but to his elbowes / soo that his armes abode all naked. Thenne there were brought vnto hym by myracle sleues of golde. And full of pcepyous stones of aungelles / whiche couered his armes couenably. He sawe on a tyme a shepe shorne and sayd. This hadde accomplished the commaundement of the gospel. For he had two cotes / and hath gyuen to hym that had none and thus sayd he / ye oughte to do / he was of grete powet to chace awaye the deuylles. For he put them out oftymes fro dyuers people. It is redde in the same dyalogue / that a cowe was turmented of the deuyll / and was wood / & confounded moche people. And as saynt Martin & his felawshyp sholde make a vyage / this

wood cowe rayne ayenst them. And saynt Martyn lyfte vp his honde and commaunded her to tarpe. And she abode styll with out moeuyng. ¶ Thenne saynt Martyn sawe the deuyl which late vpon his backe of the cowe and blamed hym and sayd to hym. Departe þ fro this mortall best and leue to turment thys best that noyeth no thyng. & anone he departed. And þ cowe kneeled downe to the feet of this holy man. And at hys commaundement she returned to her companye full mekely. ¶ He was of grete subtyltye. for he knewe the deuylles they cowde not be hydd fro hym. for in what place they put them selfe in he sawe theym. for somtyme they shewed them to hym in the fourme of Jupyter. or of mercurye / & of other whyle they transfigured them in lykenes of venus or of mynerue / whom eueryche he knewe & blamed them by name. ¶ It happed on a daye that the deuyl appered to hym in the fourme of a kyng in purpyle and a crowne on his heed with hosen & shone gyfte with an ampyable mouth and gladde chere and bylage. And whan they were bothe styll a while the deuyl sayd. Martyn knowest thou whome þ worshyppest. I am cryste that am descended in to erth / and wyll fyrst shewe me to the. And as saynt Martyn all admeruayled sayd noo thyng. yet the deuyl sayd to hym. Wherfore doubtest thou Martyn to byleue me / whan thou seest that I am cryste. And thenne martyn blessyd of the holy ghost sayd. Our lord Ihesu cryst sayth not that he shal come in purpyle / ne with a crowne resplendysshyng. I shall neuer byleue that Ihesu cryste shal come / but yf it be in habyte & fourme suche as he suffred deth in / and that the sygne of the crosse be bozne tofore hy / & with that worde he vanyshed awaye & all the hall was fylled w stench. Saynt Martyn kneue his deth longe tyme tofore his departyng / the whyche he she

wed to his brethren. & whyles he byspted the dysciple of Courte for cause to appeale dyscorde that was there. And as he wente he sawe in a water byrdes that plunged in the water / whyche a wayted and espyed fshes & ete them. And then he sayd. In this maner deuyls espye foles they espye them that ben not ware. They take theym that knowe not. But ben ignoraunt & deuoure theym that ben taken. And they may not be fulfylled ne laciare with them that they deuour. And than he comaunded them to leue the water / and that they sholde goo in to deserte coultrees / & they assembled them and wente vnto the woodes & mountaynes. And than he abode a lytell in that dysciple and began to wepe feble in his body & sayd to his dysciples that he sholde departe and be dyscolued. Than they all wepyng sayd fader wherfore leuest thou vs / or to whom shalte thou leue vs all desolate & dyscomforsted / the rauynshyge wolues shal assaile the flocke & beestes. And he than moeued with theyr wepynges wepte also & prayed sayenge. Lorde yf I be yet necessary to thy people. I refuse no thyng the labour thy wyll be fulfylled. He doubted what he myght best doo. for he wolde not gladly leue them / ne he wolde not longe be departed fro Ihesu cryste. And whan he had a lytell while ben turmented with the feuers / and his dysciples prayed him: where as he laye in the ashen dust & hayre / that they myght laye some strawe in hys cowche where he laye he sayd. It apperteyneth not but that a crysten man sholde dye in hayre and in ashes / and yf I sholde gyue to you an other ensample. I my selfe sholde synne. And he had his bondes and his eyen towarde the heuen. And his spyryte was not lised fro prayer. And as he lay towarde his brethren he prayed that they wolde remeue a lytell his body. And he sayd. Brethren let me be holde moze the heuen than the erth / so that

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The lyf of saynt Martyn


the espyrte maye adreſſe hym vnto our lord. And this ſayenge he ſawe the deuyl that was there. And ſaynt Martyn ſayd to hym / wherfoze ſandeſt thou here thou cruell beaſt. Thou ſhalte fynde in me noo thyng ſynfull ne moztall. The boſome of Abraham ſhall receyue me. And with this worde he rendred & gaue vp vnto our lord his ſpyrte. In the yere of our lord the hondred foure ſcore and. lvi. And the yere of his lyfe foure ſcore & one / & his chere ſhone lyke as it had ben glozfyed. And this voyce of aungelles was herde ſyngynge of many that were there. And they of Boytters aſſembled at his deth / as well as they of Tours. And there was grete alteration / for the poyteuyns ſayd he is our monke / we requyre to haue hym / and the other ſayd. He was taken from you / and gyuen to vs. And at mydnyght all the poyteuyns ſlepte / and they of Tours put him out of the wyndowe / and was bozne with grete Joye / and hadde ouer the water of leure by a bote vnto the Cytee of Tours. And as Seuer the byſſhop of Colcyne on a ſondaye after matyns byſyted and wente aboute the holy places the ſame houre that ſaynte Martyn departed out of this worlde he herde the aungelles ſyngynge in heuen. Than he called his archedecken and demaunded hym yf he herde ony thyng / and he ſayd naye. And the byſſhop hadde hym to herken dyligently. And he began to ſtratche forth his necke and adreſſed his eeres and lencd vpon his ſtaffe. Than the byſſhop put hym ſelfe to prayer for hym. Than he ſayd that he herde voyces in heuen. To whome the byſſhop ſayd / it is my lord ſaynte Martyn whyche is departed out of this worlde / and the aungelles bere hym now in to heuen. And the deuylles were at his paſſynge. But they ſoude no thyng in hym. And wente awaye all confuſed. And the archedecken marked the daye and

the houre / and he knewe verily after that ſaynte Martyn paſſed out of this worlde that ſame tyme. And Seuer the monke whiche wrote his lyfe / as he ſlepte a lytell after matyns / lyke as he wytnelleth in his epyſtle. Saynt Martyn appered to hym cladde in an aube / his chere clere / the eyen ſparklynge / his heere purple holdynge a booke in his ryght honde / whiche the ſayd Seuer hadde wyten of his lyfe. And whan he hadde gyuen hym his bleſſynge / he ſawe hym mounte vp in to heuen. And as he conſeyted for to haue gone with hym he awoke. And anon the meſſengers came whiche ſayd that ſame tyme ſaynt Martyn departed out of this worlde / and in the ſame daye ſaynte Ambroſe byſſhop of Melane ſange maſſe / and ſlepte vpon the awter by twene the leſſon of the prophecie / and the epyſtle and none durſt wake hym. And the ſubdeken durſt not rede the epyſtle with out his leue / and whan he hadde ſlepte the ſpace of thre houres / they awoke hym and ſayd. Syr the houre is paſſed and the people ben wery for to abyde / wherfoze coms maunde that the clerke rede ſome epyſtle. And he ſayd to them be not angry Martyn my broder is paſſed vnto god / and I haue done the offyce of his departynge and buryenge / and I coude no ſooner accompliſhe ne make an ende of the laſt oryſon. Bycauſe he haſted me ſoo ſore. Thenne they marked the daye and the houre. And they ſolide that ſaynt Martyn was thenne paſſed out of this worlde & gone to heuen. After Johan Belceſſe ſaythe that kynges of fraunce were woned to bere his cope in batayle. And bycauſe they kepte this cope. They were called chapellayns. And after his deth the yere thre ſcore & foure. Whan ſaynt Perpetue had enlarged his chyrche and wolde tranſporte the body of ſaynte Martyn therin. They were in faſtynges and bygylls / ones / twopes / thrypes. And

they myghte not moue the sepulcre. And as they wolde haue lyfte it a ryghte fayre olde man appered to them and sayd / wherfore tarpe ye / se ye not that saynt Martyn is all redy for to helpe you / yf ye sette to your hondes with hym. And thenne anon they lyfte by the sepulcre and brought it to the place / where as he is now worshipped. And thenne this olde man banysshed awaye. This translacion was made in the moneth of Juyll. And it is sayd that there was thenne two felawes / one lame and that other was blynde. The lame taught the blynde man the waye / and the blynde man bare the lame man / and thus they gate moche moneye by trauaundysse / and they herde saye that many seke men were heled whan the body of saynt Martin was bozne out of the chyrche on processyon / & they were aferde leest that the body sholde be brought tofore theyr hous and that peradventure they myght be heled / whiche in noo wyse they wolde not be. For yf they were heled they sholde not gete soo moche money by trauaundysse as they dyde / & therfore they fledde fro that place and went to an other chyrche where as they supposed that the body sholde not come / and as they fledde they encountred and mette the holy body sodeynly inpourueyed / and bycause god gyueth many benefaytes vnto men not desyred. And that wold not haue them they were bothe heled ayenst theyr wyll. And were ryght soz therfore. And saynt Ambrose sayth thus of saynt Martyn. He destroyed the temples of the cursed errour he reyled the baners of pyte / he reyled deed men to lyfe / he caste deuylls out of the bodies in whiche they were. And alledged by remedye of helthe theym that trauayled in dyuerse maladies and sekenesses. And he was founden soo parfyghte that he cladde Ihesu cryst in stede of a pooze man. And þe vesture that the pooze man had taken / the

lorde of all the worlde cladde hym with all that was a good largesse that dyuynyte couered. O glorious vesture and inestimable gyfte clothed / and couerd both that knyght and the kynge. This was a gyfte that noo man may prayse of whyche deservyd to clothe the deyte / lord thou gauest to hym worthely the rewarde of thy confessions / thou puttest vnder hym worthely the cruelte of the arryens And he worthely for the loue of martyrdom / neuer dyedde the turmentes of the persecutours / what shall he receyue for the absolucyon of hys body / that for the quantyte of lytyll vesture whyche was but halfe a mantell deserued to clothe and couere god and also for to see hym. And gaue so grete medycyne to them that trusted god / that some he heled by his prayers / and other by his comaundementes. Thenne lat vs praye to saynt Martyn.

Here foloweth the lyfe of saynt Byrce. And fyrst of his name. 

Byrce is sayd of byros that is to saye in greke as mesure & of scio scis that is to knowe / & thus the expolycyon of this name. Byrcius or byrce is as moche to saye as knowynge mesure. For at the begynnyng of his enfancye he was ponge and fulle of many sotyes & folpes / but he coude well after the mesure of hymselfe demaunde and counseyll / and gouerne well other and excuse hymselfe by mesure. 

Byrce was archdeken of saynt Martyn / and moche greuous too hym / and sayd to hym many thynges vntreasonable. And on a tyme a pooze man came to Byrce / and demaunded of hym where the bysshop was / & how he shold knowe hym And he bad hym goo in to the chyrche and hym that thou there shalt se loþynge bywarde to heuen as a madde man or one fro

The lyfe of saynt Byrce.

hymselfe / that same is martyne. And the poore man wente and founde saynt Martyn. And whan he had receyued that he asked saynt Martyn called saynt Byrce / & sayd to hym. Byrce semeth it to the that I am a foole or frantyeke. And he forsoke it / and denyed it for shame. And sayd he had not sayd soo. And saynt Martyn sayd I haue herde it. For myn eeres were at thy mouth whan þu saydest it to the poore man openly I tell and saye to the forsothe that I haue obteyned and haue graunte of god that thou shalt succede me in this bysshopyche. But knowe for certayne that thou shalt suffice therein many aduersytes. And whan Byrce herde hym saye soo he scorned hym sayenge / sayd I not trewe whan I sayd he was a foole. And after the deth of saynt Martyn Byrce was electe and made bysshop of Tours / whiche fro than forthon he entended all to prayer. And how be it that he hadde ben proude / yet he was alwaye chaste. And in the thyrtyest yere of his bysshopyche a woman whyche than relygyously clad / whiche was his lauander. And had wasshen his clothes / had conceived & borne a chylde / whiche all the people sayd that the bysshop had gotē. And they assembled at his gates with stones / and layden. We haue longe suffred thy lecherie for the loue of saynt Martyn / and for his prync. But now we wyll noo more kysse thy hondes / whiche ben accursed. But he denyed the fayte and dede manly / and sayd bringe to me the chylde. And whan he was but thyrty dayes olde. And saynt Byrce sayd to hym. I coniure the by the sone of god that thou saye to me tofore all people / yf I haue engendred the. And the chylde sayd. Thou arte not my fader. And the people yet not contente hadde hym to demaunde the chylde who was his fader. And he sayd that apperteyneth not to me to doo. I haue done that apperteyneth to me for myne

excuse. And the people sayd that this was done by the arte of enchauntement & sayd playnely he sholde not seygnoyre ouer vs thus falsely / vnder the shadowe of a pastour. And thenne yet for to purge hym / he bare in his lappe / or his bestement coles all brennyng vnto the tombes of saynt Martyn. And his bestement neuer brenned ne had none harme. And thenne he sayd. Lyke as my bestement is vnhurt and not brenned of these coles / but is hole and not corrupte of the fyre / in lyke wyse is my body cleane of touchyng of any woman. And yet the people beleued hym not but bette hym / and dyd to hym many iniuries. And put hym out of the bysshopyche / bycause the worde of saynt Martyn sholde be accomplished. And then saynt Byrce wente his waye wepyng and came to the pope and abode there seuen yeres. And purged hym that he had trespassed to saynt Martyn. And the people made a newe bysshop named Justynen / and sente hym to Rome for to defende the cause ayenst Byrce. And as he wente thiderwarde he dyed in the cyte of Uercellence. Thenne the people made Armenon bysshop in his stede / and in the seuenth yere retourned with his authorityte of the pope and toke lodgyng fyre myle wythoute the Cytee. And that same nyghte Armenon the bysshop deyed. And Byrce kneiue it by dryvne reuelacion and sayd to his people that they sholde arysse & haast theym for to goo / and burye the bysshop of Tours whiche was deed. And as Byrce entred at one gate the deed bysshop was broughte in at an other gate. And soo whan he was buryed saynt Byrce toke his see or syege / and was bysshop after that seuen yere and ledde an holy and a laudable lyfe and in the seuen and fourtyest yere of his bysshopyche he passed vnto our lord. Vnto whome be gauen laude and glorie. Amen. *****

Here foloweth the lyfe of the holy
byrgyn saynt Clare.

There was a meruayllous holy wo-
man in the cytye of Alyle/whiche
was named Clare. fyrst ye shall vnder-
stande that her natyuite was moche worthy &
noble. It is redde as touchinge the worlde
she was of ryght noble lynnage & as to-
chynge the spyryte to the regarde of þe state
of vertues / & noble maners towarde god
she was of ryght noble reputacyon. Than
for to shewe þe after her natyuite she was a
deuoute espouse of god. She is worthy to
be of grete recomendacyon. ¶ It is redde
that whan her moder was enlaynted / &
grete wyth chyld with her. On a tyme as
she was befoze the crucefyxe wepyng and
prayenge / that of hys grace he wolde gra-
nte to her the deliuerance of her fruyte with
joye & gladnesse / she herde a boys lodeyn-
ly sapenge to her / woman haue thou noo
doubte. for wythout peryll thou shalt be
deliuered of a doughter / whiche shal by her
doctryne enlumyne all the world / & ther-
fore as sone as she was born / she dyde do na-
me her at the fonte Clare. Secondly is fou-
den in her lyfe and knowen grete plente of
vertues. ¶ It is redde that this holy byr-
gyne after the tyme of her enfancye was
so composed in alle good maners / in po-
te / in mayntene / & in continuaunce / that all
other myghte take of her fayre & good ex-
sample for to mayntene & gouerne them.
And in especyall she had soo grete pyte of
the pooze peple / that oftyme she spared her
owne mouthe and sente by secrete messen-
gers suche as she sholde her selfe haue be-
sleyned by. Also in makynge deuoute pray-
er / she had soo grete pleasure that oftymes
it semed to her beynge in orpions / that her
spyryte was refrechid wyth the sweteness
of heuen / she was in her arraye lyke other
but by penaunce she chastysed her body / for

how well that for thonour of her frendes /
she was nobly apparayled yet neuertheles
she ware alway the hayre on her bare body
And from her enfancye her herte had des-
tremyned that for to dye she wolde neuer
haue other espouse than Ihesu cryst / and
many other and plente of vertues shone
in her / whiche were ouer longe to recounte
¶ Thyrde how saynte fraunceys she wed-
ded to her the waye of trouth. ¶ It is redde
that as soone as saynt Clare herde the re-
nowme of saynt fraunceys / it was spradde
ouer all the worlde / as it were a newe man
sente in to the worlde / she wynged how we
oughte to folowe the newe waye of Ihesu
cryst / she neuer myght haue rest in her her-
te / tyll she was comen to hym. And that to
hym she had opened her herte. Than after-
warde she had swetely vnderstonde hym
& had receyued of hym many an holy swete
& angelyke worde. Saynt fraunceys ex-
horted her aboue all other thynges to flee
the worlde both with herte and her body / &
to this he enloynd her that on palme sons
daye she sholde haue the feest wyth the
o. her people / but she myght folowynge in
remembraunce of the passyon of Ihesu cryst
she tourned her joye in to wepyng of as-
sypcyons / for in luche wyse to wepe the pas-
sion of Ihesu cryst fynable / she myght cos-
me to heuen as byrgyn and espouse of god
well curous and happy. Fourthly how she
had noo quyetnes in her herte / tyll she had
accomplished her thought & her purpose.
¶ It is redde that saynt Clare thus enfor-
med of saynt fraunceys cōwde haue noo
reste in her herte / tyll that the nyght assy-
gned and the houre she yssued out of the cyte
of Alyle in whiche she dwelled and came
to the chyrche of our lady of porciuncula.
And there the frendes receyued her whys
she awoke in the sayd chyrche / and abode
for her tofore the altar of the blyssyd byr-
gyn Marye / & there her herte was cutte of /

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The lyfe of saynt Clare.

and after they ladde her in to an abbaye of nonnes and there lefte her. ¶ Fyftly how her frendes despyed this werke ordeyned by our lord. ¶ It is redde whan this lady was thus ordeyned she laboured and dyde soo moche that she drowe her syfter named Agnes in to her company: wherfoze as wel for that one as for that other. The carnall frendes of saynt Clare had her in indygnacy on out of mesure/ wherfoze saynt franceys translated them in to the chyrche of saynt Dampian/ whiche chyrche he by the comaundement of the crucefyxe he had repayred. And there this lady began relygion that was called of pooze systers/ and there she was enclosed in a lytell celle/ whiche saynt franceys hadde edefyed. ¶ Syxthly how she had humylyte in her herte. It is redde that saynt Clare edefyed herselfe soueraynly in humylyte/ lyke as the wyse man sayth of soo moche that a creature is promoted. Of soo moche ought he be the moze humble. Therfoze after that she had assembled a grete couent of holy byrgyns bnneth/ & with grete payne yf it had not ben for the obedyence of saynt franceys/ she had neuer receyued the soueraynte of them. And after that she had receyued the domynacy on ouer them & gouernafice she was tofore all other redy to serue them that were seke. as she had ben an handmayde or seruaunt And was so humble that she wolde washe the fete of her hondmaydens & seruafices whan they came from without from theyr werke/ & dyed them & kyssed them. ¶ Seuenthy how saynt clare keppe pouerte. It is redde that for to kepe & to folowe pouerte after the gospell of Ihesu cryst saynt Clare put therro all her entent/ wherfoze syth the begynnyng of her holy lyf all that euer that came to her of fader & moder she sold de and gaue it for goddes sake/ in so moche that for her ne for her systers she had but symple fedynge & clothynge ne wolde haue

none other And not withstondyng that she was assoyled of the pope of the bowte of pouerte/ & therupon had receyued letters of the pope moche sodeynly wepyng/ she wrote agaynsaynge I wyll well be assoyled of my synnes but the bowte of pouerte I shal kepe it vnto the deeth. ¶ The eyght how in necessity Ihesu cryste vpyted her. It is redde that on a tyme at the houre of syue in the college of saynt Clare was but one lofe of brede/ ne there myght noo moze be had. Thenne saynt Clare toke this loof of the honde of the dyspenser/ and made than her praper/ and after of that loof made as many loues and partyes as there were systers And as sone as eueryche had receyued her parte/ how well it was but lytell/ the duyne grace multeplyed it soo moche/ so that eueryche lefte some and hadde ynoughe. ¶ Item semblably it is redde that god dyde for her/ whan in her college the pottes were sayled. ¶ Nynthly how in straytnes saynte Clare was reuled. This holy lady was contente wyth one pooze cote lyned with a mauntelet/ she bled neuer pendauntes ne lurre of skynnes/ but despended al her tyme in kepyng her body in seruage of the spyryte. And here with thynges in the weke. She fasted in this maner/ that she neuer tasted thyng that was soden. Item euery yere she fasted two lentes to brede & water onely sauue the sonday she toke a lytell wyne. And shortly she lyued so straitly that she became so feble that saynt franceys comaunded her by vertue of obedyence that she sholde sayle no daye. But that she sholde take for her refeccon an vnce/ and an halfe of brede. She was neuer without heyr nexte her fleuhye. And for a pelowe she toke a blocke or a grete stone. She laye alwaye on the bare grounde. Or for to take the better her rest she laye otherwhyte vpon the cuttyng of bynes/ vnto the tyme that saynt franceys hadde commaunded her

because it was ouer folde that she sholde
ble for to lye vpon a sacke full of strawe.
¶ Twelfthly how she hath despyled the in-
quyte of the fende our enemye. It is redde
that in especyall she hadde a custome that
from myddaye she was in prayers and re-
membrynge the passyon and suffraunce of
Ihesu cryste two houres durynge. And af-
ter the euentyde she was alwaye a longe
whyle in oryson. ¶ And it is redde that of
tentymes the fende appered vnto her by
nyght so that ye absteyne you not fro was-
kyng and wepyng / ye shall for certayne
be bynde / & she answered. I shall not be
bynde that shall se our lord in his gloire /
& whan the fende herde this answer / ano-
ne he departed all confused / ne durst neuer
after tempte her: ne lette her of her prayers
¶ Threuenthy / god by his grace had pers-
ced her herte. It is redde that saynt Clare
for to dyspende amerously ptyme that god
had lence her. In especyall she was deter-
mynd / that fro the tyme of myddaye vnto
euensong tyme she wolde dyspende all
that tyme in thynkyng & bewepynge the
passyon of Ihesu cryste / and saye prayers
and oryson accordynge therto. After vnto
the true woundes of the precyous body
of Ihesu cryste as smyten and perced to the
herte wyth the darte of the loue dryue.
¶ It is redde that fro the tyme on a thers-
thursdage the houre of the maundy vnto
Ester euen the laterdage she was remem-
bryng of the suffraunce of our lord Ihesus
soo brennyngly that she was rauysshed as
all dronken in the loue of god that she kne
we not what was sayd ne done aboute her.
But as vnuenueable or as all insensyble / in
stondynge / she helde her eyen fyxed in one
place. ¶ Twelfthly / how in her dyscase and
payne she was of god cōforted. It is sayd
that she was by the space of .xxviii. dayes
in contynuall langour and sekenes. Neuer-
theless was neuer seen in her sygne of vnpa-

cyence / but alwaye swete wordes & ampa-
ble in prayynge & thankyng god of all / &
in especyall it is redde that in the sekenes /
in whiche she passed towarde the ende of her
lyfe / she was .xxviii. dayes without mete or
drynke / & neuertheless she was soo sweetely
blyssed of god / that it semed vnto al them
that sawe her that she had noo payne ne
dyscase. But yet more euery creature that
came to her was comforted in god. And in
especyall it is redde that whan the houre
of deth approached she whiche longe tyme
had lost her speche began to speke and saye
goo out surely thou haste a good saufe cons-
dryte / and whan one of her systers beyng
there present herde that she demaunded her
to whome she spake. And she answered to
my soule / whome I se abashed for to des-
parte fro my body / for he ought not for to
doubte. For I se the holy vyrgyn Marce /
whiche abydeth for me and this sayd. Our
blessyd lady entred in to the chambrye wher
re saynt Clare laye. And she was crowned
with a crowne ryghte clere shynnyng that
thobscuryte of the nyght was chaunged in
to clerenes of myddaye. And she brought
with her a ryght grete myltitude of ocher
vyrgyns all nobly crowned / amonge who-
me there was one that bare a ryche man-
tell. Vnto whome she sayd gyue hyder the
mantell. And whan she had sweetely embras-
ced her. She cladde her with the mantell.
And at that same tyme was wepyng as
boute her the college of systers. And in espe-
cyall Agnes the sister of saynt Clare mas-
kyng grete mone and sorowe. Than saynt
Clare sayd sweetely. My sister dyscomforte
you not. For ye shall haue vnto god of me
a good and a true aduocate / & thou Agnes
shalte soone after folowe me in to the glory.
Now it is well reason and ryght that we
saye & shewe of the grete meruayles that
god shewed for saynt Clare by her holy pra-
yers. For she was verytable true and wor-

The lyfe of saynt Clare

thy of all honour. That grete tempest that was in the tyme of fryderycke the emperour wherof holy chyrche had so moche to suffre / that in dyuers partyes of the worlde was moche warre / soo that by the commaundement of the emperour were batayles establisshed of knyghtes. And wth that soo many archers of sarasyns as they had ben hylls of flyes for to destroye the people / castelles & cytees. The sarasyns ranne as wood men tyll they came to the gates of assyfe. And the felon sarasyns that ben full of all cruelte and falsheede / & seke noo thyng but for to flee and destroye crysten mennes blode. And they came vnto the cloyster vnto the pooze ladyes of saynt Dampnyen. And the holy ladyes had so grete fere that theyr hertes malte in theyr bodyes and ranne wepyng to theyr moder saynt Clare. And she that was seke without fere of herte made her to be ladde tofoze her enemyes vnto the doze / and dyde doo here tofoze the body of our lord / the whiche was in a pyxe moche ryche garnysshed and deuoutely. And this holy lady was on her knees sayenge wyth wepyng teres vnto our lord. O sayre lord god please it you than that they that serue you and ben dysarmed / whome I nouryshe for your loue / be brought in to the hondes and powere of the paynenis. Sayre swete lord I beseeche the that thou kepe thy hondmaydens and seruauntes / for I may not kepe theym in this poynte. And our lord anone sente of specyall grace a voyce as it had ben a chylyde / whiche sayd to her. I shall kepe you alwayne. O swete sayre lord kepe this cytee yf it please you / whiche hath gyuen to vs suche thynges as hath ben nedefull to vs for the loue of you. And he answered. The cyte shall haue some greuaunce / but neuer theles I shall kepe and defende it. Than this holy byrgyn saynt Clare arose fro her prayers / whiche had yet her bysage all be

wepte / and comforted moche swetely her sisters that wepte. And sayd to them. I commaunde you sayre doughters that ye comforte you in good fayth and trust ye onely in our lord. For the sarasyns shall neuer do you harme. ¶ Anone than the sarasyns had soo grete dyede and fere / that ouer the walles and by those places that they had entred they fledde hastily. And were in this wyse by the oryson & praye of saynt Clare dystroubled / and put fro theyr empyre. ¶ Thenne commaunded she to all theym that herde the voyce. That in noo maner they sholde dyscouer ne tell it to ony that lyued. ¶ On an other tyme it happed that an olde squyre full of baynglopye the whiche was moche harde in batayle / and was capytayne of a grete hoost / whiche fryderycke had delyuered to hym / & came with all his hoost for to take the cyte of assyfe. He dyde doo hewe downe the trees & destroye the countree all aboute / and besyged the cyte / and sware that he wolde not departe thens / tyll he had taken the cyte / and thus was the cyte besyged for to haue be taken. And whan saynt Clare the handmayde of Ihesu cryste herde the tydynges / she had grete pyte & dyde calle her sisters and sayd to them. Ryght swete doughters we receyue dayly many benefaytes of this cyte and it sholde be a grete unkyndnes to vs yf we socour it not in this grete nede as moche as we may. Than commaunded she to byrnyge allyes and sayd to her sisters / that they sholde dyscouer theyr hedes / & she herselfe fyrste caste grete plente of allyes vpon her heed. And after vpon the hedes of all the other / & sayd to them / now go sayre doughters and with all your herte requyre and praye ye to our lord that he wyll delyuer this cyte. And than eueryche by themselves in grete wepynges and teres made theyr orysons & prayers deuoutely to our lord. In suche wyse that he keppe and defended

the cytee that on the morowe the hoost departed out of the countree/and it was not longe after that they al were deed & slayne. It sholde not be accordinge that we sholde hele & kepe secretes the meruayllous vertue of her prayer:the whiche at begynnynge of her conuertyon/she couerted a soule to god for she had a syster yonger than her selfe was/whose conuertyon she moche despyred. And in all her prayers that she made/she prayed at the begynnynge with all her herte to our lord/that lyke as she and her syster had ben in the world of one herte/ & of one wyll/that it myght please the fader of mercy that Agnes her syster whome she had lefte in the world myghte despyse the world and sauour the sweteness of god/so that she myght haue no wyll to marie her saue onely to god her true frende/in suche wyse that bytwene them both they myght espouse theyr byrgynpte vnto our lord.

These two sisters loued meruayllously togyder/ & were moche sorowfull of theyr departynge/ and that one more than that other. But our lord graunted vnto saynt Clare the fyrst gyfte that she demaunded. for it was a thyng whiche moche pleased hym. After the seueneth day that saynt Clare was conuerted/Agnes her syster came to her and dyscouered her secretnes to her and wyll/ and sayd vterly that she wolde serue god. And whan saynt Clare herde of anone she embraced her/and sayd for Joye that she had my syster ye be ryght welcome. I thanke god that hath herde me for the/ for whome I was in grete sorowe. How be it that this conuertyon was meruayllous. And yet more to be wondred/ how Clare defended her syster by her prayers. At that tyme were the good blessyd sisters of saynt Mychell of Dambo/whiche were Joynd to god/and they folowed the lyfe and werkes of Ihesu cryste. And there was saynt Clare/whiche felte more of god thenne the

other/and she enformed her syster her noryce how she sholde reule her. And the penitentes and kynnesmen of saynt Clare began a newe bataylle and stryfe agens the byrgyns. For whan they herde saye that Agnes was gone to dwell with her syster saynt Clare/there came on the morne to the place where saynt Clare dwelled. xii. of her kynnesmen & frendes all from theyrmyse aragid/and shewed not without forth the malice that they had in theyr herte/but gaue them to vnderstande that they came for good/ and whan they came within. They made no force of saynt Clare for to drawe her out/for they knewe well that they sholde no thyng exployte of theyr entent. But they turned to Agnes/ & sayd to her what makest thou here/come out with vs home to thy hous/and she answered that she wolde neuer departe fro the company of saynt Clare/ & a tyraunt a knyght toke & dyewe her by the herte/ and the other toke her by the armes/ & caryed her forth asette. And she whyche semed that she was amonge the hondes of a lyon/ and taken from the hondes of god began for to crye and sayd. Sayre dere syster helpe me & suffre not that I be taken awaye from the holy company of Ihesu cryste. But the felons dyewe this byrgyn agens her wyll ouer the mountayne/and rent her clothes and dyewe and rased out her herte/ & the holy swete byrgyne saynt Clare knied downs/ & put herselfe to prayer. And prayed our lord to gyue her syster a stronge herte/ and a stable and that she myghte by the purssuance of god ouercome & surmount the purssuance of the people. And anone the holy ghost made her soo peysaunt and bruy that it semed that her body were fpyred to the grounde. In suche wyse that for all the force & power that they coulde doo/ they myghte not bere her ouer a lytell broke. And the men that were in the feldes and ryuer came for to helpe

Agnes of 3 days
The life of saynt Clare.

The life of saynt Clare.

them but they myght neuer remeue her fro the erth. And than one of them sayd in mockynge. It is no wonder thoughe she be heuyn for she hath eten moche lede. Than the lord Houualt her vnkle lyfte vp his arme for to bete her cruelly / but an ache & payne toke hym sodenly / and turmented hym a longe tyme ryghte cruelly. After that this sayd Agnes had suffred this longe wastellynge of her kynnesmen and frendes came saynt Clare. And prayed them for goddes sake that they shoulde leue this batayle with her syster & go theyr waye and take hede of themselves / and she receyued the cure & charge of Agnes her syster / whiche laye theron the grounde in grete dysease. And fynally her kynsmen departed in grete anguryshe and sorowe of herte. And than anone after she arose vp moche gladly / and had moche grete Joye of the fyrst batayle that she had suffred for the loue of Ihesu crist / & fro this tyme forwarde she ordeyned herselfe to serue god perdurably / & saynt fraunceys cut of her heres with his owne hondes & endured & taught her to serue god. And so dyde saynt Clare her syster. And bycause we may not shortly accompt with fewe wordes the grete perfeccyon of the lyf of Agnes. Therfore we shall entende vnto the lyfe of saynt Clare the byrgyn. Was it not grete meruayle of the orysones and prayers of saynt Clare / whiche were so stronge & so moche auaylleth agaynst the malyce of the people whan they fledde and were puyssaunt to brenne the deuylles. It happed on a tyme that a moche deuout woman of the byshopryche of pylse came to one of the ladyes for to yelde thankynge to god & saynt Clare whiche had deliuered her fro the hondes of .v. deuylles / for they fledde and waylled that the orysones of saynt Clare bzent them all / & therfore they myght no lenger dwell in that place. The pope Gregorpe had moche grete sayth and grete deuocyon in the

prayers of the holy byrgyn & not without cause / for he had preued and felte certayne vertue therof / whiche had holpen many dyuers that had necellpse and nede. And whan he was byshop of hostence / & after whan he was pope / he sente his letters to her / by whiche he requyred her to praye for hym. And anone he felte hymselfe ealed / & alledged by her prayers. Than certaynly yf he whiche was bycary of Ihesu cryst by his humylyte as we may se had so grete deuocyon to saynt Clare of whome he requyred ayde / & recomaunded hym to the vertue of her orysones well ought we than to tence we with all our powter the deuocyon of suche a woman. For he knewe well how moche loue is myghty. And how the pure byrgyns haue deliuered entre in to the doore of the herte of our lord. And yf our swete lord gyue himselfe to them that loue him feruently / how may he denye theym. For whome they requyre him deuoutly alway seen that they requyre hym that I nede & be howe full. The holy werke sheweth well the grete sayth & the grete deuocyon that she had in the holy sacrament of the awter. For in that grete maladye / whiche had soo vexed her that she laye in her bedde / she arose and dyde her to be bozne from one place to another / & dyde spyne a fyne small cloth. Of whiche she made moo than fyfty corporas and sent them in sayre towelles of sylke to dyuers chyrches in dyuers places of alpe whan she shold receyue the body of our lord / it was meruayle to se the teres that she wepte / of whiche she was all wete. And she had so grete fere whan she approached vnto her saupour / that she ne doubted hym no lasse whiche is in semblaunce very god in the fourme of byede the sacrament than hym that gouerneth heuen & erth / whiche is all one. Thus as she had alway souerailce & mynde of Ihesu cryst in her maladye soo god comforted her and bylyted her in

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her infyrmyte & languor. ¶ In the houre of the natyvyte of Ihesu cryst at crystmas whā thaūgels & h̄ worlde made feest & son ge & enioyed of lytell Ihesus h̄ was bozne all the poze ladyes went to matyns in the pr monastery / & left alone theyr poze mos der soze greued in her malady. ¶ Thenne she began to thynke on lytell Ihesus / and was sozowfull h̄ she myghte not be at the seruple & prayle of our lord. And sayd in syghynge. Fayr lord I am here alone / & anone she began to here the freres h̄ son ge and saynt fraunceys / and herde well h̄ u bylacōn / the psalmodye / & the grete melos dye of h̄ son ge. Howe be it her bedde was not soo nyghe / that the boys of a man / ne of a woman myghte not be herde / ne vnderstonde / yf god dyde it not by his curtesye. O yf god hadde not gyuen to her aboue all nature of nian force & power to herre it / but this passed all. for she was woꝝ thy to le in her ozatoꝝy the Juge of our loꝝ de. ¶ On the moꝝnyng whan the ladyes her doughters came to her she sayd to the. Blessyd be our lord Ihesu cryst / for whan ye lefte me / he lefte me not truly / and I say vnto you that I haue herde this nyghte all the serupce and solempnyte that has the be done in the churche by saynt fraunceys thozugh the grace of Ihesu cryst. ¶ At paynes of her deth / our lord comforted her allway. for she drewe out of the holy woundes of Ihesu cryst a bytternesse of whiche her herte / her wyll / & her thowghte were full of anguysshes merueyllously bytter. And ofte as she had be drunken of the sozow / and teeres that she wept for the loue of Ihesu cryst / for ofte tymes the loue of god / whiche he had epynted in her herte with inforth / she made to appere by sygnes outward. She enformed and taughte the nouyses and admonesteth them / that they haue in theyr mynde the sozowe and thepayne of the deth of Ihesu cryste.

And that h̄ she sayd with her mouthe / she dyde it in herte / & gaue ensample / whan she was secretly alone / tofoze she myghte say ony thyng / she was all bedewed with teres / she was moost deuoute and had more seruoure of deuocyon betwene vnder & none than ony other tyme. By cause she wolde that in the hour h̄ Ihesu cryste was crucifyed in the awter of h̄ crosse that her herte sholde be sacrefyed to god our lord. ¶ On a tyme it happed that at the houre of none / that she prayed to god in her celle And the deuyl gaue to her suche a stroke vnder the ere / that her eyen and her bysa ge were all couered with blood. She had lerned an ozylson of h̄ fyue woundes of Ihesu cryst / whiche she oft recorded & remembred. By cause her herte & thoughte were nourysshed therein. And myght fele the delytes that be in Ihesu cryst. She lerned h̄ offyce of h̄ crosse of saynt fraunceys whiche loued her truly / & she sayd it as gladly to her power as she dyde she gyꝝde to her fiell she a corde wheron were thyrtyene knottes whiche were full of brochettes of smale needles / & theron smale rynges / & this dyde she in the remembraunce of h̄ woundes of our lord. ¶ It happed on a tyme on h̄ holy shethursday whiche is the daye whan our lord made his maūdy oz souper wher as is remembred how god loupd vnto thende his dyscyples about h̄ hour of euē whā god began h̄ washtyng of his passion ¶ Thenne saynt Clare beyng heuy & sozowfull enclosed her in the chambꝛe of her celle. And it happed that she prayed longe and was sozowfull vnto the deth. And in that sozow and heuyness / she drewe a feruent loue full of desyre for she remembred how Ihesus in that hour was taken straynyd / halyd forth / and mocked / in so muche that of this remembraunce she was al drunken / and sate in her bedde all h̄ nyghte was she rauysshed / & on the moꝝn that

The lyfe of saynt Clare.

She wytt not where her body was. the eye
 of her hede loked stedfastly in one place/
 without remeuyng or lokyng a syde. &
 the eye of her herte was so fixyd in Ihesu
 cryst that she felte noo thyng. One of her
 doughters moze famylyer & secrete with
 her than other / wente ofte to her for to se
 her / & allway she founde her in one poynte
 The nyght of the saterday / this good de
 uout doughter brought a candell byen syge
 & without spekyng made a sygne too her
 blyssed moder clare / that she sholde reme
 bre the comaundementes of saynt fraun
 ceys. for he had comaunded h euery day
 she sholde ete some what. Then as she sto
 de to fore her with a candell byennynge
 Saynte Clare came agayne to her estate
 and her semed that she was comen frome
 a nother worlde. & she sayd. fayre dought
 ter what nede is of a candell / It is not yet
 daye. And thenne she answerde. Ryghte
 dere fayre moder the nyght is passed and
 also the daye is gone and that other nyght
 is come. fayre doughter sayd saynt Cla
 re this slepe h I haue made be blissed. for
 I haue moche despyred it & god hath gy
 uen it to me but be ware that thou saye it
 neuer to creatute as longe as I lyue whā
 our lozde knewe & apperceyued how well
 and howe moche thys holy Clare loued
 hym. And the grete loue that she had vn
 to the very crosse for the loue of hym he so
 enlumyned & pryncypled her in suche ma
 ner / that she had power to make tokens /
 & myracles by the crosse for whan she ma
 de h sygne of the very crosse vpon theym
 that were seke. anone the maladyes fled
 de a waye. & so many myracles god shew
 ed. for her / of whiche I shal tell you some
 fyrst of a freer that was out of his wytte.
 On a tyme it happed that saynt fraun
 ceys sent to saynte clare a freer named ste
 uyn / and was all madde fro him selfe that
 she sholde make vpo hym the sygne of the

crosse. for he knewe well that she was a
 woman of grete perfeccō And he honou
 red her moche for the vertue that was in
 her. And she that was obeyssaunte & good
 doughter of obeydence blyssed the freer by
 the commaundement of saynt fraunceis
 And made hym to slepe a lytell. and after
 she toke hym by the honde / and he arose
 all hool. And went vnto saynt fraunceys
 clene delyuerede of all his maladye.

Thus blyssed saynte clare was a good
 maystresse and trewe for to enforme yong
 people h knewe but lytell of relygion / &
 she was presydente & vpperest of the may
 dens of our lozde : and enformed them in
 good customes / and taught theym ryght
 wel to do penaunce. she nourysched them
 by soo grete loue that vnneth ony tongue
 may expresse / she taught the pruely to fle
 all noyse of the worlde. By cause they shol
 de Joyne to our lozde / and also she exorted
 theym that they sholde put from theym al
 carnall affeccyon / & flesshely loue of theyr
 frendes. And that they sholde not be ouer
 tender ouer them / nor loue them ouer mo
 che / ne houses / ne londe / but make theym
 stronge to please & serue god. She consy
 lyd them & warned them h they sholde ha
 te to do the wyll of the body. And that they
 delytes & flesshely desyres of h fleshe / they
 sholde with all theyr herte / & good reason
 go there agaynst She sayd to them. The
 fende of helle lyeth in awayte / and layeth
 his hokes & gynnes subtylly for to take / &
 bynde the holy soules And yet they tempe
 moze the good people thenne theym of the
 worlde She wolde that they sholde make
 and labour with theyr propre bondes. In
 suche werkes as she hadde establyshed to
 theym. She wolde h whan they had done
 theyr bodely trauaylle / they sholde goo to
 prayer / for prayer is a thinge that pleaseh
 moche god / and she wolde in that praynge
 they sholde rechauffe theyr bodyes & that

they sholde leue and depresse negligenge
and all coldnesse of herte / and be kyndled
and lyght in the holy loue of god: so that in
steede of coldnesse they sholde be hote in de
uocyon. In no place ne in no cloyster was
scylence better kepte ne holden: there was
no laues in theyr speche ne euyl. But they
were sober and so good / that they shewed
well / that in theyr hertes was none euyl
but all good. The good maystres saynt Cla
re her selfe spake so lytyll / that she restray
ned theym and thought merueylously on
theyr wordes / how be it that in her herte
ne in her thought was but al holynes / this
good lady putteyed to her daughters / the
worde of god by deuout prechynges. And
hadde so moche Joye and gladnes perrou
dely in her herte in herynge the wordes of
the holy predicacyon / so that all her delyte
was in our lord Ihesu cryst her elcouie.
¶ For on a tyme as frere Whyllyp adryen
preched / a ryghte fayre childe was tofore
saynt Clare / and abode there a grete patre
of þe sermon. And behelde merueylously &
gracyously saynt Clare / wherof it happed
that he þe was worthy to knowe / and se so
hye thynges of saynt Clare receyued in þe
syght & beholdynges so grete swetnes in his
herte / & so grete comferte þe it myghte not
be sayd ne expellyd. And how be it þe she
was not lettred / yet herde she moze gladly
the sermons in latin thā in her bulgar ton
gue. She knew well that within the shell
was the kernell / she herde the sermons ens
tentuely / & assauored them moze swetely
She coude moche wel draue to her that
was moost prouffyttable for her soule / and
well knewe she þe it was no lesse cunnyng
to gader fayr flowres amonge the sharpe
thornes / than to ete þe fruyte of a fayr tree
that is to say / that she loued better a rude
sermon well edefyed than a fayr pollyshid
lytyll prouffytynge. ¶ On a tyme it hap
ped that þe pope Gregoꝝe defended / that

no frere sholde go to the hous of the lady
es without his leue. And whan the holy
moder saynt Clare knewe that / she hadde
moche soꝝowe in herte / by cause that she sa
we wel that she might not haue that / whi
che was nedefull / whiche was the noury
ture of holy scripture and sayd vnto her
systers w a soꝝowfull herte. ¶ How soꝝth
on maye the pope Gregoꝝe take from vs
the freres / whan that he hath taken from
vs theym / that nourysshed our soules w
the worde of god. ¶ And anone she sente
agayne all the freres of her hous vnto the
mayster or mynyster. For she sayd she had
no thyng to do to haue freres to gete vnto
to theym bodely byed / whan they saylled
them that nourysshed her and her sisters
with the worde of god. Anone as the po
pe Gregoꝝe herde thys tydynges he repe
led that / whiche he had defended / and set
all at the wyll of god. This holy and gode
abbesse loued not oonly the soules of her
good daughters / but thought well in her
herte oftynes. How she might serue theyr
bodys moche charitably. For whā it was
ryght colde / she couerde by nyghte theym
that were feble vlyted theym moche swet
ely. And yf she sawe any trouble by any
temptacyon or any angre / whiche happed
sometyme / she wolde calle them secretly / &
coꝝorted them all wepyng / & other whyle
she wolde falle downe to þe fete of her dous
ghters that were mate and heuy & kneled
tofore them. So that the swetenes & debo
naryte / that the ladyes sawe in her goode
moder / that she alledged and toke awaye
theyr soꝝowe / wherof þe ladyes her dought
ters couthe her moche thanke. And thus
lerned they to doo well by deuocyon / and
to loue theyr gode moder moze swetely and
folowed by the ryght waye the werkes of
theyr good abbesse. ¶ And they merueyl
led moche of the grete habundaunce of ho
lynnes that god hadde gyuen to his spouse.

¶ C. ii.

Whan she had be. xl. yeres in the state of
ryght holy pouerte it pleased oure lord to
call her to be rewarded in heuen / and sent
to her a grete maladye / & multiplyed her
langour and syknes. She had some tyme
doon soo sharpe penaunce / that her body /
ne her fleshe had no strength. And at the
last she was ouer seke & moche more than
she was wonte to be. for as our lord had
gyuen to her in helthe rycheesse of merytes
of good vertues & of good werkes. Ryght
soo wolde god enryche her in her syknes /
to the ende that she sholde suffre for hy ry
ght grete payne & tormentes. for in suf
frynge of syknesse is vertue perfyte / how
& in what wyse she was vertuouus in her
maladye / & perfyte ye may here. ¶ For
how be it / that she had be. xxviii. yere in la
gour & maladye / yet she grutchted neuer
ne murmured ne playned but alway said
holy wordes / and rendyrd thankynge to
oure lord. How be that she was merueyl
lously agreued & seke / soo that it semed y
she hastid moche to drawe to her ende. It
pleased neuerthles to our lord / y he respy
ted her fro the deth / vnto y tyme that her
ende myght be honoured & enhauced her
by the presence of the pope / and of the car
dinals / to whome she was especial dought
er. for whan the pope and y cardynales
had abyden a grete whyle at lyons. saynt
clare was then merueylously destrayned
by syknes / so that her doughters had gre
te sorowe at theyr hertes that them semed
y a glayue had perced them or y they had
be ryuen through with a swerde. But our
lord shewed a none a bylion vnto one his
hondemayd / whiche dwelled at last poul
lys. for it semed to her that she and her sy
sters were at saynt Dampens tofore last
Clare whiche was ryght seke. And thes
her semed that this clare / laye in a ryghte
fayre bedde / and also moche precyous.

¶ And her semed y her doughters wepte

whan the soule sholde passe out of the body
And a none she sawe a ryght fayre lady at
y hedde of the bedde and sayd to them that
wepte. Fayre doughters wepe noo more
for this lady shall overcome all & knowe
ye that ye shall not dye tyll that our lord
& his dysciples shall come. And then she
shall not a byde longe after that the pope
& the courte of Rome shall come to Berou
se. ¶ And anone as the byshop of hostere
herde saye that this holy woman was seke
anone in grete hast he wente to see and vi
sytte the spoule of Ihesu cryst / for he was
her goostly fader / and hadde cure of her
soule and nourysched her with pure herte
and pure wyll. for he hadde alwaye de
uoutly loued the holy byrgyn.

¶ And thenne he gaue to her in her maladye
the body of our lord. for that is y be
ry fedynge of the soule / and he comforted
the other doughters by his sermons & holy
wordes. ¶ Thenne the holy good moder /
wepyng prayed hy moche swetly that he
wolde take hede of her doughters there be
ynge and of all the other. And that for the
loue of oure lord he wolde remembre her
And aboute all other thynges / she prayed
hym / that he wolde do so moche that her
pruilege of pouerte myght be confermed
of the pope and of the cardynals. And he
that loued verely her and the relygion &
that hadde alwaye truly ayded her / and
promysed that he sholde doo / and dyde so.

¶ In the yere after came the pope and y
cardynals to Allys for to se the depars
tyng of the holy byrgyn and to put to es
fecte the bylion that had be seen / & signefi
ed of her for the pope is the hyest man in
the erthe vnder god / and that best repre
seth the persone of Ihesu cryst for lyke as
our lord had his dysciples / whiche were
joynded to hym in the erthe. In lyke wyse
the pope hath his cardynals. ¶ The whiche
ben joynded vnto hym in the holy chyche.

Our lord god hastid hym as he þ kne: we the ferme purpose of his spouse saynt Clare / and hastid for to honoure her and to set in the palays of þ kynge of paradys his poze pylgryn / and the good lady also coueyted / and wyllhed with al her herte þ she myght be deliuered of her mortall body / & that she myght le in heuē Ihesu cryst as she that had enspewed hym in the erthe with all her herte in very pouerte. Her mē bres were brused & troubled by grete syknes that þ body myght not endure. for it was ouer moche ēfchled / so that our lord called her fro this worlde / & ordyned for her helsh perdurable. Thenne pope Inno cent þ fourthe & the cardynals came with hym to byspte thandmayde of god of whō he had better proued the holy lyfe than of ony woman that was in his tyme. And therfore he knewe certēly that it was reason that he sholde come and honoure her with his ptesence. And whan he came in to the hous of the ladies / he wente thyder where as this holy saynt lay / and toke to her his honde for to kysse. And þ pope whiche was curtoys stode vpon a tree / & toke to her his foot for to kysse by grete humylyte. And she toke it / & kysled it moche swetly / and after enclyned herselfe to the pope moche humbly / and requyred hym with a swete chere that he wolde assyyle her of al her synnes. To whom she sayd wolde god that we had no moze nede of absolucyon of synnes that we haue done: than ye haue. And thenne he assyilled her of all her synnes / and gaue to her largely his benediction. And whan they were all departed. for as moche as she had receyued þ dape by þ hondes of þ mynster prouyde all the very body of our lord. She lyft vp her eyen to our lord to heuē / & Joynd her hondes to gyder. And sayd thenne Ha my right swete & fayr daughters our lord Ihesu cryst by his debonayrte hath done to me so

grete good / and gyuen to me so grete a yeste that heuē ne erth may not knowe it. for I haue receyued this day a moche hye lord & also haue seen his bycarpe. The gode doughters were about þ bed whiche wepte & abode for þ orphalyns / wherfore they hadde moche grete sorowe in theyr hertes for the dethe of theyr moder perced theyr hertes lyke as it were a swerde / þ whiche doughters departed not fro her ne for hūgre ne for thurst / ne they thought nyether of bed ne of table. All the delytes that they hadde was for to crye to wepe and to make sorowe. And amonge all the other. Her syster whiche was a moche deuoute virgyn wept many teeres / and sayd to saynt Clare her syster. Fayre and swete syster departe not alway fro me. And leue me not here alone. And saynt Clare answered to her moche swetely. Fayre swete syster It pleaseth to god / that I departe fro this worlde. But wepe no moze fayr syster. for ye shal come hastely to our lord after me. And also I say you that our lord shall do to you grete comfote & consolacyon tofore or ye deye. After this holy and good Clare dres we fast to her ende. And the folke & people had to her grete deuocyon. And the prelatēs & cardynalles came ofte to se her. And honoured her as a very saynt. But there was a merueyllous thyng to here / for she was by the space of twelue dayes / that neuer entred in to her body no corpozall meate. And she was so stronge by the suffraunce and grace of god / that she comforted in the seruyce of god all theym that came to her. And despered and charged theym to do well. And whan frere Reynolde whiche was debonayr came for to se her / and behelde the grete sekenes that she had longe tyme suffred. He preched to her & prayd her moche to haue pacyence. And anon she answered to hym frely & debonayrly. Syth that the holy man saynt fraun-

ceys the seruauit of Ihesu cryst hath shew-
wed to me the waye of trouthe. And that
I haue felte and knowen the wyll & gra-
ce of Ihesu cryst by the aduertpiement of
saynt fraunceys: knowe ye right dere bro-
der that no paynes dysplease me. ne no pe-
nauce greueth me / ne no sekenesses ben to
me harde ne dysplese. And then answerd
she to þe frere. Whā she felt our lord knock
at her yate for to haue her soule out of this
worlde And requyred that good folke and
spyrityuall sholde be with her / that she my-
ght here of theym the holy wordes of god
And spēcypally the wordes of þe dethe & pas-
syon of Ihesu cryst. And amonge al other
came a frere named Wynbers whiche was
one of the moost noble prechers that was
in ertht. And that oftymes spake and said
noble & holy wordes ardaunt and good of
whoos compynge she was moche glad and
prayed hym þe yf he hadde made redy any
newe thyng that he sholde saye it. ¶
¶ And thenne the frere opened his mouth
& began to saye so swete wordes that they
were lyke sparklys of fyre & ardaunt fer-
uoure of herte wherof the holy virgine had
moch grete consolacion. Thenne she tour-
ned her and sayd to her daughters. Swete
daughters I recomaunde to you the holy
pouerte of oure lord. And gyue ye to him
thankynges for that he hath done to you
¶ Thenne she blyssed all theym that hadde
deuocyon to her and to her ordre. And ga-
ue largely & wysely her blyssynge to al the
poure ladies of her ordre that were to fore
her there. The two felawes of fraunceys
that were there / of whome þe one was na-
med aungell conforcted them þe were fulle
of sorowe / and that other frere kyssed de-
uoutly & holpyly the bedde of her that shol-
de passe to our lord. The holy ladyes sor-
wed moche the losse of theyr moder / & as
moche more as they cryed and wepte with
oute forthe soo moche more were they ar-

dauntly greued with inforthe. ¶ Thenne
saynt clare began to speke to her soule all
softely. Goo ladye the goo surely: for thou
hast a good guyde and a condyptour in þe
waye where as thou shalt go whiche shal
lede the well the ryght waye. Go ladye the
hardely. For he that made the & sauntered
the shall kepe the. For he loued the alloo-
tenderly as the moder doth her chyldre
¶ Lord god sayd she / blesyd be thou þe mas-
ter me. And thenne one of her systers be-
maunded her. To whome she spake I ha-
ue sayd she spoken to my blesyd soule.
And without faylle her glopyous condy-
ptour is not fer fro her. ¶ Thenne she called
one of her daughters and sayd to her. fayr
daughter seest þe the kyng of glopy whom
I see. But the daughter sawe hym not: for
the wyll of god was that one sholde see þe
another sawe not. For there was an hap-
py wydowe and comfortable whiche sawe
hym with eyen of her heed amonge the tes-
tes the whiche she wepte. And yet neuer
theles she was wounded to the herte with
a darte fulle of swetenes and of sorowe. ¶
¶ Thenne she tourned her syght towarde
the doze of þe hous. And sawe a grete com-
panye of byrgyns entre in to the hous all
cladde with whyte clothes & eche of them
bare a crowne of golde on her heed. And a-
monge all other there was a moche more
clere and fayrer than the other whiche bar-
re a crowne of golde wyndowed out wher-
of yssued a grete clerenes that al the hous
was soo clerly lyght þe it semed the nyght
to be clere day ¶ And this lady þe was so
clere approached to the bedde where as the
spoule of the sone laye / And she inclyned
vpo her. And embraced her moche swetely
¶ Thenne the byrgyns brought a mantel
of ryght fayre beaute. And the byrgyns en-
forced them to serue and to couer the body
of saynt Clare and wel to make redy the
hous. And on the moyn was the feet of sa-

ynt Laurence. And then deyed and depart
 ted oute of this moztall lyfe the holy lady
 and frende of our lozde. ¶ And anone the
 soule of her was crowned in euerlastyng
 ioye. The spyryte of her was moche beny-
 gnely and ioyously lofed & deliuerd fro þ
 flesshe / & whan þ body abode in the erthe
 the soule went with god / whiche was her
 lyf. And blessyd ben the holy companye of
 god / that fro the valey of this woylde con-
 duryt the holy soule of this lady in to the
 mostayne of heuen / where the blessyd lyf
 is. Now is this blessyd byrgyn in the com-
 panye of them that ben in the court of he-
 uen. Now hath she chaunged her poze ly-
 tyll lyf / whiche hath brought her for to lyt-
 atte the table / where the grete deyltes ben.
 Now hath she for the lytyll lyfe of humy-
 lyte and charpnes the blessyd regne of he-
 uen / where she is cladde and arayed with
 the robe of perdurable glozy. ¶ Anone the
 tydynges were spredde abroad that the
 blessyd byrgyn was departed. And whan
 that the people of Myse herde therof they
 came to the place bothe men and women
 by so grete compaynes that it semed that
 in the cyte abode neyther man ne woman
 and al cryenge. O dere lady and frende of
 god / therwith they preyed her / and wept
 moche tederly. The potestate and the pro-
 uoste of the cyte ranne moche hastily thys-
 der. And with them many compaynes of
 knyghtes and of people armed / the whi-
 che all that daye and all that nyght kepte
 the body of the holy byrgyn moche honou-
 rably. For they wolde in no wyse that the
 towne sholde not haue by ony aduenture
 dommage or hurte in takyng awaye the
 tresour that laye there. On the moyn e-
 me þ bycarpe of Ihesu cryst & al the cardi-
 nalles with hym and all the cyte of Myse
 vnto the churche of saynt Dainyan. And
 whan it came therto that they sholde be-
 gynne þ masse for the blessyd saynt Clare,

¶ It happed that he that began wolde ha-
 ue begonne the offyce of theym that were
 deed. And anone the pope sayd that they
 ought better do the offyce of byrgyns than
 the offyce of deed folke. So that it semed
 that he wolde canonise her tofore or she
 was buryed. ¶ Thenne answerd the wyse
 man the bysshop of Hostence / and sayed it
 was moze accustomed to say of them that
 ben deed in this case. And then they sayed
 the masse of Requiem / and al the prelates
 and the bysshop of Hostence began to pre-
 che and tooke theyr matere. Now þ all the
 woylde is but banyte & began for to pray-
 se moche gretly this swete last saynt Cla-
 re. And how she had despyed the woylde
 & all that was therein. ¶ Thenne þ cardy-
 nalles that were there wente fyrst and dy-
 de the scruple holyly aboute the holy body
 and thoffyce lyke as it is accustomed. And
 by cause that theym semed neyther ryght
 ne reason that the precyous body sholde
 not be sette fro the cyte / they bare it to say-
 ynt Georges with so ryght grete feest syn-
 gynge and praylyng god in ympnes and
 lawdes / & so grete melodye / there was ho-
 nour ynough. And in þ same place was fir-
 st buryed the body of saynt frauncys.
 ¶ And fro this tyme forthon came moche
 people euery daye to the tombe of saynt
 Clare. And grynge praylyng. and law-
 de to our lozde god / and verytably / this is
 a ryght very saynt and gloupyous byrgyn
 regnyng with the companye of aungels
 to whom god hath gyuen soo moche ho-
 nour in erthe. Ha swete byrgyn / pray thou
 vnto our lozde Ihesu cryst for vs. ¶ For
 thou were the fyrst floure of the holy poze
 ladyes / whiche haste drawen to penaunce
 without nombre / and that they maye con-
 duryte vs vnto the lyf perdurable Amen.
 ¶ It was not longe after gretly þ Agnes
 syster of saynt Clare was soo moued / and
 called to weddyng of þ very lambe Ihesu

The lyfe of saynt Clare.

su cryft. And also saynt clare ladde her fyster vnto the Joye perdurable full of delysces / ther be now þ two daughters of syon whiche were fysters germanys of grace & of nature / and ben now herytours of the Joye of heuen. There where they fele the fweetnes of god / and enioye with hym.

¶ Now is agnes in the Joye and in þ consolacyon that clare her fyster hadde promised to her to foze that she deyed. for lyke as clare brought her out of the worlde soo brought she her selfe in the crosse of penaunce by the whiche she is shynnyng in heuen. Thus wente Agnes after her sister ryght soone out of this mortall lyfe / full of wepyng and of sorowe vnto our lord / whiche is lyfe of the soule in heuen / whiche reygneith with þ fader & holy ghost Amen

¶ Here foloweth the myracles whiche were shewed after her deth

The tokenes and myracles of sayntes ought to be shewed preysed / & honoured / and also wytnessyd whan the werkes in the lyfe were holy & full of perfection. we fynde not many sygnes ne myracles that Saynt Johan þ baptyst dyde. Neuertheles he is a moche holy saynt and a greter than suche one as haue be shewed for many myracles. And therfore I say þ the right holy lyfe and the grete perfeccion of saynt clare whiche she bled & demened here in erthe / ought well to suffice & wytnesse that she is a very saft yf it were not for the people hathe the moze deuocyon / and moze greter fayth vnto the sayntes whan they se the sygnes / and myracles þ god she wold for theym. I knowe wel that saynt clare was in the ware full of mercyes / and that she was rauysshed in þ perfection of the grete clerenesse & lycht of heuen. Neuertheles though she were re

splendysfaunte well sauorous / and also full of grete myracles as is well declared by the cardynals of Rome / myn othe of trouthe that I haue made & myn conscience constrayneth me that I wyte to my power þ lyfe truly & the myracles of her how wel I passe ouer many fayr thynges. There was a chylde named Jaquamyn of perouse / whiche had in his body the deuyll in suche wyse that Jaquamyn fyll in to the fyre as he that coude not kepe hym. Sometyme he hurtyed strögly a gaynste þ grounde. Some tyme he bore þ stones so þ he brake his tethe. And other whyle he brake his hede that all his body was bloody / and fouled his mouthe / & put out his tongue. And some tyme he lay & walowed and was rounde soo that oft he laye his thye in his necke / and euery daye twyes this maladye came to hym / and two persons myghte not kepe hym ne holde hym. But that he wolde despoyle and vnclothe hym malgre them bothe. Ther coude noo physycyen ne wyse man that was in all þ countre fynde ony remedye ne gyue counsaile to ease hym. But the fader the whiche was named quyndelour whan he sawe þ he coude fynde no counceyll ne remedye for this maladye began to crye and to call on saynt clare the holy virgyne. And sayd to the that arte worthy of all honours I auowe my chylde whiche is meschaunte & captyfe. And pray the ryght swete saynt / that thou wylte sende to my chylde helthe and foze with all wente to her tombe full of byleue to haue his requeste. And layed the chylde vpon the tombe of the virgyne and made his prayers. and anone he was deliuered of the maladye ne neuer was seke after of that sekenys / noz neuer hurte hym after by reason of that maladye.

¶ Alexandra of perouse hadde in her body a ryght felonious deuyl / þ whiche had ouer vterly power of her that made

her descende from a roche that stode vpon
a tyner of water / and made her to flee ou-
er the water / as she hadde be a byrde / &
made her to lyght vpon a lytill bough of
a tree whiche henge ouer the Ryuer. And
cessyd not to playe there / also for her synne
It happed that she losse her lyfte syde / and
was lame of that one honde. And she al-
sayed moche yf she myght be heled by ony
medycyne. But al the medycynes that she
toke auayled her not. And then she came
vnto the tombe of saynt Clare with grete
repentaunce of herte / and began to requy-
re saynt Clare that she wolde helpe her /
And anone she was heled and redressed
in all helth / and her syde was hole and soue
de also / and deliuered of the possessyon of
the deuyll whiche was in her. And of ma-
ny other syknesses and maladyes tofore
the sepulture of the blessyd saynt Clare.
¶ A man bozne in fraunce came on a tyme
from the courte and fylle in a maladye
that he was oute of his wytte / and myghte
te not speke / and so demened his body that
he myghte haue no reste. And was moche
ouer straunge and hydous to loke on. A
man myght so holde hym / but that he brake
fro them maulgre them that helde him
& brake a sondre cordes of ony other thyng
ge that they bonde hym with. And they of
his countree broughte hym to saynt Clare
And anone he was heled and well dely-
uered of his maladye. ¶ There was a man
named Valentyne dei poyled / the whiche
hadde an horryble maladye that he felle of
the fowle euyll syxe tymes in a daye. And
therewith he was lame on one thynghe / soo
that he myghte not go. But was sette on
an asse whiche broughte hy there as saynt
Clare lyethe. And he was sette tofore the
tombe thre nyghtes and two dayes. And
on the thyrd daye without towechyng of
ony body / his thynghe beganne to romble
and byde make thenne so grete a noyse / so

that it semed that þ boon brake and forth
with he was hole of his dyscase. ¶ Jacob
the sone of Spoletyne hadde ben two yere
blynde / so that he muste be ladde. For
whan he hadde no lede he went here and
there. And on a tyme the childe that ladde
hym lete hym go alone / and he felle so that
he brake his arme / and had a grete wounde
de in his heed. And it happed on a nyghte
as he slepte by the byrge of Margue / the
re appered to hym in his slepe a body / and
sayed to hym. James cobell / wherfore comest
thou not vnto me for to be hole. And
on the mozne he recounted his dreame vnto
two other blynde men all tremblyng. And
the blynde men tolde to hy / that there
was newly deed a lady in the cytee of
Allyse / for whom god sheweth many my-
racles to them that come to her tombe syk
and dyscased. And whan they shall depar-
te they are all hole. And anone as he herd
de that he was not slowe / but hasted hym
And came fyrste to Spolite / and that nyght
te he sawe the same vyssyon that he hadde
fyrste seen that other nyghte. ¶ On a tyme
he wente and ranne by the wape / and for
the desyre for to haue agayne his syght he
wente that nyght to Allyse / and whan he
came thyder / he founde so moche people in
the monasterye and lyenge tofore the tom-
be of the holy vyrgyn that he myghte not
entre ne come in to the monasterye ne to þ
tombe where the vyrgyn lay. And thenne
he layed a stone vnder his heed and abode
there with grete deuocyon sorowpynge &
angry that he myghte not entre. And the
same nyghte as he slepte / he herde a voys
that sayd to hym. Jacob yf thou mayst co-
me and entre herin / god shall do wel vnto
the. And on the mozne whan he was awa-
ked he began to praye with grete teeres /
that the people wolde gyue and make to
hym way for the loue of god. And besough-
te the people cryenge theym mercy þ they

A burgeys of Angulū named Jaques de fraunquic had a childe fyue yere of age the whiche hadde no fete for to bere hym. He had neuer goon/ne myghte go/wher toze his fader ofte wept/and sorowed moche at his herte for his defoymte/ & thoughte it a reproche to him to haue suche one dysfigured boyn of his bloode. For he laye on the erth and in the ashes walowynge and adressynge hym agaynst the walles/ desyringe by nature for to helpe hym/ but myghte and powter faylled hym. Thenne his fader and his moder auowed hym to saynt Clare that he sholde be her seruaunte yf by her prayers and mercyes he myghte be heled. And as soone as the fader and moder hadde made theyr auowe/ the holy byrgyn heeled her seruaunte. So that he hadde his ryghte lymmes and membres. And anone wente vpryght. And within a whyle after that he was hole his fader & moder ladde hym to saynt Clare / whiche went wepyng and rennyng/ praysynge our lord and thankynge hym. & then the fader & moder offred hym vnto our lord.

There was a woman whin the ca skell of Bruane named Plenyere whiche had ben longe seke in her raynes/ in suche wyse / & she myght not go without helpe ne adress her/ but with grete payne/ and was all croked. It happed that on a frydaye she dyde her to be bozn to þ tombe of saynt Clare and prayd her ryghte deuoutly that she wolde help her. And it happed as she prayd she was sodenly made all hole/ & on the mozn þ was satyrdaye she went vpryght all holc on her feet home to her hous wher as the daye tofoze she was bozne for feblesnes. There was a mayde of þ londe of Berouie/ whiche had her throte gretely swollen of a maladye called the escroceles whiche she had longe and had aboute her necke and rote a twenty botches called glaunders / so thather necke seemed gret

ter than her heed/ & oft she had be ledde to saynt Clare/ and the fader & moder of the mayde hadde prayed her deuoutly to hele her doughter. And it happed on a nyghte þ as the mayde laye tofoze the tombe she began to swete/ & the escroceles & the maladye began to mollesye & to remeue/ & anone after the maladye banysshed away all clene / and soo clene that by the meryste of saynt Clare there was sene no sygne ther of.

One of the sisters of the order of saynt Clare in the time that she lyued had suche a maladye in her throte/ whiche sister was named Andree/ but it was of one thyng merueylle/ how that amoge þ sisters whiche were as pcepyous stones all full of the feruente loue of the holy goost & suche one that was so colde myghte dwelle amonge theym as was this Andree so soflyshe/ & dyshonoureth þ other byrgyns. Thenne it happed on a nyght þ she dysstrayned her self by the throte & she was almoste estrangled/ whiche thysge saynt Clare saw & knewe by the holy gooste & sayd to one of her sisters now go hastily/ and take a softe egge/ and here it to sister Andree of ferryers for to rume her throte/ & come agayn and byrnye her with the hyder to me / & then she halted her / and founde the same Andree that she myght not speke/ for she had almost strangled her with her owne hondes/ & she releued her as moche as she myghte and brought her vnto her moder.

Then saynt Clare sayd to her/ þ captyf go & confesse þ of thyn euyl thoughtes/ & I wote well þ our lord wyll hele the/ but amende thy lyf / that þ mayst deye of some othet maladye than this whiche thou hast suffred so longe. And anone as saynt Clare had sayd thys wordes/ she began to repente her with good herte / & amended her lyf merueyllously / and was all hole heled of the escroceles / by the grace of god. But she deyed anone after of a nother malady

The lyfe of saynt Clare.

In the londe of assyse there was a wolf ouer soze cruel / whiche tourmented þ couis tre and the people / and ranne vpo theym and slewe & ete them. So there was a woman named Gallane of þ mount of gallu whiche had chylde / & þ wulfe had rauul shed & boyn a waye one of them & had eten hym wherfoze she wepte ofte .and on a tyme the wulf came for his praye as he had done to foze / for too deuoure some chylde And it happed þ this woman was bely in her werke / whiche she had in honde & one of her sones wente oute / & anone the wulf caughte hym by the hede / and ranne with him towarde the wode. And a man þ was amonge the wyues labouring herde þ childe braye other wyse than he had herde ony and came rynnng to the moder of þ childe and bad her se yf she hadde al her chylde for he sayd that he hadde herde the crye of a chylde other wyse than they be woned to crye : And anone þ moder loked & sawe that the wolfe had rauylshed her chylde & wente towarde the wode with hþ lyke as he dyde with that other & cryed also hygh as she myght crye A glouys byrgyn saynte clare saue my chylde & kepe hym & if þ do not I shall goo drowne my selfe and ther with the neyghbours came out & ranne after the wulfe & founde þ childe whō the wulfe had leste. And an hoūde belyde hþ in lyckynge his woundes. for the wulf had fyrst take hþ by the hede. And after toke hym by the raynes for the more eleyer to bere hym / and the bytynge of his te the apppered both in the hede and raynes And thenne the moder wente with hþ to saynte Clare þ had so well holpen her and brought with her her neyghbours and she wed the woundes of the chylde to al them þ wolde se them & thanked god & saynt Clare that she had her chylde agayne rendred to her. ¶ There was a mayde of the castel conuary / whiche sat on a tyme in a felde /

and a nother woman had layd her hede in her lappe and in the meane whyle there came a wulf whiche had accustomed to reyne on the people and came to this mayde & swallowed the bysage / and all the mouthe And so ranne with her to the wode. And the good woman that rested in her lappe / whan she sawe it / was moche abasshed & began to call on saynt Clare and sayd helpe / helpe saynt Clare and socoure vs. ¶ Ite commaūde to the at this time this mayde And she whome the wulf bare sayd to the wulfe ¶ Arte thou not a ferde to bere me ony ferther that am recommaunded to so grete and worthy lady. & with that worde that the mayde sayd the wulfe all confused & shamed sette softly the mayde dowlne / and fledde a waye lyke a theef. And so she was delyuerde. ¶ Thenne lette vs praye to this glouys byrgyn saynte Clare to be our aduocate in all our nedes / and by the merytes of her we may so amende our lyfe in this worlde / that we may come vn to euerlastynge lyfe & blyss in heuen Amē

¶ Here foloweth the lyfe of saynt Barbara



In the tyme that Maxympe reigned there was a ryche man a paynem / whiche adoured & worshypped þ ydolys / whiche mā was named Dyoscorus this dyoscorus had a pong doughter whiche was named barbara for whō he dyde do make a hye & strōge toure In whiche he dyd do kepe & close this barbara to the ende that no man sholde se her

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by cause of her grete beaute. Thenne came many prynces vnto the sayd Dioscorus for to treate wth hym for þ^e maryage of his doughter whiche wente anone vnto her & sayd. My doughter certen prynces ben comen to me whiche requyre me for to haue the in maryage wherfoze tell me thyn entent & what wyl ye haue to do. Then saynt Barbara retourned al angry towarde her fader & sayd. My fader I pray you that ye wyl not constreyn me to marye for ther to I haue no wyl ne thought. After this he departed from her and wente in to the towne where there was one makynge a cysterne of a pylcyne. For he hadde many werkmen for to perfourme this werke & also he had tofoze ordeyned how he shoulde paye vnto eche of them theyr salarye & after this he departed thens & wente in to a fer coultre where he loge sojourned. Then saynt Barbara þ^e ancylle of our lord Ihesu cryst descended fro þ^e tour for to come se þ^e warke of her fader & anon she perceyued þ^e there were but ii. wyndowes only þ^e one agaynst þ^e south & that other agaynst the north wherof she was moche abashed & admeruelled & demaunded of the werkmen why they hadde made no mo wyndowes & they answerd þ^e her fader hadde so commaunded & ordeyned. Then saynt Barbara sayd to them make me here another wyndowe. They answerd Dame we fere & drede to angre your fader whiche commaunded vs to make no mo ne we dare not therfor make no mo. The blessyd mayde sayd. Do make that that I commaunde and I shall contente my fader. And shall excuse you agaynst hym.

Then dyde they that she commaunded to whome by þ^e manere that she ensgned and shewed them. When the holy saynt Barbara walked and came vnto þ^e cysterne she made with her fygge towards thospyente a crosse with her thombe in þ^e stone

of marble þ^e whiche crosse is there yet vnto this daye þ^e whiche every man maye se that cometh thyder by deuocyon & when she came vnto the syde where as the water descended in to the sayd cysterne she blessyd it and made the spgne of þ^e crosse and Incontynent the water was halowed in whiche all they þ^e were seke receyued helthe yf they had perfyte blyue in god and in the blessyd mayde. In the samie cysterne was this holy mayde baptysed of an holy man and lyued there certayne space of tyme in takynge only for her refeccon hongry soles and locustes. For so lowynge þ^e holy precursour of our lord saynt Iohan baptyste this cysterne of pylcyne is semblable to the fountayne of sploe in whiche he that was boyn blynde recouered there his syght. It is lyke also to the pylcyne named probatya. In whiche thymopente by þ^e word of god was made hole. Thys pylcynes or pecynies ben fountaynes perpetuelles in whiche all manere of seck men in what soe inlect maladye they were greued or tourmented that wente therin receyued fully theyr helthe. In this fountayne is luyngge water & it is the water þ^e the samarytans requyred of our lord to haue of þ^e holy pylcyne. On a tyme this blessyd mayde wete by vpon the tour & there she behelde þ^e ydolles to whiche her fader sacrefyed and worshypped & lo denly she receyued þ^e holy goodst. And became mercuriously subtyl & clere in þ^e loue of Ihesu cryst. For she was enuyronned with the grace of god als myghty of souerayn glozpe & of pure chastyte. This holy mayde Barbara adourned wth fayth surmounted þ^e deuyll for when she behelde thydolles she cratched the in theyr bylages. In despyssynge theym all & layenge. All they be made lyke vnto you whiche haue made you to erre & all them that haue affyaunce in you. And then she went in to the tour and worshypped our lord.

And whan þe werke was full perfourmed
her fader retourned fro his vyage / & whā
he sawe there thre wyndowes / he demaū
ded of þe werkemē / wherfore haue ye ma
de thre wyndowes . & they answerd your
doughter hath cōmaūded so . Thenne he
made his doughter to come a foze hym / &
demaūded her why she had made thre w
dowes & she answerde too hym and sayd .
I haue done theym to be made . By cause
thre wyndowes lyghteth al þe worlde & al
creatures but two maketh derknesse / then
ne her fader toke her & went downe in to
the pylcyne demaūdyng her how thre w
dowes gve moze lyghte than two . And
saynt Barbara answerd . These thre fenel
tres or wyndowes betoken clerely the fa
der þe sone and þe holy goost whiche be thre
persons and one very god . On whom we
ought to helpe & worshippe Then he being
replenysht with furour in cōtynēt dreyw
his swerde to haue slayne her . but the holy
virgin made her prayer and then merueyl
lously she was taken in a stone / & bozn in
to a mountayn / on whiche two shepherdes
kepte theyr sheepe þe whiche sawe her flee
And then her fader whiche pursewed
after he went vnto the shepherdes and de
maūded after her . and þe one whiche wol
de haue preserued her sayd þe he had not se
en her but that other whiche was an euyl
man shewed and poynted to her with his
fynger . Whome the holy saynte Barbara
dydde curse . And anon his shepe became
locustes and he consumed in to a stone
And then her fader toke her by the here
and drewe her downe fro the mountayne
and shytte her fast in pylson / and made
her to be kepte there by his seruantes vn
to the tyme that he had sente to the Juge
for to deliuer her / vnto the tourmentys .
And whan the Juge was aduertysed
of the faythe and blyue of þe mayde he dy
de her to be brought tofoze hym

Her fader went with her accompayned
with his seruantes threteninge her with
his swerde & deliuerde her vnto the Juge
and conured him by the pynsaunce of his
goddess / that he sholde tourmente her w
horryble tozmentes . Thenne latte þe Ju
ge in Jugement / & whan he sawe þe grete
beaute of saynt Barbara he sayd vnto her
How chese wheder ye wyl spare yourself
& offre to the goddess / or elles dye by cruell
tozmentes . Saynt barbara answerde too
hym . I offre my selfe to my god ihesu cryst
the whiche hath created heuen & erth / and
all other thynges . And fye on you deuyls
whiche haue mouth & can not speke / they
haue eyen & can not see / they haue eeres / &
here not / they haue noses & smell not they
haue hondes & may not fele . And they ha
ue fete and may not go . They that make
theym / be they made semblable to theym .
And all they that haue sfaunce / and byle
ue in theym . Thenne became the Juge
all woode and angry / and commaūded
to vnclothe her and bete her with synewes
of bulles . And rubbed her fleshy with salte
And whan she had longe endured this /
her body was all bloody . The Juge dydde
doo cloose her in a pylson vnto the tyme þe
he had deliuered of what tozments he my
ghte make her deye . And thenne at mydni
ghte descended a grete lyght and clerenes
in to the pylson . In whiche our lord shew
wed hym saynge . Barbara haue confyden
ce and be ferme and stedfaste . for in heuen
and in erthe thou shalt haue grete Joye
for thy passyon / therfore doubte not the in
ge / for I shall be with the : and I shall deli
uer the fro all thy paynes þe ony shall ma
ke the suffre . And incontynent she was all
hoole . And thenne whan our lord had
sayd thus . He blessyd her & remounted in
to heuen . Then saynt Barbara was grete
ly reioysed by the grete comfozte of our lord .
And on the mozne the kynge commaū

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ded that she sholde be brought tofore him. And whan she was comen he saw that her woundes appered not but was all hole. And he sayd. Beholde Barbara the bounte of our goddes and how moche they losse the. For they haue heeled thy woundes.

¶ Thenne the blessyd Barbara martyr of Ihesu cryste answered vnto the Iuge. Thy goddes ben semblable to the / with out entendement. How maye they heele my woundes they maye not helpe theyn selfe / he that hath helyd me is Ihesu cryste sone of god. The whiche wyll not haue s By cause thy herte is so endure and hard with the deuylles. ¶ Thenne the Iuge replenyshed with yre commaunded that she sholde be hanged bytwene two forked trees. And that they sholde breke her raynes with staues / and byenne her sydes w byennynge lampes. And after they made her strongly for to be beten and hurted her heed with a malyet. ¶ Thenne saynt Barbara behelde and loked bpwarde towarde heuen / sayenge Ihesu cryste thou knowest the hertes of men / and thou knowest my thought. I beseeche the to leue me not. ¶ Thenne commaunded the Iuge to the hangeman that he sholde kytte of with his swerde her pappes / and whan they were kytte of the holy saynt loked agayne towarde heuen sayen. Ihesu cryste tozue not thy bysage from me / and whan she had lōge endured this payne / s wige cōmaunded h she sholde be lad betynge through s stretes & the holy byrgyn s .iii. tyme behelde the heuen & sayd. Lorde god h couerest heuen with cloudes. I pray h to couer my body / to thende h I be not seen of s euyl people / and whan she had made her prayer our lord came ouer her & sende to her an aūgel whi che clad her w a whyte vellemente / and s myghtes had her to a towne called dallas / spon & there s Iuge cōmaūded to slee her w the swerde / & then her fader all araged

toke her out of s hondes of the Iuge & lad her on a mountayne / & saynt Barbara res wyfynge in hastynge to receyue s solace of her byctory. And then whā she was dravē en thyder she made her oryson / sayenge. Lorde Ihesu cryste whiche haste fourmed heuen and erth. I beseeche h to graunt me thy grace & here my prayer / that all they h haue memory of thy name & my passyon / I pray the that thou wylte not remembre theyr synnes for thou knowest out fraggylte. ¶ Thenne came there a boys downe fro heue sayenge to her. Come spouse Barbara & reste in s chambze of god my fader whiche is in heuen / & I graunt to the that thou hast requyred of me. And whan this was sayd she came to her fader & receyued thende of her martyrdom with saynt Julian. But whan her fader descended fro the mountayne a fyre fro heuen descended on hym and consumed hym / in suche wyse h there coude not be founden ony ashes of all his body. ¶ This blessyd saynt Barbara receyued martyrdom with saynt Julian the seconde nonas of Decembze. ¶ A noble man called Valentyne buryed the bodyes of thysse two martyrs / and layed theym in a lytell tonne. In whiche many miracles were shewed in the lounge and glozy of god almyghty and saynt Barbara the holy martyr suffred passyon in the tyme of marymyen emperour of Rome & Marcyen the Iuge. Whom we pray & beseeche to be our aduocatryce vnto almyghs ty god that by her merytes he byynge vs after this shorte & transytory lyf in to his glozy perdurable Amen.

¶ Here foloweth the lyf of saynt Alexys. And fyrst of his name.

Alexys is as moche to say as goyn ge oute of the lawe of maryage / for to kepe byrgynyte for goddes sake / and to renounce all the pompe and rycheles of the worlde for to lyue in pouerte.

The lyfe of saynt Alexis.

In the tyme that Archadius & Honorius were emperours of Rome there was in Rome a ryght noble lord named Eusepius whiche was chiefe & above all other lordes about the emperours & hadde vnder his power a thousand knyghtes. He was a moche Iuste man vnto all men. And also he was piteous & merciful vnto the poure. For he hadde dayly the tables set & couered for too fede the orphanes poure wydowes & pylgrymes. and he ete at the houre of none with good and religious persons. His wyfe was named Aglaes had a relygious lyfe. But by cause they hadde no chylde / they prayed vnto god to sende them a sone that myght be theyr heire after them of theyr honoure & goodes. It was so that god herde theyr prayers & behelde theyr bountee & good lyuynge & gaf vnto them a sone whiche was named Alexis whon they dyde to be taughte & enfourmed in all science and honours. After this they maryed hym to a fayr damoyzell whiche was of the lynage of the emperour of Rome. Whan the day of the spowesylles was come men to euyn Alexys begyn in the chambre with his wyfe a lone / he gan to entourme & enduce her to drede god & serue hym / & were all the nyght to gyder in ryghte good doctryne & synably he gaue to his wyf his rhyng & the buccle of golde of his gyrdyll bothe bouiden in a lytell clothe of purpyle & sayd to her. Fayre syster haue this & kepe it as longe as it shal please our lord god. And it shal be a token by twene vs / & he giue you grace to kepe truly your virginite. After this he toke of golde and of syluer a grete somme & departed allone from Rome / and founde a shypp in whiche he sayled in to Grece. And from thens he wente into Smyrna & came to a cyte called Ephyse & gaue there all his money for the loue of god & clothed hym in a cote & demaunded almes for goddes sake / lyke a poure

man to fore the chyrche of our lady / & whan he lefte of the almshouse a boue his necessaries he gaue it to other for goddis sake / & euynsonday he was houselyd & receyued the sacramente such a lyfe he laded longe.

Some of the messagers that his fader had sente to seke hym through all the parties of the world came to seche hym in the sayd cyte of Ephyse & gaue vnto him their almshouse he syttinge tofore the chyrche with other poure people / but they knewe hym not.

And he knewe well theym and thanked our lord sayenge. I thanke the fayr lord Ihesu cryst that thou vouchest saue to calle me / and tooke a messe in thy name of my seruantes. I praye the to parfournie in me that whiche thou hast be gone.

Whan the messagers were retourned to Rome / & Eusepius his fader sawe that they had not founde his sone. He layed him doune on a matras stratchinge on the earth waylyng & sayd thus. I shall holde me here & a byde tyll that I haue tydynge of my noble sone. and the wyf of his sone Alexys wepyng to Eusepius. I shall not departe out of your hous / but I shall make me semblable and lyke to the turtle. Whiche after that she hath lost her felawe / wyll ke none other / but all her lyfe after lyeth chaast. In lyke wyse I shall refuse all shypp vnto the tyme I shall knowe when my ryght swete frende is be come.

After that Alexis had done his penance by ryght grete pouerte in the forsayd cyte and ledde a ryght holy lyfe by the space of leueten yere / there was a boy herde that came fro god vnto the chyrche of our lady and sayd to the porter. Make the man of god to entre in / for he is worthy to haue the kyngdom of heuen / & the spyrte of god resteth on hym. Whan the clerke coude not fynde ne knowe hym amonge the other poure men. he prayed to god to shewe to hym who it was. And a boy came fro god & sayd.

he sytteth without tofore the entre of the chyrche. And so the clerke founde hym and prayed humbly that he wolde come in to the chyrche / whā this myracle came to the knowlege of the people. And Alexys sawe that men dyde to hym honoure & worshyp anone for to escheue bayngloze / he departed fro thens / and came in to grece / where he toke shyppe & entred for to go in to Cysyle. But as god wolde there arose a grete wynde / whiche made the shyppe to aryue at the porte of Rome / whan Alexis sawe this anone he sayd to hymselfe. By the grace of god I wyll knowe no man of Rome. I shall go to my faders hous in suche wyse as I shall not be beknownen of ony persone. And whan he was within Rome / he mette Eufemyn his fader / whiche came fro the palays of theemperour with a grete meyne folowynge hym. And Alexis his sone lyke a pooze man ranne cryenge & sayd Sergeaunt of god haue pyte on me that am a pooze pylgrym. And receyue me in to thy hous for to haue my sustenance of the relefe that shall come fro thy bozde. That god blysse the / and haue pyte on thy sone / whiche is also a pylgrym. Whan Eufemyn herde speke of his sone / anone his herte began to melte and sayd to his seruantes whiche of you wyll haue pyte on this man and take the cure & charge of hym. I shall deliuer hym from his seruage and make hym free / and shall gyue hym of myn herytage. And anone he commysed hym to one of his seruantes. And commaunded that his bedde sholde be made in a corner of the halle / where as comers and goers myght se hym. And the seruait to whome Alexis was comaunded to kepe made anone his bedde vnder the stayre and stappes of the halle. And there he laye ryght lyke a pooze wretche / and suffred many bylanys and dyspytes of the seruaites of his fader / whiche oftentymes caste and threwe on hym

the masshyng of dysshes and other fyth. And dyde to hym many euyl tourmes and mocked hym. But he neuer complayned. But suffred it all pacyently for the loue of god. Clynably whan he had ledde this ryght holy lyfe within his faders hous. In fastynge / in prayenge / and in doyng peynance by the space of seuentene yeres / and knewe that he sholde soone dye. He prayed the seruait that kepte hym to gyue hym a pyece of parchemyn and inke. And there in he wrote by oþre all his lyfe. And how he was marped by the commaundement of his fader. And what he had sayd to his wyfe / and of the tokens of his ryng / & boole of his gyrdell that he had gyuen to her at his departynge / & what he had suffred for goddes sake. And al this dyde he for to make his fader to vnderstand that he was his sone. After this whan it pleased god to shewe and manifeste the victory of our lord Ihesu cryste in his seruait Alexis. On a tyme on a sondaye after masse herynge all the people in the chyrche there was a voyce herde fro god cryenge & sayenge as is sayd. Gaudei vndecimo capitulo. come vnto me ye that labour & be trauaylled. I shall comforte you. Of whiche voyce all the people were abasshed / whyche anone fell downe vnto the erth. And the voyce sayd agayne. seche ye the seruait of god. For he prayeth for all Rome. And they sought hym. But they coude not fynde hym. Alexis in a moynynge on a good fryday gaue his soule vnto god / and departed out of this worlde. And that same day al the people assembled at saynt Peters chyrche & prayed god that he wolde shewe to them where the man of god myght be founden that prayed for Rome. And a voyce was herde that came fro god that sayd. ye shall fynde hym in the hous of Eufemyn. And the people sayd vnto Eufemyn. why hast thou hydde fro vs / hast suche grace in thy hous / & Eufemyn

The lyfe of saynt Alexys

answered. God knoweth that I knowe no thyng therof. ¶ Archadius and Honorius that than were emperours at Rome. And also the pope Innocent commaunded that men shoulde go vnto Eusemiens hous for to enquire dyligently tydynge of the man of god. Eusemyen wente tofore with his seruauntes for to make redy his hous aynst the comynge of the pope and emperours. And whan Alexis wyfe had vnderstonde the cause and how a voyce was herde that came fro god saynge. Seche ye the man of god in Eusemiens hous anone she sayd to Eusemyen. Syre se ye this pooze man that ye haue soo longe kepte and herborowed be the same man of god. I haue well marked that he hath lyued a ryght fayre and holy lyfe. He hath euery sondaye receyued the sacrament of thadwter. He hath be ryght relygious in fastynge in wakynge and in prayer. He hath suffred paciently and debonayrly of our seruauntes many bylanyes. And whan Eusemyen had herde all this he ranne towarde Alexis & founde hym deed. He dyscouered his visage whiche shone and was bryght as the face of an aungell. And anone he retourned towarde the emperour and sayd. We haue founden the man of god that we sought. And tolde vnto theym how he had herborowed hym and how the holy man had lyued and also how he was deed and that he helde a bylle or letter in his honde whiche they myght not draue out. And the emperours with the pope wente to Eusemyens hous and came tofore the bedde where Alexys laye deed and sayd. How well that we ben synners yet neuertheles we gouerne the worlde & loo here is the pope the generall fader of all the chyrche gyue vs the lettre that þ holdest in thy honde for to knowe what is the wyptynge of it. And the pope wente tofore and toke the lettre and toke it to his notarye for to rede. And the notarye redde

it tofore the pope the emperours and all the other people. And whan he came to the poynte that made mencyon of his fader & of his moder and of his wyfe. And that by the ensyngnes that he had gyuen to his wyfe at his departynge his rynge and boole of his gyrdell wrapped in a lytell purple clothe at his departynge. Anone Eusemyen fell downe in a swoone. And whan he came agayne vnto hymselfe he began to draue his heres and bette his breste & fell downe on the corps of Alexis his sone and kysled it wepyng & cryenge in ryght grette sorowe of herte sayenge. Alas ryght swete sone wherfore hast thou made me to suffice suche sorowe. Thou sawdest what sorowe & heynesse we had for the. Alas why haddest thou noo pyte on vs in soo longe tyme how myghtest thou suffice thy moder & thy fader wepe so moche for the & thou sawdest it well without takynge pyte on vs. I supposed to haue herde some tydynge of the and now I se the lye deed whiche shouldest be my solace in myn age. Alas what solace may I haue that see my ryghte dere sone deed me were better dye than lyue. Whan the moder of Alexis sawe and herde this she came rennyng lyke a lyonelle and cryed alas alas drauynge her heet in grette sorowe scratchynge her pappes wyth her nayles sayenge. These pappes hath gyuen the sorowe. And whan she myght not come to the corps for the foyson of people that was comen thyder. She cryed & sayd make romie and waye to me sorowfull moder that I may se my desyre and my dere sone that I haue engendred and nourysshed and as soone as she came to the body of her sone she fell downe on it pytously & kysled sayenge thus. Alas for sorowe my dere sone the lyght of myn eyen why hast þ made vs suffice so moche sorowe thou sawdest thy fader & me thy sorowfull moder soo ofte wepe for the. And woldest neuer make to

hs semblaunte of sone. All ye that haue the herte of a moder wepe ye with me bp on my dere sone / whome I haue had in my hous. xlii. yere as a pooze man / to whome my seruauntes haue done moche bylanpe. I saye sone thou hast suffred them ryght swetely & debonayrly Alas thou that were my trust / my comforte & solace in myn olde age. How myghtest thou hyde the from me that am thy sozowfull moder / who shall gyue to myn eyen fro hens forth a fountayne of teres / for to make payne vnto the sozow of myn herte. And after this came the wyse of Alexis in wepyng / throwyng herselfe vpon the body. And with grete syghes & heynnes sayd ryght swete frende & spouse whome longe I haue desired to se & chastly I haue to the kepte my selfe lyke a turtle alone without make wayllet & wepeth / & loo here is my ryght swete husbonde / whome I haue desyre to se alpye / & now I se hym deed / from hens forth I wote not in whome I shall haue affaunce ne hope. Certes my solace is deed / and in sozowe I shal be vnto the deth. For now forth on I am the moost vnhappy amonge all women / & rekened amonge the sozowfull wydowes. And after these pyteous complayntes the people wepte for the deth of Alexis. The pope made the body to be taken vp / & to be put in a fyrtter and bozne vnto the chyrche. And whan it was bozne thughe the cytee ryght grete foyson of people came ayenst it and sayd the man of god is founden that the cytee sought / what someuer seke body myght toweche the fyrtter / he was anone heled of his maladye. ¶ There was a blynde man that recouered his syght and lame And other he heled. The emperour made grete foyson of golde and syluer for to be throwen amonge al the people for to make way that the fyerte myght passe / and thus by grete labour and reuerence was bozne the body of saynt Alexis vnto the chyrche

of saynte Boniface the glourous martyr. And there was the body put in to shyppe moche honourably made of golde & syluer the seuenth dape of Iupll. And all the people rendred thankynges and laudes vnto our lord god for his grete myracles vnto whome be gyuen honour laude and glory in secula seculorum. Amen. ¶

¶ Here foloweth the lyfe of saynt Elyzabeth. And fyrst of her name. ¶

Elyzabeth is expounded and as moche to saye as my god knoweth her. Or she is sayd the seuenth of my god. Or the fyllinge of my god. Fyrst god knoweth her for he knewe her good wyll and proued it / and he gaue to her knowlege of hym selfe. Secondly she is sayd seuenth of god for she had seuen thynges in her. She had the seuen werkes of mercy. Or bycause she is now in the seuenth age of them that rest and to come to the ryght of the generall resurrection. Or for the seuen estates that were in her. She was in the state of virgynyte: in estate of mariage: in estate of wydowhed: in estate of accyon / in estate of cōtemplacyon / in estate of relygyon / and she is now in estate glourious. And these seuen estates ben appertly conteyned in her legende soo that it may be sayd of her / lyke as it is sayd of Nabugodonosor. That is to wete seuen tymes ben chaunged in her / and also she is sayd the fyllinge of my god / for god hath fylled and replenyshed her with the resplendour of trouthe / of swete sauoure / & of the bygour of the trynity / wherof saynt Austyn sayth. She woke in the perdurable lyte of god / she shone in vertue of god: and she enioyeth in the bounte of god. ¶

Saynt Elyzabeth was doughter of the noble kynge of Hungary: was of noble bygnage. But she was more noble

The lyf of saynt Elyzabeth

by her fapth and relygion than by ryghte noble lygnage. She was ryghte noble by ensample / she shone by myracle / and she was fayre by grace of holynes. For thauſtour of nature enhaunced her in a maner aboue nature. Whan this holy mayde was nouryſhed in delyces rofall / she renounced all chyldenes / and sette herselfe all in the seruyce of god. Than it appereth clerely as her tender enfancye enforced in synplesse and began to vse good customes fro than forth on and to dyspyse the playes of the worlde and of vanytees / and flee the prosperytes of the worlde / and alwaye to profyte in the honour of god. For whan she was yet but fyue yere olde / she abode so contently in the chyrche for to praye that her felawes or her chamberers myght bryneth byſge her thens. And whan she mette any of her chamberers or felawes she wolde folowe theym towarde the chapell / as it were for to playe. For to haue cause to entre in to the chyrche. And whan she was entred / anon she kneled downe and laye downe to the erth. How be it that she knewe not yet any letters / and she opened ofte the psalter tofore her in the chyrche for to sayne that she redde / bycause that she wolde not be lette / and that she sholde be seen occupied. And whan she was with other maydens for to playe. She cōsidered well the maner of the game for to gve alwaye honour vnto god / vnder occasyon and in playe of rynges and other games. She set all her hope in god & of all that she wanne and hadde of any parte proufyte whan she was a yonge mayde / she gaue the tenth to poore maydens / and ledde theym oftyme with her for to saye pater noster / or for to salewe our lady and lyke as she grewe in age by tyme / so grewe she by deuocyon / for she chaas the bleſsyd byrgyn Marye to be her lady and her aduocate / and saynte Johan the euangelyste to be wardeyne of

her byrgynyte. And on a tyme there where cedules laye on the adoter / and euery cedula was wyrtten the name of an apostle / and eche of the other maydens toke at all aduenture suche a cedula as happened to her. And she made her oryson / and thys she toke the same that she desyred / in whyche was wyrtten the name of saynt Peter. To whome she had so grete deuocyon that she neuer warned thynge to them that demanded it in his name. And by cause that the good aduentures of the worlde sholde not prayse her ouer moche. She wythdrew euery day some thynge of her prosperytes. And whan she toke in any game any pleasure / anon she lefte it and sayd she wolde playe no more. But she wolde saye. I leue you the remenaunt for goddes sake. She wente not gladdely to karolles / but wythdrew other maydens from theym. She doubted alwaye to were Joly clothynge. But she vsed alwaye to haue them honeste. She had ordeyned to saye euery daye certayne nombre of orysons and prayers and yf she were occupied in any manere that she myght not perfourme them / but that she was constrained of her chamberers to go to her bedde / she wolde there saye them wakynge. This holy byrgyn honoured all the solempne festes of the yere / with so grete reuerence that she wolde not suffre her sleues to be laced tyll the solempnyte of the masse was accomplished / & she herde the offyce of the masse with so grete reuerence that whā the gospell was redde or that the sacrament was lyfte vp. She wolde take of the broches of golde & the aournementes of her heed as sercles or chapelettes / & laye them downe. And whan she kepte in Innocence the degre of byrgynyte she was constrained to entre in to the degre of mayryage / for her fader constrained her therto. Bycause she sholde byynge forth fruyte / & how be it that she wolde not haue ben mas

ryed / yet she durste not gaynsaye the comaundement of her fader. ¶ Than she asuowed in the hondes of mayster Contrade whiche was a good man and her cofessour and promysed that yf her husbonde dyed / and she ouer lyued hym that she wolde kepe perpetuall contynence. ¶ Than was she maryed to the bondgraue of Churynge / lyke as the diuyn putuepaunce had ordeyned. Bycause she sholde byynge moche people to the loue of our lord / and teche the rude people / & how be it she chaunged her estate / yet she chaüged not her wyll in her thought and she was of grete humylyte & of grete deuocyon to god / and was towarde herselfe of grete abstinence and of grete mercy. She was of soo ryght ardaunte desyre of prayer / that she ofte wente soner to the chyrche than her meyne to the ende that by her prayers secrete she myght impetrate and gete grace of god. She arose ofte by nyght for to make her prayers / and her husbonde wolde praye her that she wolde lye and rest her a lytell. She had ordeyned that one of her women whiche was more famylyer with her thenne an ocher that yf peraduenture she were ouertaken with slepe that she sholde take her by the fote for to awake her / and on a tyme she supposed to haue taken her lady by the fote / and to ke her husbondes fote / whiche sodeynly awoke and wolde knowe wherfore she dyde soo. And than she tolde to hym all the caas and whan he knewe it he let it passe / and suffred it peasyly. And bycause she wolde rendre good sacrefyce to god her prayers. She wette ofte her body with haboudaunce of teres / and let theym flowe out of her eyen gladly wythout chaungynge of leimblaunce / so that often she wepte with grete sorowe / and she yet enioyed in god. She was of soo grete humylyte that for the loue of god she layde in her lappe a man horsyble leke / whiche had all his bylage styng

kyngelike carayne / and she shode of the ordure and fylthe of his heed / and wyllhe it. wherfore her chamberers lothed & loughed her to scozne / and she wolde in rogacyon tyme folowe the processyon bare fote. And without lymmen smocke / & at the prechynge she wolde sytte amonge the pooze people / she wolde not araye her with precyous stones as ocher. ¶ The daye of the purgycacyon of our lady / ne were ryche vesture of golde. But after the ensample of the llesyd byrgyn Marye she bare her sone in her armes and a lambe and a candell / and offered it vp humbly / and by that she shewed that the pompe and bobaunce of the worlde sholde be eschewed. And that she conferred her vnto the byrgyn Marye / and whan she came home / she gaue to some pore woman the clothes in whiche she wente to chyrche. She was of so grete humylyte that by the consentynge of her husbonde / she submyled herselfe in the obedyence of mayster Contrade a pooze man and a small but he was of noble scyence / and parfyte relygion. And she dyde it with Joye and reuerence / that whiche he commaüded for to haue the meryte of obedyence / lyke as good wyse obedyent vnto the deth. ¶ On a tyme it happed that she was called for to goo to prechynge / & the Marquyse of messence came vpon her / by whome she was lette and myght not goo thyder / wherfore he helde hym euyll apayed and wolde not relece her obedyence / tyll that she was despoyled vnto her smocke / with some of her chamberers whych were culpable & that he had strongly beten theym / she dyde soo grete abstinence that at þe table of her husbonde amonge the dyuers metes that were there / she wolde not ete but brede. She toke soo grete rygour on herselfe / that she wered lene / for mayster Contrade defendid her that she sholde not touche the metes of her husbonde / of whiche she sholde not haue

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The lyfe of saynt Elizabeth

ne an hole conspyence and she keppe this co
maundement with so grete dyligence that
whan other habounded in delices she ete
with her chamberers grosse metes. On a
tyme whan she had soze trauayled in goyn
ge there were brought to her & to her hus
bonde dyuers metes & were supposed not
well gotten of good and Juste labour wher
foze she refused them and toke her refeccy
on of an harde browne loof tempred with
water and for this cause her husbonde as
sygned a pencyon to her by whiche she and
her chamberers consented for to lyue by &
her husbonde suffred all in pacyence & sayd
he wolde gladly doo soo yf he doubted not
to angre his meyny. And she that was in
souerayne glorie despyred the estate of soue
rayne pouerte to the ende that the worlde
sholde haue no thyng in her and that she
sholde be pooze lyke as Ihesu cryst had ben
And whan she was alone with her cham
berers she wolde clothe her with pooze be
stementes and byle and sette a pooze bayle
vpon her heed. And sayd thus shall I goo
whan I shall come to the estate of pouerte
And though she dyde abstynence yet was
she lyberall to the pooze so that she myght
not suffre that any had mysfasc. But gaue
to theym all largely. She entended with
all her powet to the seuen werkes of mercy
She gaue on a tyme to a pooze woman a
ryght good besture and whan this pooze
woman sawe that she had so noble a gyfte
she had so grete Joye that she fell downe
as deed. And whan the blessyd Elizabeth
sawe that she was soz that she had gyuen
to her soo noble a gyfte and doubted that
she was cause of her deth and prayed for
her and anone she arose all hole. And she
spanne ofte woll with her chamberers and
made therof clothe soo that of her propre
labour that she gaue to the chyrche she re
ceyued glourious truyte and gaue good ens
sample vnto other. ¶ Upon a tyme whan

her husbonde landegraue was gone to the
courte of the emperour whiche was than
at cremou she assembled in a garnere all
the whete of the yere and admynystrad
parte to eueryche that came from all par
tyes and that tyme was grete derth in the
countree and ofte whan her lacked money
she solde of her aournementes for to gyue
to the pooze people. But for all that she ga
ue the garneres mynyshed not ne lassed.
She dyde doo make an hous grete vnder
the castell where she receyued and noursys
shed grete multytude of pooze people and
vysyted them euery daye and she lefte not
to vysyte them for any sekeneys ne maladye
that they had But she wesshed and wypped
theym wyth her owne hondes. How be it
that her chamberers wolde not iustre it.
¶ And yet moze ouer thenne she dyde doo
noursyshe in her hous pooze womens chyl
dren so swetely that they all called her mo
der. She dyde do make sepultures for poo
ze people and wente ful deuoutly vnto the
deth of them and wolde burye them wyth
her owne hondes in þ clothes that she had
made. And oftentimes brought the shete
wherin she laye for to wynde the deed bod
yes therin and was at the deth of theym
moche deuoutely. And amonge these thyn
ges the deuocyon of her husbonde was mo
che to be praysed for how well he was occu
pyed in his other thynge. Neuerthelesse
he was deuoute in the seruyce of god and
by cause he myghte not hym selfe entende
personably vnto his thynge he gaue full
powet to his wyfe to all that sholde be to
the honour or to the helth of theyr soules.
¶ And the blessyd saynt Elizabeth hadde
grete desyre that her husbonde sholde en
plove his pupsaunce to defende the fayth
of god and aduysed hym by debonayre ad
monestementes that he sholde goo vysyte
the holy londe. And thyder he wente and
whan he was there thus deuoute and noble

pynce full of fayth and of deuocyon ren-
dyed his spyryte vnto almyghty god and
soo dyed / receyvinge the glozyous fruyte
of his werkes. And than she receyued with
deuocyon in estate of wydowhede / & whan
the dethe of her husbonde was publISHED
and knowen thozugh all thuryng. Some
of the bassaylles of her husbonde helde her
for a sole / and a wastrelle of her goodes /
and threwe her out of her heritage / and by
cause her pacience was moze clere & that
she had the pouerts that she had longe des-
pyred. She wente thenne by nyghte in to
the hous of a tauerner in the place where
the pottes laye / and gaue grete thankyn-
ges to god. And at the houre of matyns ca-
me in to the hous of frere mynours and
prayed theym that they wolde gyue laude
and thankynge to god for her trybulacy-
on. And the day folowynge she came with
her lytell chyldzen to a place / and in to the
hous of one his enemye. And thenne was
delyuered to her a strayte place for to dwell
in / and whan she sawe that she was mo-
che greued of the hooft and hooftelle. Then
she salewed the walles and sayd I sholde
gladly salewe the men / but I fynde them
not / and thus she beyng constraynte by
necessyte / she sente her small chyldzen here
and there for to be nouryshe in dyuerse
places / & retourned herselfe in to the fyrst
place / and as she wente there was a stray-
te waye vpon stones / and a depe myre vnder
and full of fylth / and as she passed she
mette an olde woman. To whome she had
done moche good tofore / and this olde wo-
man wolde gyue her no waye / so that she
fell in the depe myre and fylth. And than
she arose and scraped her vesture and laus-
ghed. And after this one her aunte hadde
grete pyte of her. And sente her wylfely to
her vncle bysshop of Banebergence / whi-
che receyued her moche honestly and recey-
ued her wylfely for to marie her agayne.

And whan her chamberers herde therof /
whiche had auowed contynence with her /
were passynge wrothe and wepte. And she
comforted theym and sayd I trust in our
lorde for the loue of whom I haue auowed
contynence perdurable / that he shall kepe
me in my purpose and shall take awaye all
vyolence. And shall corrumpe all couyse-
ly humayne / and yf myn vncle wolde marie
me to ony man. I shall wythstande it to
my powet / and shall gaynsaye it with wo-
des / and yf I may not soo escape I shall
cutte of my nose / soo that euery man shall
hate me for my lothelynes. And thenne
the bysshop dyde doo lede her in a castell as
yent her wylfely for to abyde there / tyll that
some man sholde demaunde to haue her in
marriage / and she commaunded to our lo-
rde her chastytee all wepyng. And thenne
our lorde ordeyned that the bones of her
husbonde sholde be brought from ouer see.
And thenne the bysshop made her to co-
me and goo deuoutly to mete the bones of
her husbonde. And thenne the bones were
receyued of the bysshop with grete grete
honoure / and of her with grete deuocyon
ond wepyng of teeres. And thenne she
sayd to our lorde. Syr I rendre to the gra-
ces and thankynge of this that I may re-
ceyue the bones of my swete husbond / and
that thou haste vouches saufe to comforte
me pooze cartyf. Syr I loued hym moche
whiche loued the / and lorde for the loue of
the I suffred well his presence. And I sen-
te hym vnto the helpe of the holy londe.
And I calle the to wytnes that how be it
that it were a delectable thyng to me to
lyue yet with hym / soo that he were pooze
& I also a pooze beggar thozugh the worl-
de. But that ayenst thy wylfely I wolde not
bye hym agayne with an heer. For I wol-
de not retourne agayne vnto mortall lyfe.
Lorde I comaunde me and hym in to thy
grace / and then she cladde her with habyte

The lyfe of saynt Elizabeth

religgyous and kepte perpetuall contynence after the deth of her husbonde / and obeyence perfoirmed she toke wyllfull pouertee & her clothyng was courte & hyle / she ware a russet mantell / her gowne of an other foule colour. The sleues of her cote were broken and amended with pyeces of other colour. Her fader kynge of Hungary whan he herde that his doughter was comen to the estate of pouertee / he sente an erle to her for to brynge her to her fader / & whan the erle sawe her sytte in suche an habyte and spynnynge / he escheped for sorow and sayd. There was neuer kynges doughter that ware suche an habyte ne seen spynnynge woll / and whan he hadde done his messlage and desyred to haue broughte her to her fader. She in no wyse wolde accorde to it. But had leuer to be neddy amonge the pooze people than to abounde in grete rycheesses with ryche people to thende that she sholde not be empeschid / but that her wyll and mynde sholde be alwayes in our lord. And she prayed our lord that he wolde gyue to her grace to despyse all erthly thynges and take away from her herte the loue of her chyliden. And to be ferme and constaunte ayens the persecucyons. and whan she had accōplyshed her prayer she herde our lord sayenge thy prayer is herde and than sayd she to her chamberers our lord hath herde my voyce. For I respyte all erthly thynges as donge and sylth And sette no more by myn owne chyliden than I do by other menues and my neyghbours / ne I loue none other thyng but our lord: mayster Conrade dyde to her ofte thynges contrary and greuous / and suche thynges as she sawe that she loued that remoued he and toke away fro her company. And toke fro her two maydens / her chamberers byloued amonge all other / and had ben nourysched with her fro her chyldehode. And this holy man dyde this for to bre

ke her wyll / so that she sholde sette all her loue in our lord / and to the ende that she sholde not remembre her fyrst gloze. In all these thynges she was hasty for to obey and constaunte to suffre / that by pacyence she myght possesse her soule and by obeyence for to be made sayre and ennobled. She sayd yf I onely for goddes sake dyede so moche a man mortall / how moche more ought I to dyede and doubt the heuenuy Judge. Therfore I make obeyence to mayster Conrade a pooze man & a beggar / and not to a ryche bysshop. Bycause I wolde put away from me all occasyon of tempozall comforte. On a tyme bycause she wente in to a cloyster of nonnes / whiche prayed her dylygently for to dyspyte theym without lycence of her mayster / he bette her so sore therfore that the strokes appered in her thre weekes after by whiche she shewed to our lord that her obeyence was more pleasynge thenne the offryng of a thousande hostyes. Better is obeyence than sacrefyce. She was of so grete humylyte that she wolde suffre in no wyse that her chamberers sholde calle her lady. But that they sholde speke and saye to her as to the lowest and leest of theym. She welthe other whyle the dysshes & the bestell of the kitchyn / and she hyd her other whyle that the chamberers shold not lette her. And she wolde say yf I coude fynde a nother lyfe more despyled I wolde haue taken it. She chace the best she had a speccyall grace to wepe habōūdātly teres for to se celestyall byssons and for to enflame be the hertes of other to the loue of god. On a day of the holy lense she was in the chyrche / & she behelde ententely the altar / lyke as she had ben in the presence byuine / and there she was comorted by reuelacyon dryuyn. And thenne she retourned to her hous / and prophcyed of her selfe / that she sholde see Ihesu cryste in heuen /

And anon as she laye downe for feblenes in the lappe of her chamberer. She began to loke vp in to heuen / & she was so gladd that she began debonairly to laughe / and whan she had ben longe Joyfull / she was sodeynly tourned in to wepinge. And than she loked vp to heuenwarde agayne / & anon she tourned in to the fyrst Joye / & whan she closed her eyen she began to wepe / & in this manere she abode tyll complyn & had dyspyne vpsyns. And than she was still a while & sayd thus after. Lorde wyte thou be with me & I with the / ne I wyll not de parte fro the. After these thinges the chamberers desyred her to tell to them why she had so laughed & wepte / & she sayd I haue seen heuen open / & Ihesu cryst whiche enclined hym debonairly to me / and I was gladd of the vision & wepte for to departe fro it / & he sayd to me yf thou wyte be with me I shall be with the. And I answered lyke as ye herde. Her prayer was of so grete ardour / & she drewe other to good luyvinge.

¶ On a tyme she sawe a yonge man & she called hym to her & sayd to hym. Thou lyuest dysolutely / & I oughtest to serue god / wyte I that I praye for the. I wyll well / and requyre it of you despyrously. And then she prayed for hym. And the yonge man also prayed for hym selfe / & anon the yonge man began to crye / ceace ye lady & leue of but she prayed allwaye more entently / & he began to crye / ceace lady ceace / for I be gynn to fayle & am al drente / & he was clypyed with so grete hete that he swete & fledde as he had ben from hymselfe. So that many ranne whiche despoiled him for his grete hete / & they themselves myght vnneth suffer the hete of hym / & whan she had accomplished her prayer / the yonge man lefte his hete and came agayne to himselfe / & by the grace that was gyuen to him he entred in to the orde of the frewe mynours / and whan he had taken habyte of relygion / she

prayed for hym so affectionously that by the retuent prayers made him that so brenned to be coide & lefte his dysolute lyfe / & toke vpon hym a ghostly & spyrytuall lyfe / and than this blessed Elizabeth receyued that byte of relygion & put herselfe dyspygently to the werkes of mercy / for she receyued for her dowayte. CC. marke / wherof she gaue a parte to poore people / & of that other parte she made an hospytall / & therfore she was called a wastresse and sole / whiche all she suffred Joyously / & whan she had made this hospytall she became herselfe as an humble chamberer in the scrupce of the poore people / & she bare her soo humbly in the scrupce. that by nyghte she bare the seker men bytweene her armes for to let them to theyr necessytees / & brought them agayne and made clene theyr clothes & shetes that were foule / she brought the meselles to bed & wysshed theyr sores & wypped them / & dyde all that longed to an hospytaller / & whan she had noo poore men / she wolde spyinne woll whiche was sente to her from an abbey / & suche as she gate therof she gaue to the poore people / & whan she had be in moche pouerte she receyued. b. C. marke of her dowayte / whiche she gaue vnto the poore moche ordynately / & than she made an ordynance that who somer remeued his place in prejudice of an other / whan she gaue her almesse / sholde haue his heres cutte of or shorn. Than came a mayde named Radegonde whiche shone by the beaute of her heeres and passed by / not for to haue almesse / but for to vyfite her syster whiche was seek / and she comaunded anon that her heet sholde be cutte of / and she wepte and agaynsayd it. And there was a man the whiche sayd that she was Innocente.

¶ Thenne saynt Elizabeth sayd / thenne at the lest sayd she. She shall swere that she shall noo more be cause of her heet good to daunces ne harolles ne hauntee suche as

The lyfe of saynt Elizabeth

nytees/and saynt Elvzabeth demaunded of her yf euer she was dysposed oꝝ were in pur pose to vse the waye of helth/ & she answered that yf she had not had that sayte here she had longe syth taken the habyte of rely gyon & she sayd. I had leuer that thou sholdest lese thin heer than my sone were made emperoure/ & than anone she mayde toke habyte of relygyon with saynt Elvzabeth/ and fynnyshed her lyfe laudably/ whan the tyme approached that god had oꝝdeyned f she whiche had despyled the reygne mortal sholde haue the reygne of aungelles. She laye seke of the feuers & tourned her to the wall/ & they that were there herde her put out a swete melodye/ and whan one of the chaumberers had enquired of her what it was she answered & sayd a byrde came byt wene me & the wall & sange so sweetly that it prouoked me to synge with it/ she was al waye in her maladye glad & Jocunde & neuer cealed of prayer. The laste daye tofoze her departinge she sayd to her chaumberers what wyll ye do yf the deuyll come to you/ and after a lytell whyle she cryed with an hygh voyce. fle/ fle/ fle/ lyke as she had chaced awaye the deuyll/ & after she sayd the mydnyght approached in whiche Iesu cryst was boꝝne. it is now tyme that god call his frendes to his heuently weddynge/ & thus the yere of our loꝝde a thousande two hundred and. xxvi. she gaue vp her spyryte and slepte in our loꝝde & thoughe the body laye foure dayes vnburyed/ yet came there noo stenche fro it but a swete odour aromatique came whiche refresshed all them that were there. Thennne there was herde and seen a multytude of byrdes soo many that there hath not be seen lyke tofoze ouer the chyꝛche/ and began a songe of ryght grete melodye/ lyke as it had ben the obsequyes of her/ and theyr songe was Begnum mundi whiche is songen in the pray synge of byr gyngs. ¶ There was a grete crye of pooze

people foꝝ her and moche deuocyon of people/ soo that some toke an heer of her heed/ and some a part of her clothes whiche they kepte foꝝ grete relykes/ and than her body was put in a monument whiche after was founden to redaunde in oyle & many sayte myracles were shewed at her tombe after her deth. It was well shewed in the dyengge of saynt Elvzabeth of what holynes she was/ as well in the modulacyon of the byrde/ as in the expulsyon of the deuyll. That byrde that was bytwene her and the walle and prouoked her to synge/ is supposid to her good aungell/ whiche was deputed to her/ & brought her tydynge that she sholde go to euerlastynge Joye/ & he lyke wyse shewed to cursed men other whyle they es uerlastynge dampnacyon. In the partyes of saxon there was a monke that hyght he mer whiche was fallen in so grete a seknes that he cryed & wolde sustre no creature to haue rest aboute hym in the hous. Upon a nyght appered to hym an honourable lady cladde in whyte/ whiche aduyed hym that he sholde auowe him to saynt Elvzabeth yf he wolde haue his helth & the nexte nyghte she appered to hym in lyke wyse/ and than by the counseyle of his abbot he made the auowe. The thyrde nyghte she appered to hym agayne/ and made the sygne of the crosse vpon hym/ & he than receyued anone full helth & was parfytely hole. And whan the abbotte and the pryour came to hym/ they were gretly admeruaylled/ and doubted moche the accomplisshement of the auowe/ & the pryour sayd that oftymes vnder the lykenes of good cometh illusyon of the fende/ & counseylled hym to be confessed of his auowe. And the nyght folowynge the same person appered vnto hym and sayd. Thou shalte be alwaye seke tyll thou haste accomplisshed and fultylled thyne auowe/ and anone his infyrmyte toke hym agayne and wold not leue hym. And after

warde by the lycence gyuen of his abbot he accomplisshed his auowe & was made all hole. ¶ There was a mayde demaunded drynke of a seruaunt of her faders and she gaue her drynke / and sayd the deuyl mote thou drynke / and she dranke & her semed that fyre entred in to her body / then began she to crye / and her hely to swell lyke a barrel so that eche man sawe that she was desmonyake / & she was two yere in that estate / and after was brought to the tombe of saynt Elizabeth and was made parfytely hole & deliuered of the fende. ¶ There was one Harman a man of the dyocese of colyn whiche was holden in pryson and he called with grete deuocyon saynt Elizabeth vnto his helpe / and the nyght folowynge she appered to hym & comforted him / and on the morowe sentence was gyuen ayenst hym that he sholde be hanged / & the Iuge gaue lycence to his frendes to take hym downe of the galowes and they bare hym away al deed and began to praye saynt Elizabeth for hym / & anone he arose fro deth to lyf to fore them all. ¶ A chyld of foure yere olde was fallen in to a pytte and drowned and a man came for to take water and espyed the deed chyld & was drawen out / & than they auowed hym to saynt Elizabeth and he was anone restablyshed to his fyrst lyfe and helth. ¶ There was one frederycke a maroner whiche was conynge in swyns mynge / & on a tyme baygned hym in a water / and he mocqued a pooze man whiche saynt Elizabeth had enlumyned & gyuen agayne to hym his syghte & the pooze man sayd. This holy lady whiche hath heled me wyll auenge me on the / so that þu shalt neuer come out of the water but deed / & anone the swymmer losse all his strength and myght not helpe himselte but sanke downe to the bottom lyke a stone & was drowned And than was drawen out of the water & forþ with some of his frendes auowed hþ

to saynt Elizabeth & she gaue to hym his lyfe agayne. ¶ There was a man named Derycke whiche was greuously bexed in his knees and in his thyres so that he might not go / and he auowed that he sholde go to the tombe of saynt Elizabeth & was. vii. dayes in gorynge thyder / and abode there a moneth & had noo remedy & wente agayne to his hous / and than he sawe in his slepe a woman sprynge water vpon hym & adoe he withall and was angry and sayd to her wherfore hast thou awaked me & caste water on me / & than she sayd I haue wete the and this wetyng shall doo to the profyte and eole. And than anone he arose all hole and gaue thankynges vnto god and saynt Elizabeth. ¶ Thenne lette vs praye to her / that she praye for vs / for suche thynges as shall be for the moost profyte of our soules

¶ Here foloweth the lyfe of saynt Edmonde confellour and bysshop.

Saynt Edmonde the confellour and bysshop / whiche resteth at pointeney in fraunce was bozne in englonde in þe towne of abandon / his moder was named mabely the ryche / she was ryght holy both wyf & wydowe / & this saynt Edmonde her sone was bozne on saynt Edmondes dawe the kyng & martyr / & in his byrth no clothy was fouled by hym / & he was bozne in the fyrst spryngynge of the dawe & lay all that day tyll nyght as he had ben deed / so þe mydwyf wolde haue had hym buryed / but his moder sayd nay / and sone after he reuyed and was bozne to chyrche & crystened & named Edmonde by cause he was bozne on saynt Edmondes dawe as he grewe in age so entreated he in vertues. He had a broder named Robert / & the moder set them both to scole / also she had two daughters that one was named Marye / & that other Alyce / whiche were bothe made nonnes at car

The lyfe of saynt Edmonde byshop

tesby in northampton shyre by the labour of
theyr byoder Edmonde / & the moder gaue
to them gyftes to faste the fryday & drewe
them to vertuous and holy lyuynge by gyf
tes and fayre byhestes / so that whan they
came to moze parfyte age / it greued them
not. Theyr moder ware harde hayre for
our ladyes loue and lad her lyfe in grete pe
naunce and dayly laboured. And on a tyme
as she put out woll for to spynne / she dely
uered so moche for the poude that the spyn
ners myght not lyue therby / whiche com
playned therof to her sone Edmonde / and
he toke the parne whiche was sponne for a
pounde and raked it in the fyre / and a cer
tayne tyme after he toke it out of the fyre.
And the Juste pounde was not hurte ne
lassed. But as moche as was moze than a
poude was wasted and byente by the fyre.
And whan she sawe this she repented her
gretely / and dyde soo neuer moze after.

¶ After this she sente her two sones to pa
rys to scole / & delyuered to them money for
theyr costes and scole hyre / and also two
shyrtes of heyre & prayed them for goddes
loue & hers that they wolde were tho shyr
tes ones or twyes in the weke / & they shol
de lacke no thyng ne defull to them & they
graunted gladly to do after theyr moders
desyre / in so moche that within a whyle of
custome they ware the heyre every daye &
laye therin euery nyght / this was a blessyd
moder & soo vertuoussly brought forth her
chylidzen. And in shorte tyme saynt edmon
de encreased so gretly in vertue that euery
man had Joye of hym / grynge laude to
god therof And on a daye as his felawes &
he wente to playe. He lefte theyr felawshyp
& wente alone in to a medowe / & vnder an
hedge he sayd his deuocōns. And sodeynly
there appered tofoze hym a fayre chylde in
whyte clothinge / whiche sayd hayle felowe
that goost alone / & saynt Edmond beyng
abasshed meruaylled fro whens the chylde

came / to whome the chylde sayd. Edmond
knowest þ not me / & he sayd nay. I am thy
felawe in the scole / & in all where þ goost I
am euer on the ryght syde & yet þ knowest
me not / but loke my forheed / & there thou
shalte fynde my name wyrtten / & than Ed
monde loked in his forheed & sawe wyrtten
therin with letters of golde. Ihesus nazas
renus rex iudeorum. And than the chylde
sayd drede the not Edmond / for I am Ihe
su cryst thy lord and I shall be thy defens
dour here whyle thou lyuest / and than Ed
monde fell downe mekely thankyng hym
of his grete mercy & goodnes. And thenne
our lord taught hym to saye whā he shold
go to his bedde or arysle / & blesse hym with
this prayer. Ihesus nazatenus rex iudeorū
fili dei miserere mei. In remembraunce of
my passyon. And the deuyll shall neuer ha
ue power to ouercome the. And than anon
ne this chylde banysshed away / & saynt Ed
monde thanked humbly to our lord / that
it pleased to hym to shewe hym in this ma
ner. And euer after bothe euenynge & mor
nyng he bled contynually to blesse hym
with the holy prayer to his lyues ende / and
dyde moche penaunce euer after for gods
sake / and whan he had contynued at
scole a longe tyme at parys / he came home
and wente to Oxenforde to scole / & alwaye
in this tyme he was chaste in his lyuynge /
and a cleue byrgyn in wyll & in deed. And
neuer consented to the synne of the fleshe.
¶ And on a daye he knade his prayers deu
outly befoze an Image of our lady / and
he put a ryng vpon her fynger and pro
mised to her faythfully neuer to haue other
wyfe / but onely her duringe his lyfe & hum
bly grete our lady with these foure wordes
Aue maria gracia plena. Whiche wordes
were wyrtten on the sayd ryng. And his
hoost hadde a doughter that laboured gre
tely to make saynt Edmond to synne with
her fleshely. And longe tyme he put her

of. And she laboured soo sore that at the laste he graunted her to come to his bedde. And thenne she was ryght gladde and she espyed her tyme and came to his chambrs byr. And anone made her rebdy to come to his bedde and she stode naked tofore hym. And thenne he toke a sharpe rodde & bette the mayde that the blode ranne downe on euery syde of her body & sayd to her. Thus thou shalt lerne to lese thy soule. for the foule lustes of the flesshe. And soo with bes tyngge he put awaye all her foule luff. And euer after she lyued a cleane byrggynne vnto her lyues ende. And soone after the good moder sente for saynt Edmonde and her other chylidren for she knewe well that she sholde shortly passe out of this worlde & charged Edmonde to se that his byrther & systers sholde be well guded. And after she gaue to theym her blessinge and departed out of this worlde & is buried at abendon in saynt Rychnolas chyrche in a tombe of marble befoze the roode where is wyrtten. Here lyeth Habely floure of wydowes. And after saynt Edmonde dyde do make a chapell at gatesby. In whiche bothe his systers were buried and one of them was pryoresse of the place or she dyed & was an holy woman / for whome god shewed many myracles. And saynt Edmonde dwelled longe after at Orenforde lyuyng an holy lyfe and wered a sherte of hayre full of harde knottes and a breeche of the same and the knottes stakke in the flesshe that it made his body to blede and he bounde the sherte to his body with a corde so strayghte that vnneth he myght bowe his body and on a tyme whan hys sherte of hepte was ryghte foule he toke it to his seruaunte for to brenne in the fyre. But the fyre myghte not perysse ne hurte it thenne his seruaunte toke it out of the fyre and bounde a stone thereto & threwe it in to a ponde and tolde his mayster that he had brente it. Saynt

Edmonde & his felawes on a daye as they came fro lewkeno to abbendon saue in a balepe many blacke soules lyke crowes or tauens. Amonge whome was one whiche was all to rents and tozine with the other blacke byrdes. And threwe hym from one to an other that it was a pyteous syghte to se and they that accompanied saynt Edmonde were almooft fro themselves for fere of the syght. But thenne saynt Edmonde comforted theym & sayd to theym what it mente / he sayd that these ben wyched fens des of hell and bere with them a mannes soule whiche dyed ryght now at chalgraue whycher soule is dampned for his wyched lyuyngge. And thenne he and his felawes wente to chalgraue and founde all thyngge as he had sayd. Saynt Edmonde was accustomed to saye euery daye vnto our lady & saint Johan theuangelyst the prayer. O uirginemaria. And on a daye for certayne besynesse that he had he forgate it and sayd is not wherfoze saynt John appered to hym in a gasfull maner blamyngge hym gretefully for that he hadde not sayd it. And after that he sayd it euery daye vnto hys lyues ende. And after this as he sate vpon a nyght in his studye labouryngge in dyuers of the seuen scyences the spyrte of his moder appered to hym in a bysyon and charged hym to leue to studye in perteyculer scyences but that he sholde from than forth on to labour in dyuynyte onely. For that was the wylle of our lord god and hache sente to the worde by me. And this sayd she banysshed awaye and euer after he laboured in dyuynyte soo that he profyted therin meruaylously soo that men wondred of his connyngge. And whan he radde in scoles dyuynyte his scolers and herars proufyted moze in one daye than they dyde of other mennes techyngge an hole weke. And many of his scolers by his techyngge & example of lyuyngge forsoke the worlde & be-

The lyf of saynt Edmonde bysshop and confessor

came religious men. And on a day he came to the scole for to dyspute of the blessyd trynite / & was there or ony of his scolers came & fell in slombrynge syttinge in his chayre and a whyte doue brought hym the body of our lord & put it in to his mouth / & the doue ascended vp in to heuen agayne / & euer after saynt Edmonde thought that the swete sauour of our lordes fleshe was in his mouth / by whiche he knewe grete pzeuities of our lord in heuen. For he passed all the doctours in orenforde in connyng. For he spake moze lyke an aungell than a man / & in all his lessons he remembred euer our lordes passyon & in a nyght as he studyed longe in his boke sodenly he fell a slepe & forgate to blysse hym & to thynke on the passyon of our lord / & anone the deuyll laye soo heuy on hym that he myght not blysse hym with neyther honde & wyll not what to doo / but thurgh the grace of god he remembred his blessyd passyon. And than the fende had no moze power but fell downe from hym anone / & saynt Edmonde than charged the fende by the vertu of our lordes passyon to tell to hyf how he sholde best defende hym that he sholde haue no power ouer hym / & than the fende answered & sayd that the remembraunce of the passyon of our lord Ihesu cryste / for whan ony man remembreth the passyon of Ihesu cryst I haue no power ouer them / & euer after saint Edmonde had full grete deuocyon to the passyon of our lord Ihesu cryst / & was continually in holy prayers and medytacyons for all the delytes of the worlde was but heuyness to hyf he was a man of grete almesse and often preched and edefyed the people / and all the people had grete deuocyon to here hym.

¶ In that tyme the pope sente out a croysse apenst the turkes and mescrauntes in to Englonde / & this holy man Edmonde was chosen to publyshe it thourgh the realme / and he styred moche people to receyue

the croysse / and to go to the holy londe to fyghte apenst the enemyes of god / and as a yonge man came with other for to receyue the crosse. A woman that loued hym letted hym of his purpose and drawe hym awayne fro thens with her hondes / & anone her hondes were made styffe & harde as a boorde and also croked. And than she made grete sorowe & cryed god mercy full mekely & prayed saynt Edmonde to pray for her to our lord. And he sayd to her / woman wylt thou take the crosse / & she sayd ye syr full sayne. And than she receyued it / & anone was made parfytely hole / and she thanked god & saynt Edmonde / & for this myracle moche the moze people toke the crosse.

And on a tyme as thys holy man prechyed at Orenforde in the chyrcheyerde of all halowen & moche people beyng there to here hym sodenly he weder chaüged & waxed all derke in suche wyse that the peple were agast and aferde. And began faste to flee awayne fro the sermon / & this holy man sayd to the people / abyde ye styll here. For the powder of god is stronger than the fendes power. For this he doth for enuye to distrouble goddes word.

¶ And thenne saynt Edmonde lyfte vp his hondes & his mynde to almyghty god & besoughte hym of his mercy & grace. And whan he had ended his oryson & his prayer / the weder began to withdrawe by that other syde of the chyrcheyerde. And all they that abode styll & meued not / but herde the prechyng had not one droppe of rayne / & they that wente awayne fro the prechyng / were thurgh wette. For there fell so moche rayne in the hyghe strete that men myghte not goo ne ryde therein. wherfore the people thanked god and his holy saynt for this myracle. And at Wynchester an other tyme as he preched there was shewed a lyke myracle. For there he chased awaye such a darke weder by his holy prayer. After for this blessyd lyfynge

he was chosen to be an hyghe channon of Salysburpe/ and by the chapytre was made comyn tresourer where he lyued ful blef sydly in grynge almesse largely vnto the pooze people in soo moche that vnneth he kepte ony thyng for hymselfe. For whyche cause he wente to the abbaye of stanley and soIourned there tyll his rentes came in And the abbot named mayster Stephen laxton was somtyme his scoler in Orensforde/ he was a man of greate abstynence and ete soo lytell mete that men wondred wherby he lyued / he ete but selde fleshe. from shraftyde tyll eester he wolde ete no thyng that suffred dethe. In the aduent he ete neuer but lente mete. And whan the archebyshoppe of Caunterburpe was deed/ he was elette and chosen by all the couente to be theyr bysshop/ whiche eleccon was sente to hym by thre messengers too Salysburpe. But thenne he was at calue whiche was a prebende of his/ and was so lytarpe in his chaumbe alone in his prayers/ and one of his chappellayns came and tolde to hym that he was chosen to be archebysshop of Caunterburpe/ and that the messengers were comen to hym for the same cause/ but saynt Edmonde was nothynge gladde of the tydynges. And thenne the messengers came and dyde theyr message/ and delpyered to him letters whiche he redde and vnderstode/ and after sayd vnto the messengers. I thanke you of your labour and good wyll. But I am no thyng gladde of these tydynges. Forwithstondynge I wyll go to Salysburpe and take counseyll of my felawes in this mater. And anon as he was comen/ he layde tofore the holy chapytre this mater and shewed to them his letters. And all the chapytre aduysed hym to take it vpon hym. And he alwaye excusynge him refused it to his power/ but at the laste the bysshop of Salysbury with the chapytre comaunded him by vertue of

obedynce that he sholde take it on hym/ and thenne he humbly fore wepyng agreed to receyue it. And forthwith they ladde hym to the hyghe awter and sange deuoutely. Te deu laudamus. And all the whyle this holy man wepte full bytterly and shedde many a teere and prayed deuoutely to our lord to haue mercy on hym. And besought our bleasyd lady and saynt Johan euangelyst / to praye for hym and to helpe hym in his nede. And than after he was broughte to Caunterburpe / and there in tyme and space was consecrate and stalled in to the see of the archebysshop. And so reuled the chyrche of Englonde / that all men spake good of hym/ and he dyde grete penaunce & gaue grete almesse to pooze people/ and on a tyme a pooze ternaunte of his deyed / and the baylye toke his best beest for a mortuarye. And thenne the pooze wydowe whiche had loste her husbonde / & also her best beest came to this holy man saynt Edmonde and complayned to hym of her grete pouerte / and prayed hym for the loue of god that he wolde gyue her agayne her beest/ & he sayd/ ye knowe well that the chefe lord must haue the best beest but yf so be that I delpyer to the agayne this beest/ wylt thou kepe hym well vnto my behoof tyll I aske him agayne an other tyme. To whome she sayd/ ye syr with a good wyll to your pleasure / or elles god defende & praye for you also that ye vouchelaufe to doo soo moche grace to me a pooze wretche. And thenne he commaunded his baylye to delpyer it to her/ and she kepte it after to her lyues ende. This holy man was mercyfull to pooze people / and full truly to his power mayntened all the ryght of holy chyrche. And the deuyl haupnge cuer enuye on good werkes set a debate bytwene the kynge & hym whiche was Henry the thyrde sone of kynge Joha/ whiche despyred certayne pointes agayne the lyberties of holy chyrche / but

The lyfe of saynt Hughe byllshop and confessor

this good archebyllshop withstode hym to his powder & prayed the kynge to spare holy chyrche for the loue of god & mayntene them as he was bounden & had promysed but the kynge wolde not here hym put expressly dyde certayne thynges ayenst þe right of the chyrche / & menaced gretly saynt Edmonde / & whan saynt Edmonde sawe the kynge so cruell ayenst the chyrche he spake sharply vnto the kynge. And at last executed the sensures ayenst them that vexed it / and cursed them that toke awaye the lybertees of it. And whan the kynge herde of this cursynge / he was gretely moued ayenst saynt Edmonde / how be it this holy man was ferme and constaunte in his holy purpose / whiche was redy for to put his lyfe in Jeopardye for the ryght of the chyrche and saynt Thomas of Caunterburye appered to hym & badde hym to mayntene and holde the ryghte of the chyrche to his power and rather to suffre deth. Thenne to lese any of the lybertees and fraunchyses of holy chyrche lyke as he dyde. And after that saynt Edmonde was more bolde to abyde and mayntene the lybertees of the chyrche & he takynge ensample of saynt Thomas how he wente in to fraunce to the ende that the kynge sholde be better dysposed. And in lyke wyse dyde saynt Edmonde & wente ouer see / trustynge to god that the kynge wolde better be dysposed and forsake his oppynions. And was in the abbey of pountenay in hys fraunce. vi. yere prayenge for the good state of the chyrche of Englonde And lyued there so holy and partyte a lyfe that euery man had Joye of hym. And in shorte tyme after he became seke and feble and his trendes counseyled hym to remedie thens. And than he departed & wente to a place called soly whiche is. xv. mile thens But the monkes of pounteney made grette sorow for his departynge. But he comforted them and sayd. I promyse you to be

with you at saynt Edmondes dape kynge and martyr. And as he came in to soly he vexed soo seke that he knewe well that he sholde hastily departe out of this worlde. And than he desyred to receyue the sacramentes of the chyrche / whiche whan he had receyued with grette reuerence he passed out of this lyfe vnto our lord full of vertues. In the yere of our lord a thousande two hondred & xlii. and fro the towne of soly he was broughte agayne to pounteney vpon saynt Edmondes dape kynge & martyr. And where he myghte not kepe his promise a lyue / he peritourmed it whan he was deed & the monkes of pounteney receyued hym worshypfully & buryed hym solempnely. And afterwarde for þe grette myracles that god shewed for hym there his bones were taken by & layde in a worshypfull chynne tofore the hygge awter in the sayd abbey where our lord hath shewed many a fayre myracle for his holy seruaunte saynt Edmonde. Than let vs deuoutly praye to almighty god that by the merytes of this holy man saynt Edmonde he haue mercy on vs / and pardon vs our synnes Amen.

Here foloweth the lyfe of saynt Hughe byllshop and confessor.

Saynt Hughe of holy remembrance was somtyme byllshop of Lyncolne he was bozne in the pitermost partyes of Burgoyne not fette fro the alpes otherwyse called the mountaynes / & was of noble parentee & lygnage / for he came of knyghtes. And this holy man whan he was yonge and tendre of aerge / he was sette to scole & whan he was ten yere olde he was put in to a monasterye for to lerne the rules & discipline. And there was made & professed a chanon regular / wherin he lyued so deuoutly that whan he was. xv. yere olde. he was deputed for to be priour of a certayne

cell/and and he ruled in suche wyse that all thynges that was vnder his gouernaunce prospered as well in spyrtyual thynges as in temporall thynges. After this he thought tadyaunt and put his fleshe to more penaunce & by þ dysposycō of our lord he entred in the ordze of charterhous/where he was receyued & was there so vertuous in his lyfynge that amonge the straungers he was so frendly & so welbeloued that after a lytell whyle he was made procuratour of the hous. In that tyme Henry kynge of Englonde dyde do buylde & fōunded an hous of charterhous in Englonde/wherfore he sente in to burgoyne to the charterhous for to haue one of them to haue the gouernaunce and rule of it. And at the grete inconstaunce and also the prayer of the kynges vnneth coude he gete this sayd saynt Hughe. But at the last by the cōmaūdemēt of his ouerrest & request of the kynge he was sente in to the realme of englonde. And there made procuratour of the same hous. And there lyued an holy and deuoute lyfe/lyke as he dyde tofore. That he stode in the kynges grace that the kynge named hym to be bysshop of Lyncolne/& was electe by the chapytre of the chanons of the chapytre of lyncolne/whiche bysshopyche the kynge had holden longe in his honde. And was called therto by the sayd chapytre and the bysshopyche to hym presented. Whiche dygnytee he vtterly refused and sayd playnly that in no wyse that he wolde not receyue any pontyfycall dygnyte without assente/and also cōmaūdemēt of the pryour of the charterhous. Whiche was consented. And also the hole electyon of the chapytre of Lyncolne to hym declared. He toke vpon hym the offyce & was sacred bysshop of Lyncolne. And the nexte nyght after he herde a boyse saynge to hym. Thou arte gone out in to the helthe of the people. And after this he withstode myghtly the powter of wood peo

ple that entreded to hurte the pzeuplege of the chyrche. And put his body in peryll lyke as he had despyled it. For to byrynge the chyrche from scrupitude & recouered many dyoptes & ryghtes whiche had ben taken away fro the chyrche. This holy man made many good statutes & ordynaunces in his dyocese/& wente and byslyted the chyrches & places of his cure & charged & lyued an holy lyfe/& he wolde byslyte the houses of lepres and lazars/& was wonte ofte to entre in to theyr houses/& by his cōmaūdemēt the women were departed from the men/& all the men that were foule and defourmed in theyr bylage he wolde kysse of humylyte/and there was that tyme in the chyrche of Lyncolne an honourable man a channon named Wyllyam/whych was chaunceler of the chyrche/a good man and well lettred & wolde pzeue & assaye yf that there were any elacyon or pryde in his courage/and sayd to this holy man. Saynt Martyn by kysynge of a man that was a foule lazare heled hym and ye hele not the lepres/ne lazars that ye kysse who anone answered to the chaunceler saynt Martyn certaynly heled a leprous man by kysynge And this kysynge that I kysse the lepres helen my soule. This was an humble and a meke answer. This holy man saynt Hughe in all his lyfe was moche dylygent in buryenge of deed men/and of his humynte wolde gladly doo the offyce aboute theyr sepulture. Wherfore our lord gaue and rendzed to hym by retribucyon cōdygne honourable sepulture. For what tyme he departed out of this worlde/and the same daye that his body was broughte to the chyrche of Lyncolne. It happed that the kynge of englonde the kynge of scotlande with thre archebyshoppes, barons and grete multytude of people were gabyed at lyncolne/and were present at his honourable sepulture/where god hath shewed for

The lyfe of saynt Edmonde kynge

hym dyuers myracles. Changet vs praye
vnto this holy man saynt Hughe of Lyn-
colne to praye for vs. ❖

Here foloweth the lyfe of saynt
Edmonde kynge and martyr.



In the prouynce off englond of olde tyme were dyuers kynges for the lode was departed. Amonge whom there was saynte Edmonde kynge of Norfolke & suffolke whiche took his byrthe of the noble & auncient of the lygnage of saxons & was fro the begynnynge of his fyrst age a blessyd man. Softe, vertuous and full of mekenes and kepte truly the very relygyon of crysten fapth & gouerned his kyngdom full well to the pleasure of almyghty god. In this tyme it happed that two wycked tyrautes that one named Hynguar & that other Hubba came out of Denmarke and arryued in the countre of northumberlonde & robbed & destroyed the countree & slewe the people wout mercy in euery place where they came. Than the one named Hynguar came in to the countree where this moost cristen saynt Edmonde reigned & vnderstode that he was in the flouryng age stronge & myghty in batayle & demaunded of the people where theyr kyng was resydent & dwelled whiche was moche abydynge in a towne named than Eglesdon / and now is called bury. Now the danes had al way acustome that they wold neuer fyght batayle sette ne apoynted / but euer laye in awayte how they myght by slepyght and de-

ceyte preuented fall in good crysten men. And so fle & destroye them lyke as cheues lye in awayte to robbe & to sle good trewe men. Wherfore whan he knewe where this holy kyng was he adressed one of his knyghtes to hym for to espye what strength he had & what people aboute hym. & Hynguar hymselfe folowed with all his hoost / to the ende that sodeynly he shoulde fall vpon this kyng vnaduyfed & that he myght subdue hym vnto his lawes and comaundementes. Than this sayd knyght came to this holy kyng saynt Edmonde & made his legacyon & message in this wyse. Our moost drazde lord by londe and by see Hynguar whiche hath subdued dyuers countrees & londes in this prouynce to his sepygnorpe by strength of armes & purposeth with all his shyppes & armye to wynter hym in these marches sendeth to the his comaundement that þ in contynent come & make alyaunce & frends shyp with hym / & that thou departe to him thy paternall tresours & rycheles. In such the wyse that þ mayst reygne vnder hym. Or certaynly thou shalte dye by cruel deth. And whan the blessyd kyng saynt Edmonde had herde this message / anone he syghed & called to hym one of his bysshoppes and demaunded counseyll of hym what & how he shoulde answer vpon this demaunde that was asked of hym / whiche bysshop soze dreyng for the kynges lyfe exhorted hym by many examples for to consent and agree to this tyraut Hynguar. & the kyng a while sayd no thynge but remembred hym well & after many deuoute wordes at last he answered to the messenger in this wyse & sayd this shalte þ saye to thy lord knowe thou for trouthe / that for the loue of temporall lyfe the crysten kyng Edmonde shall not subdue hym to a paynem duke. Than vnneth was the messenger gone out. But Hynguar mette hym & bad hym vse shorte wordes and tell hym his answer / whiche

messenger tolde vnto Hinguar. Anone the cruell tyraunt comaunded to flee all the people that were with saynt Edmonde / & desstroye them / but they sholde holde and kepe onely the kynge / whome he knewe rebel vnto his wycked lawes. ¶ Than this holy kynge was taken & bounden his hondes behynde hym / & is brought tofoze the duke / & after many obprobryes wordes / at the last they ladde hym forth vnto a tree whiche was therby / vnto whiche tree his aduersaryes bounde hym. And than shotte arrowes at hym so thicke & many that he was thorowly wounded. And that one arrowe smote out an other / & allwaye this blessed kynge ceased not for all his woundes to geue laude and prayse vnto almyghty god. Than this wycked tyraunt comaunded that they sholde symte of his heed / whiche they soodyde he alway prayenge & sayenge his orisons to our lord god. ¶ Thenne the danes lefte the body there lyenge & toke the heed and bare it in to the thickest of the woode and hydde it in the thickest place amonge thornes and bzyeres to the ende that it shoulde not be founden of the crysten men. But by the purueyance of almyghty god there came a wolfe / whiche dyligently kepte the holy heed fro deuourynge of bestes & fowles. ¶ And after whan the danes were departed / the crysten men founde the body. But they coude not fynde the heed / wherfoze they sought it in the wood. And as one of them spake to an other / where arte thou whiche were in the thicke of the wood / & cryed where arte thou. The heed answered and sayd here / here / here. And anone than all they came thyder and sawe it / and also a grete wolfe syttinge & enbracinge the heed bytwene his foze legges / keepynge it fro all other bestes. And than anone they toke the heed and brought it vnto the body / and set it to the place where it was symten of. And anone they Joyned togyder / & than they

bare this holy body vnto the place where it was now buried / & the wolfe folowed humbly the body tyll it was buried. And than he hurtyng no body retourned agayne to the wood / & the blessed body & heed ben so Joyned togyder that there appereth nothyng that it had be symten of / saue as it were a reed shynynge threde in the place of the departyng where the heed was symten of. And in that place where he now lyeth so buried / is a noble monasterye made. And therein monkes of the orde of saynt Benet whiche ben richely endowed. In whiche place almyghty god hath shewed many a myracle for this holy kynge and martyr.

¶ Here foloweth the lyfe of saynt Cecyle byrgyn & martyr & fyrst of her name.

Cecyle is as moche to save as the lyfe of heuen or a way to blynde men. ¶ She is sayd of celo & lya / or elles Cecilia as lackynge blyndnes. ¶ She is sayd of celo that is heuen / & leos that is people. ¶ She was an heuenly lylpe by clemmes of virginite / a way to blinde men by informyacon of example heuen by deuoute contemplacon lya by besy operacon / lackynge blyndnes by shynynge of wysdom. And heuen of the people / for the people behelde in her as in folowynge the spirituall heuen / the sonne the mone & the sterres / that is to save shynynge of wysdom. Magnanymite of sayth & dyuersyte of vertues. ¶ She is sayd a lylpe / for she had the whytens of clemmes a good consyence / & odoure of good fame. ¶ She is sayd heuen / for Pseudo sayth that pphylosophes saye that heuen is meuable / rotte & brennyng. In lyke wyse was she meuyng by besy operacon rotte by perleuraunce / and brennyng by fyr charyte.

Saynt Cecyle the holy byrgyn was comen of the noble lignage of the

The lyfe of saynt Cecylye

Romayns. And fro the tyme that she laye in her cradle she was fostred & nourysshed in the fayth of cryste. And alwaye bare in her brest the gospell hyd / and neuer ceased daye ne nyght from holy prayers. But rescomāunded to god alwaye her blygynye. And whan this blesyd byrgyne sholde be spoused to a yonge man named Valeryan And the day of weddyng was comen and was clothed in ryall clothes of golde. But vnder she ware the hayre / and she herynge the organes makynge melodye / she sange in her herte onely to god saynge. O lord I beseeche the that myn herte & body may be vndefowled soo that I be not confounded And euery seconde & thyrde day she fasted comāundyng herselfe vnto our lord whom she dzedde the nyght came that she sholde goo to bedde with her husbonde / as the custome is / & whan they were bothe in theyr chambze alone / she sayd to hym in this maner. O my best beloued and swete husbonde I haue a counseyll to tell the / yf soo be that I wylte kepe it secrete / and swere that ye shall beweye it to noo man. To whome Valeryan sayd that he wolde gladly promyse & swere neuer to bewray it. And than she sayd to hym. I haue an aungell that loueth me whiche euer kepeth my bodi whe ther I slepe oz wake / and yf he may fynde that ye touche my body by pylony oz foule and pollute loue / certaynly he shall anone slee you / and soo sholde ye lese the floure of your pouthe. And yf it soo be that thou loue me in holy loue and clenness / he shall loue the as he loueth me. And shall shewe to the his grace. Than Valerian corrected by the wyll of god haupng dzedde sayd to her / yf thou wylte that I byleue that thou sayest to me / shewe to me that aungell that thou spekest of. And yf I fynde veritable that he be the aungell of god. I shall doo that thou sayest / and yf so be that thou looue an other man than me I shall both slee

hym and the wyth my swerde. Cecylye answered to hym / yf thou wylte byleue and baptise the thou shalt well now see hym. So than forth to via appia whiche is thre myle out of this towne & there thou shalt fynde pope Urban with pooze folkes / and tell hym these wordes that I haue sayd / & whan he hath purged you fro synne by baptym. Than whan ye come agayne ye shall se the aungell. And forth wente Valeryan and foude this holy man Urban lowtyng amonge the buryelles / to whome he repoynted the wordes that Cecylye had sayd. And saynt Urbane for Joye began to holde vp his hondes and lette the teeres falle oute of his eyen & sayd. O almyghty god Ihesu cryste sower of chaste counseyll and keper of vs all receyue the fruyte of the seed that thou hast sown in Cecylye. For lyke a besy bee she serueth the. For the spouse whom she hath taken whiche was lyke a wood lyon. She hath sente hym hyther lyke as a meke lambe. And with that worde appered sodernly an olde man cladde in whyte clothes holdyng a boke wyrtten with letters of golde. Whom Valeryan seynge for fere fell downe to the grounde as he had ben deed / whome the olde man reysed and toke vp and redde in this wyse. One god one fayth / one baptym / one god and fader of all abouen all / and in vs all euery wher / and whan this olde man had redde this he sayd / byleuest thou this oz doubtest thou it / saye ye oz nay. Than Valeryan cryed sayenge. There is noo thyng trewer vnder heuen. Than banysshed this olde man awaye. Than Valeryan receyued baptym of saynt Urban and retourned home vnto saynt Cecylye / whome he founde wythin her chambze spekynge wuth an aungell. And this aungell hadde two crownes of roses and lylpes / whiche he helde in his honde / of whiche he gnuue one to Cecylye & that other to Valerian saynge / kepe ye these crownes

with an vndefowled and a cleine body. for
I haue brought them to you fro paradys
And they shall neuer fade ne wyper. He
lose theyr sauour. As they may not be seen
but of theym to whome chastyte pleaseyth.
And thou Valerian by cause þe haste vled
profytable counseyll / demaunde what thou
wylte. To whome Valerian sayd. There
is noo thyng in this worlde to me leuer
than my brother / whome I wolde sayne
that he myghte knowe this veray trouthe
with me. To whome the aungell sayd. Thy
pettycyon pleaseyth our lord / and ye bothe
shall come to hym by the palme of martyr
dome. And anone Cyburce his brother came
and entred in to this chambze. And anone
he felte the swete odour of the roses and ly
lyes / and meruaylled fro whens it came.
Than Valerian sayd. We haue crownes
whiche thynne eyen may not se / and lyke as
by my prayers hast felte the odour of them
soo yf thou wylte blyue thou shalt se the
crownes of roses and lylies that we haue.
¶ Thenne Cecylie and Valerian began
to preche to Cyburcyen of the Joye of he
uen and of the foule creaunce of paynyngs
the abusyon of ydolles / and of the paynes
of hell / whiche þe dampned suffred. And al
so they preched to hym of the incarnacyon
of our lord and of his passyon / and dyde
so moche that Cyburcyen was conuerted
and baptysed of saynt Urbane / & fro than
forth on he had so moche grace of god that
euery daye he sawe aungelles / and all that
euer he requyred of our lord he opteyned
¶ After Almachus prouost of Rome whi
che put to dethe many crysten men / herde
saye that Cyburcyen and Valerian bury
ed crysten men that were martred and gas
ue all theyr good to pooze people / he called
them tofoze hym / & after longe dysputacy
on he comaunded that they sholde go to the
statue or ymage of Iubyter for to do sacre
fyre / or elles they sholde be byheded and as

they were ledde they preched the fayth of
our lord to one called Maxime that they
conuerted hym to the crysten faythe. And
they promysed to hym / that yf he had very
repentaunce & ferme creaunce that he shol
de se the glozpe of heuen. Whiche theyr sou
les sholde receyue at the houre of theyr pas
syons / and that he himselfe sholde haue the
same yf he wolde blyue. Than Maximus
gate leue of the tourmentours for to haue
theym home to his hous / & the sayd Maxi
mus with all his housholde / and all the tur
mentours were turned to the fayth. Than
came saynt Cecylie thyder with priestes &
baptysed them / and afterwarde whan the
mornyng came saynt Cecylie sayd to them
How ye knyghtes of cryste / cast awaye fro
you the werkes of derknes / and clothe you
with the armes of lyght. And thenne they
were ledde foure myle out of the towne / &
brought tofoze thymage of Iuppyter. But
in no wyse they wolde doo sacrefyce ne en
cence to the ydoll / but humbly with grete
deuocyon kneled downe & there were byhe
ded / & saynt Cecylie toke theyr bodies and
buried them. Than Maximus that sawe
this thyng sayd that he sawe in the houre
of theyr passyon aungelles clere shynynge
& theyr soules ascende in to heuen whiche
the aungelles bare vp / wherfoze many we
re couerted to the crysten fayth. And whan
Almache herde that Maximus was cryste
ned he dyde doo bete hym with plommets
tes of leed so longe tyll he gaue by his spy
ryte and dyed / whose body saynt Cecylie
buried by Valerian & Cyburcyen. And af
ter Almache comaunded that Cecylie shol
de be brought vnto his presence for to doo
sacrefyce to Iuppyter / and she so preched to
them that came for her that she conuerted
theym to the fayth whiche wepte soze that
soo fayre a mayde & so noble sholde be put
to dethe. Than she sayd to them. O ye good
pouge men / it is noo thyng for to lese the

The lyfe of saynt Cecylie

youth / but to chaunge it that is to gyue
claye and take therfore golde. To gyue a
foule habytacle and take a precyous. To
gyue a lytell corner & to take a ryght grete
place. God rewardeth for one symple / an
hondred folde / blyue ye this that I haue
sayd. And they sayd we blyue cryste to be
bery god whyche hadde suche a seruaunt.
Thenne saynt Urbane was called & foure
hondred & moze were baptysed. Than Al-
machys callynge tofore hym saynt Cecylie
sayd to her. Of what condycyon arte þ
and she sayd that she was of a noble kyn-
rede / to whom Almachys sayd. I demaũ-
de the of what relyggyon arte thou. Than
Cecylie sayd / than begannest thou thy de-
maunde folylpe that woldest haue two an-
sweres in one demaunde. To whome Al-
machys sayd. Fro whens cometh thy ru-
de answer. And she sayd of good scyence
and sayth not fayned. To whome Al-
machys sayd / knowest thou not of what po-
wer I am. And she sayd thy power is lytel
to drede / for it is lyke a bladder full of wyne
de / whiche with the pyckynge of a nedell
is anone gone awaye and come to nought.
To whome Almachys sayd. In wronge be-
gannest thou & in wronge thou perseuerest
knowest thou not how our prynces haue
gyuen me power to gyue lyfe and to sle &
she said now shal I proue the a lyar agens
the very trouthe / thou mayst well take the
lyfe fro them that lyue. But to them that
ben deed / thou mayst gyue no lyfe. Ther-
fore thou arte a mynystre / not of lyf / but of
dethe. To whome Almachys sayd / now
laye aparte thy madnes / & doo sacrefyfe to
the goddes. To whom Cecylie sayd. I wo-
te neuer where thou hast lost thy syght / for
them that þ sayest ben goddes / we se them
stones put thyn hande and by touchynge
thou shalte lerne that whiche thou mayst
not se with thyne eyen. Than Almachys
was wrothe and comaunded her to be ladde

in to her hous / and there to be byente in a
brennyng bayne whiche her semed was a
place colde and well attempted. Than Al-
machys herynge that comaunded that she
sholde be byheded in the same bathe. Than
the tourmentour smote at her thre strokes
& coude not smyte of her heed / & the fourth
stroke he myght not by the lawe smyte & so
left her there lyenge halfe alyue and halfe
deed / & she lyued thre dayes after in that
maner and gaue all that she had to poore
people / & contynually preched the sayth all
that whyle / & all them that she conuerted
she sente to Urban for to be baptysed / and
sayd. I haue asked respyte thre dayes that
I myghte commende to you these soules.
And that ye sholde halowe of myne hous a
chyrche. And than at the ende of thre dayes
she slepte in our lord / and saynt Urbane
with his dekenes buryed her body amonge
the byllhoppes / & halowed her hous in to a
chyrche. In whiche vnto this daye is sayd
the seruyce vnto our lord. She suffred her
passyon aboute the yere of oure lord two
hondred and. xxiii. in the tyme of Alexan-
der the emperour / & it is redde in an other
place that she suffred in the tyme of Mar-
cius aurely / whiche reygned aboute the yere
of our lord two hondred and. xx. Thenne
let vs deuoutely praye vnto our lord that
by the merytes of this holy byrgyn & mar-
tyr saynt Cecylie we may come to his euer
lastynge blyss in heuen. Amen. ☪☪☪

Here foloweth the lyfe of saynt Clement
pope & martyr. And fyrst of his name.

Clement is sayd of cleos / that is glo-
rye and mens that is mynde / as it
were a glorious mynde / he had a glorious
mynde purged fro all fylthe / ornate wyth
all vertue / & decozate with all felicitye / or he
is sayd of clemence / whyche is mercyfull.
It is sayd in the glosarpe that Clemente

is sayd ryghtwys / swete / type / and meke
ryghtwys in dede / swete in speche / type in
conuersacyon / and meke in intencion / his
lyfe he hym selfe sette in hys boke named
Itynetarye / specyally vnto that place whi
che he succeeded to saynt Peter in the papas
cye. The remenaunt of his actes that comin
ly ben had / ben taken in dyuers places.



Saynt Cle
ment the
bysshop was boy
ne of the lygnage
of the Romayns
& hys fader was
named Faustyn /
& his moder Ma
tydyan / he hadde
two brethren / of
whome that one
was named Fau
styn / and that other Faustynen / and Ma
tydyane was of meruayllous beaute / her
husbondes brother brenned in the loue of
her by the dysordynate concupyscence of le
cherie / and dayly he vexed her in despryn
ge her to accorde to his foule luste but she
in no wyse wolde consent to hym / and she
doubted to shewe it vnto her husbonde / by
cause there sholde noo debate ne enemyte
falle bytwene the brethren. ¶ Chenne she
thoughte to absente her by some mene fro
hym soo longe that he sholde forgete this
dysordynate loue. For the syghte of her pre
sence sette hym in a fyre / and bycause she
myght haue lycence of her husbonde / she
fayned a dreame subtylly / whiche she tolde
to her husbonde in this wyse sayenge. The
re is a byspon comen to me this nyght / by
whiche I am commaunded to departe out
of this cytee of Rome with my two sones
Faustyn & Faustynien. And that I sholde
abyde out so longe / tyll I were commaun
ded to retourne / and yf I dyde not I shol

de dye and my chyldren also. And whan
her husbonde herde this he was soze abas
shed and aferde / and sent his wyfe and his
two sones to Athenes / with moche other
meyny / and that she sholde abyde there / &
sette her sones to scole. And the fader hel
de Clemente at home wyth hym / whyche
was the leest and was but fyue yere olde
for his solace / and as the moder sayled on
the see with her sones / there arose a grete
tempest and brought the shyppe to wracke
and was all to broken / and the moder was
throwen by the walwes of the see vpon a ro
che and escaped wenynge that her two so
nes had ben perysshed and for sorowe and
dyscomforte wolde haue drowned herselfe
in the see / yf she had not had hope to fyn
de her sones / and whan she sawe that she
coude not fynde theym a lyue ne deed / she
cryed and brayed strongly & bote her hon
des and wolde not be comforted of no bo
dy. ¶ Than came to her many women whi
che tolde to her the fortunes that they had
but she was comforted by none / and amon
de thother came one that sayd that she had
losse her husbonde a yonge man in the see
and that she wolde neuer after be maryed
for the loue of hym / and she comforted her
how it was and dwelled with her / & gate
dayly theyr lyuyng with theyr hondes but
anone after her hondes that she had beten
became so soze & broken out that she myght
not werke. And she that herborowed her
had the palfrey and myght not ryle out of
her bedde / and thus was Matydyan con
strayned to begge and aye her lyuyng fro
doze to doze / and of suche as she coude ge
te she fedde herselfe and her hostelle. And
whan the yere was passed that she was de
parted with her chyldren / her husbond sen
te messengers to athenes for to know how
they dyde / but them that he sente returned
not / & he sente other messengers after whi
che returned and sayd that they had founde

The lyfe of saynt Clement

none. And than he lefte Clement his sone vnder the keepynge of certayne tutours / & went for to seek his wyfe and his chyldren and toke his shyppyng. But he came not agayn. And thus Clement was. xx. yere or phalyn / and neuer had tydynge of fader ne moder / ne of his brethren. And he went to stude and became a souerayne phylosophye / and despyred and enqyred dylygently in what maner he myght knowe the immortalyte of the soule / and therfore haunted he ofte the scoles of phylosophye / and whan he herde that it was concluded in the dysputacyon that the soule was immortall he was gladde & Joyous. And whan they sayd that it was mortall / he went all heuy and confused. And at the laste whan Barnabe came to Rome prechynge the sayth of Ihesu cryste. The phylosophyes mocked hym as he hadde ben madde or out of his wytte / and as some saye Clement was the fyrste phylosophye that mocked hym & despyred his predycacyon / and in scoone put to hym this questyon sayenge / what is the cause that culer whiche is a lytel beest hath fyre fete & two wynges / and an olyphaunt whiche is a grete beest hath but foure fete and noo wynges. To whome Barnabas sayd / sole I myght lyghtly answere to thy questyon yf thou demaundest it to knowe the trouthe / but it sholde be a rude and deef thyng to saye to you ony thyng of creatures / whan ye knowe not the maker of the creatures / and bycause ye knowe not the creatour of all it is ryghte that ye erre in the creatures. ¶ This worde wente moche vnto the herte of Clement the phylosophye / in suche wyse that he was enfourmed of Barnabe in the saythe of Ihesu cryste. And wente anone in to Iudce to saynt Peter / whiche taught hym the sayth / and she wed to hym clerely the immortalyte of the soule all clerely. And in that tyme Symon the enchauntour had two dyscyples / that

is to wete Aquyle and Syrcete / and whan they vnderstode & knewe his fallaces they forsoke and lefte hym / and fledde to saynt Peter and were his dyscyples. ¶ Thenne saynte Peter demaunded of Clemente of what lygnage he was / and he tolde him all by ordre what was happened to his fader / to his moder / and to his brethren / & sayd that he supposed that his moder with his brethren was drowned in the see / and that his fader was deed for sorow or drowned also in the see. And whan saynt Peter herde this he myght not kepe hym from wepyng. ¶ On a tyme Peter came in to the yle where Martydiane the moder of Clement dwelled in whiche yle were pylers of glasse of meruaylous length. And as saynt Peter behelde these pylers he sawe Martydyan beggyng / whome he blamed bycause she laboured not with her hondes. And she answered and sayd. Syr I haue noo thyng but the fourme and lykenes of my hondes. For they ben soo feble by my bytyng that I fele them not / and me repens teth that I drowned not myselfe in the see that I sholde noo lenger haue lyued. ¶ Tho Peter sayd what sayest thou woman / knowest þ not that the soules of them that slee themselves ben moost greuouly punysshed. To whome she sayd / wolde god that I were certayne that soules shold lyue after the deth. For than wolde I slee myselfe / to the ende that I myghte but one houre see my swete chyldren. And whan Peter had demaunded of her the cause and that she had tolde to hym all the ordre of the thynges done. ¶ Than Peter sayd / there is a yonge man with vs named clement whiche sayth lyke as thou sayest / that it so happed to his fader and moder and to his brethren / and whan she herde that she was smytten with soo grete wonder that she fell. And whan she was comen to herselfe / she sayd wepyng to saynt Peter. I am certaynly moder

of that yonge man / and kneled downe to
foze saynt Peter she prayed hym that he
wolde hastely shewe to her her sone. & Peter
sayd to her. Abide a whyle tyll we be
out of this yle. And whan they were out
of the yle. Peter toke her by the honde and
brought her to the shyppe where Clement
was in. And whā Clement sawe Peter hol
dyng the woman by the honde / he began
to laughe. And anone as this woman was
myghe by Clement she myght obseyne her
no lenger but embraced hym aboute the nec
ke and kysled hym / and he put her abacke /
lyke as he had ben frantpyke / and was mos
che angrye ayenst Peter. And Peter sayd
to hym / what someuer thou doost put thou
not away thy moder. And whan Clement
herde that anone he began to wepe / & ad
uysed hym and toke vp his moder whiche
was fallen downe in a swoone & began to
knowe her / & that the hostesse that laye on
the palleys was brought forth by the com
maundement of Peter. And he heled her
anone. And thenne the moder demaunded
Clemente of his fader / and he sayd to her
that he wente too seche her & that he sythe
neuer sawe hym. And whan she herde that
she syghed & comforted her other sorowes
by the grete Joye that she had of her sone.
¶ In the meane whyle Syrcete & Aquyle
came whiche were not there whan she cas
me and whan they sawe this woman they
enquired what she was. Thenne Clement
sayd. She is my mydder whome god hath
gyuen to me by my lord Peter. Than Pe
ter tolde to them all by orde / & whan Sy
rcete and Aquyle herde that they arose and
were all abashed and sayd. Lorde maker
of all thynges / is this trewe that we haue
herde / or is it a dreame. Thenne Peter sayd
to theym / yf ye be not out of your mynde /
these thynges be all true. Than sayd they
they ben faustyn and faustynien whome
our moder had supposed had ben perpyshed

in the see. And than the moder ranne and
embraced them aboute the necke / and sayd
what may this be. And Peter sayd / thei
ben thy sones faustyn & faustynien / who
me thou supposedest had ben perpyshed in
the see / and whan she herde that she felle
downe a swoone for Joye. And whan she
was comen agayne to herselfe she sayd to
them / save ye to me how ye escaped / & they
sayd whan our shyp was broken / we were
bozne vpon a table / and other matonnens
founde vs and toke vs in to theyr shyppe /
and chaunged our names / and solde vs to
a woman named Justyne whiche hath hol
den vs as her sones. And hath made vs to
lerne the artes lyberall / and after we lerned
phylosophye / and sythe we Joyned vs
vnto Symon an enchauntour / whiche hath
be nourysed with vs / & whan we knewe
his fallaces we lefte hym all / and were ma
de dyscyples of Peter / and the nexte dape
folowynge Peter with his thre dyscyples /
Clement / Syrcete / and Aquyle wente in to
a moze secrete place for to praye & a moche
auncyent and honourable man but ryght
pooze was there / and began to resonne &
saye to them. I haue pyte on you brethren
for vnder the lyknes of pyte I consyder
you gretely to erre. For there is noo god ne
none worshyppe here: ne no prouydence
in the worlde / but fortune onely of engens
drure and happe dothe all / lyke as I haue
founde expertely of myselfe in the see / whiche
was enformed in the dyscyplyne of ma
thesys moze than many other / than praye
ye no moze / for whether ye praye or praye
not / that whiche is ordeyned to you by des
teny shall fall. And Clement behelde hym
and his herte Jugged that he had seen hym
tofoze tyme. And whan Clement Aquyle
and Syrcete had longe dysputed with hym
by the comaundement of Peter. And they
had shewed to hym what prouydence was
by open reisons / & for reuerence called hym

The lyfe of saynt Clement

ofte fader. Aquile sayd what nede haue we to calle hym fader. Whan we haue in com maundement that we oughte to calle noo man fader vpon erth. And he behelde this auncyent man and sayd. Thou holdest the iniuryed fader bycause I blamed my bro der that called the fader. We haue in com maundement that we sholde calle no man by suche name. and whan he had sayd soo all they of the company laughed and he ask ed them why they laughed. and Clement sayd thou doost that for whyche thou blas mest other in callinge this olde man fader. And whan they had ynoughe dysputed of prouydence. The olde man sayd. I haue well byleued prouydence. but myne owne consyence denyeth me it. that I may not byleue it. I knowe my desteny and my wy ues. & that whiche fortune hath destenyed is ordeyned to eche body. Now herken ye what fortune happed to my wyfe. She had in her natyuyte Mars with Venus vpon the centre. and the mone manyng in the hous of Mars. & endes of Saturne. And this aduenture maketh the auouterers to breke theyr wedlocke. and to loue theyr ser uauntes. & to go with them in to straunge countrees. and to be drownded in waters. and so it is fallen by my wyfe for she fell in the loue of her seruauante and fledde with hym and perysshed in the see. for as my bro ther had recounted to me. she loued hym fyrste. & he wolde not consent to her. And than she tourned her lecherous loue in her seruauant. and it ought not to be layde ony blame in her. for her desteny hath made her to do so. And than he tolde how she fayned a dreame. & how in sayllyng towarde Athe nes she perysshed. And than his sones wol de haue ronne to him and haue dyscouered the mater. But Peter defended them and sayd. suffre ye tyll it please me. And than Peter sayd to hym. yf I shewe to the this daye thy wyfe ryght chasty with thy thre so

nes. Wylte thou byleue that desteny is noo thyng. And he sayd lyke as it is a thyng impossible to shewe that thou hast promys sed. soo impossible it is to doo ony thyng aboute desteny. And than sayd Peter. this is Clement thy sone. and these two ben thy two sones Faustyn and Faustynien. Then the olde man fel downe for Joye as he had ben wythout soule. Than his sones came vnto him and kyssed him. and were aferde that he sholde not haue comen to hymselfe agayne. and whan his swolnyng was gone. he herde of them all by orde how all thyng had happened. Thenne his wyfe ca me sodeynly and began to crye. and wepe strongly sayng. O my husbonde and my lord where is he. And this sayd she as she had ben all fro herselfe. And the olde man that heryng ranne to her and embraced her stranyng wyth grete wepyng. And then as they thus were dwellyng togder. There came a messenger that tolde howe that Appon and Anubon. whyche were grete frendes vnto this olde man Faustynien. were lodged with Symon magus. of whome this olde man was moche glad and wente to bysytte them. And forthwith came a messenger. whiche sayd that there was comen a mynystre of the emperours vnto Antyoche and sought all the enchaſis tours for to punyſhe them to deth. Than Symon magus bycause that he hated the sones of Faustynien bycause they forsoke hym. He enprynted his symplytude and ly kenesse in this olde man Faustynien. in su che wyse that of euery man he was suppo sed to be Symon magus. And this dyde Simon magus bycause he sholde be taken of the mynystres of the emperoure and be slayne in stede of hym. and Symon than departed fro tho partyes. and whan this olde Faustynien came agayne to saynt Pe ter & to his sones. The sones were abashed. whiche sawe in hym the symplytude & lyke

ness of Symon magus / & vnderstode the
 voyce of theyr fader: but saynt Peter sawe
 the naturall lykenesse of hym & his wyfe &
 his sones blamed and repleued hym / & he
 sayd wherfore blame ye me and flee from
 me that am your fader / and they sayd we
 flee fro the bycause the lykenes of Symon
 magus appereth in the. Now this Simon
 had composed an oynement and enoynted
 hym with all / & had enoynted the fourme
 of hys selfe by arte magyke in this olde man
 whyche wepte and sayd / what myshappe
 alas is fallen to me. I haue but one day be
 knowen of my wyfe and of my chyldren &
 may not be Joyfull with them / & his wyfe
 and hys chyldren wepte sore and tare theyr
 heere. And Symon magus whan he was
 in anthyoche defamed strongly saynt Peter
 and sayd that he was a cursed enchaun
 tour and homycyde / & had soo moeued the
 people ayenst Peter: that they purposed to
 see hym yf they myghte ones holde hym.
 And than sayd saynt Peter to this olde
 Faustinen bycause thou arte lyke & semest
 Symon magus / go forth in to anthyoche
 and excuse me tofore all the people of suche
 thynges as Symon hymselfe hath sayd of
 me / & after I shall come in to anthyoche /
 and shall take from the this straunge lyke
 nesse & shall gyue to the agayne thy propre
 and naturall symplytude tofore all the peo
 ple / but it is not to suppose that saynt Peter
 hadde hym to lye / for god hath no nede
 of lesynges. And the same sholde the boke of
 Clement called Itenerariū be appocryphū
 as who sayth of none auctoryte in whiche
 these thynges ben wyrtten. And ought not
 to be taken in suche thynges but as it plea
 seth to some men. Neuerthelesse it may be
 sayd yf these wordes be dyligently consy
 dered that he sholde saye that he were Sy
 mon magus. But that he sholde shewe to
 the people the semblaunce of Symon ma
 gus bylage shewyng saynt Peter in the
 persone of Symon & shold reuoke the wor

des that he had sayd / and yf he sayd that he
 was Symon / that was not as touchyng
 the trouthe / but vnto the apperence & lyke
 nesse. Than Faustynen sayd. I am Symon
 as who sayd I am lyke vnto Symon
 & was suppoled to be Simon of the people
 Than this olde man Faustynen wente in
 to anthyoche and assembled the people and
 sayd. I Symon shewe to you and confesse
 that I haue deceyued you of all that I ha
 ue sayd of saynt Peter the apostle. For he
 is no traytour ne enchauntour / but is sent
 for the helthe of the worlde / wherfore yf es
 uer I herafter shall say ony thyng ayenst
 hym that ye take me as a traytour & wyre
 ked. And put me awaye fro you. For I do
 now penaunce for that I knowlege me to
 haue sayd falsely and euyl of hym. I war
 ne you therfore that ye byleue in hym. that
 ye ne your cytee peryshe not. And whan
 he had sayd this that saynt Peter had com
 maunded hym and had styred the people in
 to the loue of Peter. Saynt Peter came
 to hym and made his prayer. And after too
 ke awaye fro hym the lykenes of Symon
 and became in his naturall lykenes. Than
 all the people of anthyoche receyued debou
 nately saynt Peter / and wyth grete ho
 noure enhaunced hym and sette hym in a
 chayre as a bysshop. And whan Symon
 magus herde this he came and gadred the
 people toggyder & sayd. I metuayle whan
 I haue enseygned & taught you the com
 maundementes of helthe. And haue war
 ned you that ye sholde kepe you from the
 traytour Peter / & ye haue not onely herde
 hym. But ye haue enhaunced hym & haue
 sette hym in the chayre of a bysshop. Than
 all the people arose in a grete furye ayenst
 hym / & sayd. þ arte noo thyng but a mon
 stre. þ saydest that other daye that þ repen
 tedest of that þ haddest sayd ayenst saynt
 Peter / and now thou woldest ouerthrowe
 vs & thyselfe & all at ones they arose ayenst

The lyfe of saynt Clement

hym and caste hym out of the towne. All these thynges saynt Clement telleth of hym selfe in his booke/and had sette in it this hysto-rye. After this whan saynt Peter came to Rome/and sawe that his passyon appoche/he ordeyned Clement to be bysshop after hym. And whan saynt Peter pryncce of the appostles was deed. Clemente whiche was a man purueyed & toke heed of the tyme to come. So that lest by his ensample euery bysshop wolde chese a successour after hym in the chyrche of our lord. And so possede the se of god by herpytage/he gaue it ouer to lyne and afterwarde to Clete. And after them Clement was chosen/and compelled to take it vpon hym/wherin he shone by vertuous lyuinge and good maners that he pleased well vnto the Jewes. Crysten men and paynymys. He had the pooze people wyrtten by name of eueryche relygyon/for to gyue them theyr necessyte/he loued moche pooze people/and them that he sanctefyed by baptysm/he suffred them not to begge comynly. and whan he had sacred a damoyzell with a beyle whiche was a virgin and nece of Domyrcen the emperour And had conuerted to the sayth Theodoze wyfe of Syssynne frende of the emperour. And she had promysed to be in purpose of chastyte. Syssynne had doubte of his wyfe and entred after her in to the chyrche prauely for to knowe what she vled to doo there And whan saint Clement had sayd his oryson:/& the people had sayd Amen. Syssynne was made deef and blynde. And he sayd to his seruautes bynge me hens and lede me out. And they ledde hym roude aboute the chyrche and coude not come to the doores ne gates. And whan Theodoze sawe them erynunge so. she wente to the fyrst doze weninge that her hushonde had knowen her/ & after she asked of her seruautes/what they dyde/ & they sayd to her. Our mayster wolde here and se that was not leefull/ & ther

fore he is made bothe blynde & dese. And thenne she gaue herselfe to prayer and prayed god that her hushonde myght goo out fro thens. And after her prayers she sayd to the seruautes goo ye hens and bynge my lord home to his hous/and they wente and brought hym thyder. And Theodoze wente vnto saynt Clement and tolde to hym what was happened. And than this holy man came to hym and foude his eyen open/ but he sawe not ne herde no thyng. Thenne saynt Clement prayed for hym And anone he receyued his syght and his herynge. And whan he sawe saynt Clement stondynge by his wyfe he was wood. And supposed that he had ben fludged by arte magyke/and commaunded his seruautes to holde faste Clement/ he hath made me blynde by arte magyke for to come to my wyfe. And commaunded to his mynystres that they sholde bynde Clement. And soo drawe hym. And they bounde the pylles and stones/wenynge to Syssynne that they had bounden saynt Clement and his wykes/and drawen them forth. Than saynt Clemente sayd to Syssynne by cause thou worshyppest stones for goddes and trees/therfore halste thou deserued to drawe stones and trees/ & he whiche supposed hym for to be bounden verily sayd I shall doo sice the. And than Clement departed & he prayed Theodoze that she sholde not cease to praye tyll that our lord had bysyted her hushonde Thenne saynt Peter appered to Theodoze prayenge/and sayd to her. Thy hushonde shall be saued by the/for to accowpyshe that / that woule my broder sayth. The man myscraut shall be saued by his trewe wyfe/ and this saynge he banysshed awaye / & anone Syssynne called his wyfe to hym/ & prayed her to praye for hym and that she sholde call to hym saynt Clement And whan he was comen he was instructe in the sayth/ and was baptyfied with the

hondred and. xiii. of his men and many noble men and frendes of the emperour byspueden in our lord god by this synne. These the erle of the sacrefyses gaue moche monye & moued grete tress & dyscorde agensst saynt Clement. Than Gamarityn prouost of the cytee of Rome myghte not suffer this dyscorde but made safe clement to be brought tofoze hym. And as he repyued and assayed to drawe hym to his lawe. Clement sayd to hym. I wolde well rather that thou woldest come to reason. For yf many dogges haue barked agensst vs and haue byten vs / yet they may not take fro vs / but that we be men resonable / & they ben holdes dysresonable. This dyscencion whiche is moued it sheweth that it hath noo certayne ne trowth / & than mamertyn wrote vnto trapan emperour of Clement & he had answer that he shold do sacrefyse or to be exyled in to the deserte that was beyonde the cyte ouer the see. Then the prouost sayd to hym wepinge / thy god whome thou worshyppest purely he helpe the / than the prouost deliuered to hym a shyppe and all thyng necessaie to hym & many clerkes & laye people folowed hym in exyle / & the prouost foude in that ple moo than two thousande people crysten / whiche had ben longe there dampned for to helwe the marke in the roches. And anone as they saue saynt Clement they began to wepe / and he comforted them & sayd. Our lord hath not sent me hyther by my merytes / but he hath made me partener of our crowne / & whan he vnderstode of them that they sette water syxe myle thens and bare it vpon theyr sholders. He sayd to them let vs all praye vnto our lord that he open to vs his confessions in this place here the baynes of a fountayne or of a well. And that he that smote the stone in deserte of Synay / and water flowed haboundauntly / he gyue to vs tennynge water. So that we may be enioyed

of his benefaytes. And whan he had made his prayer he lokyd here and there & saue a lambe stondynge whiche lyfte by his right fote and shewed a place vnto the byshop / and he vnderstande that it was our lord Ihesu cryst / whome he onely saue. And wente to the place and sayd. In the name of the fader / and of the sone / and of the holy ghost Smyte in this place. And whan he saue that noo man wolde smyte in the place where the lambe stode. He toke a lytell pykys and smote one stroke lyghtly in the place vnder the fote of the lambe. And anone a well or a fountayne sprange by & grewe in to a grete flode. Thenne vnto all them Joyenge saynt Clement sayd / the cominge of the flode gladdeth the cyte of god. And for the same of this miracle moche people came thyder / and syue hondred & moo receyued baptym of hym in one daye. And they destroyed the temples of the ydolles thorough all that prouynce. And within one yere they edefyed. lxxv. chyrches / to the honour of our lord god. And thre yere after Trapan the Emperoure vnderstandynge this whiche was the yere of our lord. lxxvi. And sente thyder a duke. And whan this duke saue that all they wolde gladly deye for goddes loue / he lefte the multitude & toke onely Clement. And bounde an ancre aboute his necke and threwe hym in to the see and sayd. Now they may not worshypp hym for a god. And all that grete multitude of the people wente to the ryuage of the see and behelde the cruelte of the tyrant. And thenne Cornelye and Phobus dysciples of saynt Clement commaunded to all the other to praye to our lord that he wolde shewe to them the body of his martyr. And anone the see departed thre myle waye ferre. So that all they myght goo dyre fote thyder. And there they founde an habytacle in a temple of marble / whiche god had made and ordeyned. And founde

The lyfe of saynt Clement

the body of saynt Clement layde in an arke
or a cheste / & the ancre therby. And it was
shewed to these dyscyples that they sholde
not take awaye the body fro thens euery
yere in the tyme of his passyon that see des
parte by seuen dayes durynge foure myle
ferre whiche gaue daye waye to them that
came thyder. In one of the solempnytees.
¶ There was a woman went thyder with
a lytel chyldre / and whan the solempnytees
of the feest was accomplyshed the chyldre
slepte & the noyle and the sowne of the wa
ter was herde whiche came and approached
faste. And the woman was abasshed & for
gate her chyldre and fledde vnto the ryuage
with the grete multytude of people / and af
terwarde she remembred her sone & began
strongely to crye and wepe. And ranne by
ther and thyder by auenge by the ryuage for
to knowe yf by aduenture the body of her
sone myght be caste vpon the ryuage. And
whan she sawe no socour ne helpe / she re
toured home and was all that nyght in
wepyng and in heuynes. And the yere af
ter folowynge whan the see was departed
and the waye open / she ranne tofoze alle
the other. And came vnto the place for to
knowe yf by aduenture she myghte haue
ony knowlege or fynde ony thyng of her
sone. And whan she kneled downe tofoze
the tombe of saynt Clement / and had ma
de her prayere she arose vp and sawe her
sone in the place where she had left hym sle
pyng. Than she supposed that he had ben
deed and wente nere for to haue taken the
body as it had ben without lyfe. But whan
she sawe hym slepyng / she awoke hym &
toke hym in her armes tofoze all the people
all hole and sauf / & enqyred of hym where
he had ben all that yere. And he sayd that
he wiste not / but that he had slepte there
but one nyghte swetely. Saynt Ambrose
sayth in his pzeface in this wyse / whan the
most wycked persecutour was cōstrayned

of the deuyll for to turment by paynes the
blessyd Clement / he gaue to hym no payne
but byctorye. The martyr was caste in the
flood for to be drownd / & therfore came
he to a good reward / by whiche Peter his
mayster came in to heuen. Cryst approun
ge the myndes of them bothe in the flood /
he called Clement fro the bottom of the see
to the palme of byctorye / & he releued saynt
Peter in the same Clement that he sholde
not be drownd vnto the heuently realme.
¶ Upon the bysshop of hostpence recount
teth that in the tyme that Nygghell the em
perour gouerned the empyre of Rome. A
preeft named phyllosophye came to terson
and demaunded of theym that dwelled in
the coultre of the thynges that ben reher
sed in the hystoie of saynt Clement & bycause
they hadde not ben of that tyme / but were
straunge they sayd that they knewe no thyng
ge therof. For the synne of them of the cou
ltre that dwelled in the place / the water
hadde longe ceased for to withdraue as it
was wonte to do. ¶ In the tyme of Mar
tyn the emperour the chyrche hadde be des
troyed of barbarys / & the arke with the
body of the martyr was wrapped in the flo
des of the see. For the synne of theym that
dwelled there. And thenne the preest was
all admeruaylled of these thynges. And ca
me vnto a lytell cyte named George / and
wente with the bysshop & the clerkes wyth
the people for to fetch the holy relykes in
the ple / where as they supposed that the bo
dy of the holy martyr had ben / & there they
dygged and songe ymnes & canticles and
than by reuelacyon dreyne they foude the
body of the holy saynt and the ancre by it.
whyche was caste in to the see wyth hym.
And thenne they bare it to terson. And
after this same preest came to Rome with
the body of saynt Clement / and there shew
ed god full many myracles for this holy
saynt / & the body was layde in the chyrche

whiche is now called saynt Clement / and it is redde in a cronycle that the see wyered dye in that place / & that the blessed Cyrill byshop of mozyane brought the holy body vnto Rome. ¶ Thenne lette vs deuoutely praye vnto this blessed saynte / saynte Clement that by his merytes we may deserue to come to the blyss of heuen. Amen.

¶ Here foloweth the lyfe of saynt Grylogone. And fyrst of his name.

O Grylogone may be sayd of gonos in greke / whiche is as moche to saye as aungell. for he was without aungell of worldly malyce / or he is sayd of gonos whiche is as moche to saye as a leder. for he ledde moche people to the waye of trouthe by his ensample. ¶

O Grylogone was taken & sette in pryson by the comaundement of Dyoclesyan. And saynt Anastase fedde hym & gaue to him mete & drynke to lyue by wherfore her husbonde was put in to a strayght pryson. And he sente to Grylogone / whiche had enfourmed her in the fayth of Ihesu cryste in wytyngge this that foloweth. To the holy confessor of cryst Grylogone I Anastase haue taken the yocke of a wycked husbonde by the mercy of god I haue eschewed his bedde by fayned & dyslymyled infyrmyte. And haue nyght and daye embraced the stappes of our lord Ihesu cryst / and my husbonde hath taken awaye my pattrymonye / of whiche he is ennobllyshed / and settet it on foule ydolles / & hath put me in pryson / as a cursed enchaunteresse for to make me to lese my lyfe temporall. So there bleueth no moze / but I that am seruaunt to the spyrte may lye downe and dye. In whiche deth I glorifye my selfe / but I am greatly troubled in my mynde that my rycheles whiche I had ordey-

ned to god ben wasted and spent in fowle thynges fare well seruaunt of god & remembre me. To whom saynt Grylogone answered agayne by wytyngge se that he be not angered ne troubled for ony thyng that is done to the felonously in thy lyfe though it be contrarye to the / he mayst not be deceyued yf he be proued a tyme pealyble shall come to the anone for after this derkenes thou shalt se anone the flozysshed lyght of god And after this colde tyme of froste and yce there shall come to the softe & swete tyme. Farewell be with god & praye for me / & as this blessed Anastase was thus constrained in suche wyse / that binneth ony brede was gyuen to her in foure dayes & that she supposet she sholde haue dyed. She wrote a pylle to him in this wyse. To the confessor of cryste Grylogone / Anastase / the ende of my tyme is comen remembre me. So that whan the soule shall departe from me that he receyue it for whos loue I suffre these trynges whiche he shalt here by the mouth of this olde woman. To whom he wrote agayne. It apperteyneth alwaye he derkenes go tofore the lyght. In lyke wyse after sickness & infyrmyte heith shall retourne & lyfe is promysed after deth. All aduersytees & prosperitees of this worlde ben enclosed by one ende / bycause desperacyon sholde haue no dominacion on the sorowfull ne electyon ne pryde sholde not domyne of them that ben glad & Joyfull. There is but one see in whiche the shyppe of our lady sayleth & our soules vse the office of mariners vnder the gouernaunce of he body / & he shippes whiche ben fastened wyth stronge chaynes passen well wout ony brykynge thorough the stronge walwes of the see / & some shippes there ben that haue brotell & feble Joyneures of trees / & fall ofte in peryll to be drowned / but thou bondmayde of Ihesu cryste haue in thy mynde the victory of the crosse / and make the redy to the werke of god / & than

The lyf of saynt Katheryne

Dyoclesyan whiche was in the parties of aquyle & slewe other crysten men comaunded that Grylogone sholde be brought to fore hym. To whome he sayd. Take the power of the prouost / & the consulate of thy lygnage / & do sacrefyce to the goddes. And he answered I adour & worshyp one onely god of heuen / and I despyle thy dygnitees as fylth or myre. And than sentence was gyuen vpon hym / and was brought in to a place where he was beheded aboute the yere of our lord two hondred. lxxx. and seuen whose body saynt Zeyle the preeft buried and the heed also. ~~~~

Here foloweth the lyfe of saynt Katheryne byrgyne and martyre. And fyrst of her name. ~~~~

Katheryne is sayd of catha that is all band rupna that is fallynge / for all the edespyce of the deuyll fell all fro her / for the edespyces of pryde fell fro her by humylyte that she had & the despyce of flesshely desyre fell fro her by her virginite / & worldly couetyse. For she despyled all worldly couetyse. For she despyled all worldly thynges. For Katheryne may be sayd as a lytell chayne. For she made a chayne of good werkes by whiche she mounted in to heuen. And this chayne or ladder hadde foure grees or stappes / whiche ben Innocence of werke cleynesse of body / despyllunge of vanyte / & saynge of trouthe / whiche the prophete putteth by ordre / where he sayth. Quis ascendet in monte domini. Innocens manibus. Who shall ascende in to the mountayne of our lord that is heuen / and he answereth. The Innocente of his hondes / he that is cleane in his herte he that hath not taken in bayne his soule. And he that hath not sworn in fraude & deceyte to his neyghbour. And it appereth in her legende how these foure degrees were in her. ~~~~



Katheryne by dyscent of lyfe was of the noble lygnage of the peers of rome / as it shal be declared more playnly hereafter by a notable cronycle whose moost blessed lyfe and conuersacion wrote the solemne doctour Anathasius whiche knewe her lygnage & her lyfe. For he was one of her maystresse in her tender age / or she was conuerted to the cristen sayth. And after the sayd Anathasius by her preachinge and meruayllous werkes of our lord was conuerted also / whiche after her martyrdom was made byshop of Aysaundrye. And a glorious pylar of the chyrche by the grace of god and merites of saynt Katheryne. And as we fynde by credyble cronycles. In the tyme of Dyoclesian & Maximyen was grete and cruell tyrannye shewed in alle the worlde / as well to crysten men as to paynims. Soo that many that were subgette to rome / put away the yoke of seruage & rebelled openly agens the empyre. Amonge whome the realme of armony was one that withstode moost the tribute of the romayns / wherfore they of Rome deputed a noble man of dygnytee named Constancius / whiche was tofore either a halpaunt man in armes dyscrete & vertuous / the whiche lord after he came in to armony / anone subdued them by his dyscrete prudence / & deserued to haue the loue & fauour of his enemyes in soo moche that he was desyred to marye the daughter of the kynge whiche was sole heyre of the realme / and he consented & maryed her / and soone after the kynge her fader dyed / and than Constancius was enhauced and

crowned kynge / whiche sone after hadde a sone by his wyf named Costus / at the byrthe of whome his moder deyed. After the deth of whome Constancys returned to Rome to see the emperour. And to knowe how his lordshippes were gouerned in the parties / and in the mene tyme tydynes came to Rome how that grete brytayne whiche now is called englonde rebelled agaynst the empyre / wherfore by shadupse of the consulate / it was concluded that Constancys kynge of armony shoulde go in to brytayne to subdue theym. Whiche adressed hym thither / and in shorte tyme / After he entred in to the londe by his prowess and wysdom he appeased the reame and subdued it agayne to the empyre of Rome. ¶ And also he was so acceptable vnto the kynge of brytayne named Coell / sh he maryed his daughter Helcyn / sh whiche afterwarde fonde the holy crosse. And in a shorte time he gate on her Constancyne whiche after was emperour. And then soone after deyed Constancys / and Constancyne after the deth of kynge Coell / by his moder was crowned kynge of Brytayne. and Costus the fyrst sone of Constancys wedded the kynges daughter of cyprus whiche was heyre. Of whom as shal be sayd here after was engendred saynt Katherse / whiche came of the lygnage of Constancys.

In sh yere of our lordes two hondred regned in cyprus a noble and prudent kynge named Costus whiche was a noble and semely man / ryche and of gode condycyons and had to wyf a quene lyke to hy self in vertuous gouernaunce / whiche lyued to gyder prosperously. But after the lawe of paynyms / and wooshypped ydolis / this kynge by cause he loued renome and wolde haue his name spread through sh wolde he founded a cyte in whiche he edified a temple of his false goddess and named sh cytee after his

name costly / whiche after to increase his fame the people named it fama costi and yet in to this daye is called famagous / in whiche cyte he and sh quene lyued in grete welthe and prosperite / and lyke as sh saye vnto synners geth amonge sh byetes and thornes / ryght so betwene thys ii. paynyms was broughte forth / this blessed byrgyn saynt Katheryn. And whan this holy byrgyn was born she was so fayre of bylage and so well formed in her membris / sh all the people enioyed in her beaute / and whan she came to .vii. yere of age anon after she was set to scole / where she prouffited moche more than any other of her age / and was eformed in sh artes lyberal wherin she drake plentifully of sh welles of wysdom. For she was chosen to be a teacher and enformer of euerlastyng wysdom. The kynge Costus her fader had so grete ioye of sh grete towardnes and wysdom of his daughter sh he lete ordeyn a toure in his palace with dyuerse studies. And chambres in which she might be at her pleasure and also at her wyll and also he ordeyned for to wayte on her. .vii. of sh best maysters and wyldest in connyng that myght be gotte as in the parties and within a whyle they sh came to teche her they after lerned of her / and became her dyscyples. and whan this byrgyn came to the age of .xiii. yere / her fader kynge Costus deyed / and then she was left as queene and heyre after hym. And then sh estates of sh londe came to this yonge lady Katheryn. And desyred her to make a parlyamente in whiche she myght be crowned and receyue the homage of her subgettes / and sh suche rule myght be set in her begynnyng that peas and prosperite might esewe in her reame. ¶ And this yonge mayde graunted to them theyr askyng. And whan the parlyament was assembled / and this yonge queene crowned with grete solempnyte and she syttyng on a day in her parlyament / and her moder by her wyl al the lordes ethe in his

The lyfe of saynt Katheryne.

place a lorde a rose by þ̄ assente of her moder ¶ The other lordes and comyns & kneledowne to fore her sayeng these wordes Myght hye and myghty pryncesse & oure moost souerayne lady please it you to wytt that I am commaunded by þ̄ quene your moder. By all the lordes / and comyns of this your reame to requyre youre hyenes þ̄ they yf it may please you to graunte to the that myght proude sonne noble kyng or pryncce to marry you . To the ende that he myght rule and defend your Reame & subgettes like as your fader dyde by fore you And also that of you myght procede noble bygnage / whiche after you may reygne vpon vs / whiche thyng we mooste desyre and herof we desyre youre good answer. ¶ This yong quene Katheryne herynge this request was abashed / and troubeled in her courage how she myght answer to contente her moder / the lordes / and her subgettes / and for to kepe her selfe chaste for she had concluded to kepe her byrgynite / & rather to suffre deeth than to defoule it . And thenne with a sadde chere / and meke loke she answerde in this manere. Colyn I haue well vnderstonde your request & thanke my moder / the lordes and myn subgettes of the grete loue þ̄ they all haue to me / & to my reame & as touchyng my maryage I trust be: yly there may be no peryle / consyderþge the grete wysedō of my lady my moder & of the lordes with the good obeyssaunce of þ̄ comyns trustyng in theyr good cōtynuauce . Wherefore we nedene not to seke a straunger for to rule vs and oure reame. for with your good assyssaunce & ayde we hope to rule & gouerne & kepe this our reame in good Justyce pes and rest in lyke wyse as þ̄ kyng my fader helde you in wherfore at this tyme I pray you to be cōtēt & to cease of this matter / and lete vs procede to suche maters as be requisite for þ̄ rule gouernauce / &

dynerfalle wele of this reame / and whan
 this ponge quene Katherine had acheued
 her answere The quene her moder and al
 the lordes were a baiffhed of her wordes &
 wylt not: what to say for they cōfydered
 well by her wordes that she had no wylle
 for to be maryed . And thenne there arofe
 and stode by a duke that was her vnclē
 and with due reuerēce sayd to her in this
 wyle . My souerayne lady sauſſe your hy
 gheand noble dyscrecyon / this answer is
 ful heuy to my ladi your moder and to vs
 all your hūble lyegeimen. without ye take
 better aduys to your noble courage wher
 fore I shall moue to you of foure notable
 thynges that the grete god hadde endowd
 you byfore al other creatures for we knowe
 whiche thynges ought to cause you to ta
 ke a lordē to your housbonde / to the ende
 the plentyuous gyftes of nature and gra
 ce may spryngē of you by generacyon whi
 che may succede by ryght lyege for too re
 gne vpon vs to the grete cōforte and Joye
 to all your people & subgettes and the con
 trarye sholde tourne to grete sorowē & he
 uenelle. Now good vnclē sayd she what be
 these foure notable thynges that so ye re
 pute in vs. Madame sayd he: ¶ The fyrst
 is this that we be acerteined that ye be co
 men of the moost noble blode in the worlde
 ¶ The seconde for ye be a grete enheritour
 and the gretest / that lyueth of woman to
 our knowleche. ¶ The thyrde that is that
 ye in scyence connyngē and wyldome pas
 se all other. ¶ And the fourth is in bodely
 shappe & beaute there is none lyke to you
 Wherfore madame vs thynke for these four
 notable thynges must nedys cōstrayn you
 to encline to our request. ❀❀❀❀
 ¶ Thenne sayd this ponge quene Kather
 ine with a sadde countenaunce. Now vn
 clē syth god and nature haue wrought so
 grete vertues in vs / we be so moche more
 bounden to loue and to plesse hym / and we

thanke him humbly of his grete and large
 pfectes. But sythe ye desyre so moche that
 we sholde consente to be maryed / we lete
 you playnly wete that lyke as ye haue de-
 scriued vs / so wyll we descreyue hym that
 we wyll haue to our lord & husbonde and
 yf ye can gete suche one / we wyll agree to
 take hym with all our herte. For he that
 shall be lord of myn herte & myn husbon-
 de shall haue tho foure notable thynges in
 hym ouer all mesure. So ferforthly that
 all creatures shall haue nede of hym and
 he nedeth of none / and he that shall be my
 lord must be of so noble blode that al men
 shall do to hym worschyp and therwith so
 grete a lord that I shall neuer thynke þ
 I made hym a kynge / and soo ryche that
 he passe all other in rycheesses. And soo full
 of beaute / that aungels haue Joye to behol-
 de hym / and soo pure that his moder be a
 byrgyn / and soo meke and benygne / that
 he can gladly forgyue all offences done to
 hym. Now haue I descreyued to you him þ
 I wyll haue and desyre to my lord and to
 my husbonde / go ye and seke hym / & yf ye
 canne fynde suche one. I wyll be his wyfe
 with all myn herte / yf he douchesaufe to
 haue me & synally but yf ye fynde suche o-
 ne I shall neuer take none & take this for
 a synall answer / & w this she caste doune
 her epen mekely and helde her styll. And
 whan the quene her moder and the lordes
 herde this they made grete sorowe and he
 uynesse / for they sawe well that there was
 no rempyde in that matere. Thenne sayd
 her moder to her with an agry boys / alas
 doughter / is this your grete wysdom that
 is talked so fer / moche sorowe be ye lyke to
 do to me & all yours / alas who sawe euer
 woman forge to her suche an husbonde w
 suche vertues as ye haue done. For suche
 one as ye haue deuyed / there was neuer
 ne neuer shall be / and therfore doughter le-
 ue this folpe & do as your noble elders ha-

ue done tofore you. And thenne sayd this
 yonge quene Katheryne vnto her moder /
 with a pyttrous pyghynge. Madame I wo-
 te well by veray reason þ there is one mo-
 che better than I can deuyse hy / & but he
 by his grace fynde me. I shall neuer haue
 ioye. For I fele by grete reason þ there is a
 waye that we be clene out of / and we be in
 derknes / and tyll the lyght of grace come
 we maye not se the clere waye / and whan
 it please the hym to come / he shall auoyde
 all derknes of the clowdes of ygnoraunce
 and she we hym clerely to me / whome my
 herte so feruently desyret & loueth / and
 yf it so be that he lyst not þ I fynde hym /
 yet reason comaundeth me to kepe hole þ
 is vnhurt / wherfore I beseeche you meke-
 ly my lady moder / that ye / ne none othes
 moeue me moze of this matere / for I pro-
 myse you playnly that for to depe therfore
 I shall neuer haue other husbode / but on-
 ly hym that I haue descreyued. To whome
 I shall trewly kepe me with all the pure
 loue of myn herte / and with this she arose
 & her moder / and all the lordes of the par-
 lament with grete sorowe & lamentacyon
 and takynge theyr leue departed / & this
 noble yonge quene Katheryne went to her
 paleys whole herte was set a fyre on this
 husbode that she had deuyed / þ she coude
 do no thyng / but all her mynde & entente
 was sette on him & cōtynuely mused how
 she myght fynde hym. But she coude not
 fynde the meane / how well he was nyghe
 to her herte / that she soughte. For he had
 kyndeled a brēynge loue whiche coude ne-
 uer after be quēched for no payn ne trybu-
 laciō as it appered in her passyō / but now
 I leue this yonge quene in her cōtempla-
 cyon and shall say you as fer as god wyll
 gyue me grace / how that our lord by his
 speryal myracle called her vnto baptisme
 in a speryal manere suche as hath not be-
 herde of befoze ne sythe. And also how she

The lyfe of saynt Katheryne.

was bysibly marped to our lord in the wyf-
ge to her louverayn tokenes offyguler lo-
ue. ¶ Then besyde Alysauder a certayne
space of myles dwelled an holy fader an
heremyte in deserte named Adryan. Whi-
che had scrupd our lord contynuelly by þ
space of thyrty yere in grete penaunce and
on a daye as he walked before his celle be-
yng in his holy medytacyons. there came
agaynst hym þ mooste reuerente lady that
euer ony erthely creature myght beholde/
and whan this holy man behelde her hys
estate an d excellent beaute whiche was as
boue nature / he was fore abalshed and so
moche astonyed þ he fyll doune as he had
be deed. ¶ Thenne this blessed lady seyng
this / called hym by his name goodly and
sayd. Broder Adrian dyede ye no thysse for
I am come to you for your good honour &
prouffyte / and with that she toke hym by
mekely confortyng hym and sayd in this
wyse. Adryan ye must go in a messlage for
me in to the cyte of alysauder. / and to the
palays of þ quene Katheryne. and saye to
her that the lady saleweth her / whose sone
she hath cholen to her lord and husbonde
syttynge in her parlamēt with her moder
and lordes about her / where she had a gre-
te conspycte and bataylle to kepe her byrgi-
nyte / & saye to her that thylke same lord
whom she chale is my sone. that am a pu-
re byrgyn. and he desyreth her beaute and
loueth her chastyte amonge all the virgyn-
ties on the erthe. I comaunde her without
taryenge that she come with the alone vn-
to this paleys / where as she shall be newe
clothed. And thenne shall she se hym. and
haue hym vnto her euerlastyng spouse.
¶ Thenne Adryan heryng this sayd dre-
defully in this wyse. A blessed lady how
shal I do this messlage. for I knowe not þ
cyte ne the waye thyder & who am I thou-
gh I knewe it / to doo suche a messlage to
the quene. For her meyne wyll not suffice

me to come to her presence. & though I cas-
me to her. she wyll not byleue me. but put
me in durrelle as I were a faytour. Adryan
said this blessed lady dyede ye not. for that
my sone hath begonne in her must be per-
formed. for she is a cholen vessel of specys
all grace befoze al women þ whiche lyueth
but go forth and ye shall fynde no lettynge
and entre in to her chambze for thaungell
of my lord shall lede you thyder. & byng
you bothe hyther sauely. ¶ Thenne he meke-
ly obeyng went forth in to alysauder and
entryd into the palays and founde doores
& cloosures openyng a gaynst hy & so pas-
sed froo chambze to chambze tyll he came
into her secreete studye where as none cas-
me but her selfe alone & ther he foude her
in her holy contemplacyon / & dyde to her
his messlage lyke as ye haue herde accordyng
ge to his charge. & whā this blessed byrg-
gyne Katheryne had herde his messlage &
vnderstode by certayne tokenes that he ca-
me for to fetch her to hym whome she soo
feruently desyred. anone aroos forgythge
her estate & nieyny / and folowed this olde
man through her palays & the cyte of aly-
sauder vnknowen of ony persone and so
into deserte. in whiche waye as they walk-
kyd she demaunded hym of many and hys
questyōs and he answered vnto her suffici-
ently in all her demaundes. and enformed
her in the fayth. & she benygneley receyued
his doctrine and as they thus went in the
deserte. this holy man had losse his waye
and wyll not where he was & was all con-
fused in hym selfe and sayd secretlye alas
I fere me I am deceyued. & þ this be an
illusyō. alas shall this byrgyne here be pe-
ryllshed amonge these wyld beestys now
blessed lady helpe me that al mooste am in
despayr. and saue this mayden that hath
for sake for your loue all that she had and
hath obeyed your commaundement & as
he thus sorowed þ blessed byrgyn Kather-

ryne apperceyued & demaunded hym what hym eyled & why he sorowed / and he sayd for you by cause I can not fynde my celle ne wote not where I am. Fader sayd she drede ye not. for truste ye verayly that / good lady / whiche sente you for me shall not suffre vs to peryshe in this wyldernes. And thenne she sayd to hym / what monasterie is ponde that I se / whiche is so ryche & fayre to beholde / & he demaunded of her where she sawe it / and she sayd ponde in þe ceste. And then he wyped his eyen and sawe the moste glourious monasterie that euer he sawe / wherof he was full of ioye and sayd to her / now blessyd be god / hath endowd you with so perfyght fayth for there is that place wherin ye shall receyue so grete wofshyppe and ioye / & there was neuer none lyke / sauf onely our blessyd lady crystes owne moder quene of all quenes. Now gode fader Adryan hye you fast that we were there / for there is all my desyre & ioye / and soone after they appoyched that glourious place / And whan they came to the gate / there mette theym a glourious compaigne all clothed in whyte and wyth chappelletes of whyte lylles on the yf heedes / whos beaute was soo grete and byghte that the byrgyne katheryn ne the olde man myght not beholde them / but all rauysched fyll doune in grete drede. Thenne one more excellent than a nother spake fyrste & sayd to this virgine Katherin / stonde vp our dere syster / for ye be ryght wel come & lad her ferther in / tyll they came to þe second gate / where a nother more glourious compaigne mette her / all clothed in purpore wyth strelle chappelletes of rede roles on theyr heedes / and the holy virgine seynge them fyll down for reuerence & drede / & they benygne cōfōrted her / take her vp & sayd to her drede ye noo thyng our dere syster / for there was neuer none more hertely welcome to our souerayn lord the

ye be & to vs al / for ye shall receyue our clothyng and our crowne with soo grete honour that all sayntes shall Joye in you come for the for the lord abyde desyreng you. And then this blessyd byrgyn katheryn w tremblyng ioye passed forth with them lyke as she that was rauysched with so merueyllous Joye that she coude not speke. And whan she was entered in to the body of the chirche / she herde a melodye of merueyllous swetenesse whiche passed all hertesto thynke it / & there they behelde a ryall quene stondyng in her estate with a grete multytude of aungels and sayntes whose beaute and rychesse myght no herte thynke ne no penne wyte. for it excedeth euery mannes mynde. ¶ Thenne the noble compaigne of marters with the felawshyp of byrgyns / whiche ladde the byrgyne katheryn fyll doune flatte tofoze this ryall emperesse / with souerayne reuerence sayenge in this wyse. Our moste souerayn lady quene of heuen / lady of all þe worlde / emperesse of helle / moder of almyghty god kyng of blys. To whose cōmaundement obeynt al heuely creatures & erthly lyketh it you / that we here presente to you our dere syster whose name is wyrtten in þe book of lyf / besechyge your benygne grace to receyue her as your doughter cholen & humble handmayde / for to accōplyshe þe werke whiche our blessyd lord hath begonne in her / & w that our blessyd lady sayd byge ye me my welbeloued doughter. And whan the holy byrgyn herde our lady speke / she was so moche replenysched w heuently ioye that she laye as she had ben dede. ¶ Thenne the holy compaigne toke her vp and broughte her tofoze our blessyd lady. To whome she sayd my dere doughter ye be welcome to me / and be ye stronger & of good comforte / for ye be specially choslen of my sone for to be honoured remembred by ye not how I praye in your parlyamēt

The lyfe of saynt Katheryne.

ye descryued to you an husbonde where ye had a grete conflycte and batayle in defendynge your chastyte. ¶ And then this holy Katheryne knelyngewith most humble reuerence and drede sayd. O most blessed lady blessed be ye amonge all women. I remembre how I chaas that lord whiche thenne was full ferre fro my knowleche / but nowe blessed lady by his myghty mercy and your specyall grace he hath opened the eyen of my blynde conspence / and ignoraunce / so that now I se the clere way of trouthe / and humbly beseeche you moost blessed lady that I may haue hym whom myn herte loueth / and desyret aboute all thyng with out whome I may not lyue & with these wordes her sprytes were so fast closed / that she laye as she had ben dede. ¶ And thenne our lady in confortynge her sayde. my dere doughter. It shal be as ye desyre / but yet ye lacke one thyng / ye must receyue or ye come to the presence of my sone / ye must be clothed with the sacramente of baptylme / wherfore come on my dere doughter for all thyng is prouyded. for there was a fonte solempnely appareyld with all thyng requysyte vnto baptylme.

¶ And then our blyssed lady called Adryan the olde fader to her & sayde. Brother this offyce longethe to you. for ye be aprest therfore baptise ye my doughter: but chaunge not her name. for Katheryne shall she be named / and I shall be her godmoder.

¶ And thenne this holy man Adryan baptyled her. And after our lady sayd to her. Nowe my owne doughter be glad & Joye full for ye lacke nothyng / & longeth vnto the wyfe of an heuenly spouse. And now I shall byynge you to my lord my sone whiche a bydeth for you. And soo our lady ledde her forth vnto / & quere doze / where as she sawe our sauour Ihesu cryst with a grete multytude of aungellis / whos beaute

is impossyble to be thoughte or wyrtten of erthely creature of whoos syght this blessed byrgyne was fullfylled with so grete swetenesse / & it can not be exprelled. ¶ To whome our blessed lady benygne lady. Hoost souerayne honoure ioye and gloire be to you kyng of blyss my lord my god and my sone. Ioo I haue brought here vnto your blessed presence your humble seruante and ancyl Katheryne / whiche for your loue hath refused all erthely thynges / and hath at my sendynge obeyed to come hyther hoppyng & trustyng to receyue that I promysed to her. ¶ Thenne our blessed lord toke by his moder / and sayd moder / whiche pleseth you / pleseth me and your desyre is myne. for I desyre / & she be knytte to me by maryage amonge all the byrgyns of the erthe / & sayd to her Katheryne come hyther to me / and allone as she herde him nempne her name so grete a swetenesse entred in to her soule / & she was as al rauysched: & therwith our lord gaue to her a newe strength / whiche passed nature: and sayd to her: come my spouse and yeue to me your honde / and there our lord espoused her in ioyninge hy selfe to her by spryтуell maryage / promysyng euer to kepe her in all her lyf in this world. And after this lyfe too regne perpetuelly in his blyss & in token of this sette a ringe on her fingre whiche he commaunded her to kepe in remembraunce of this and sayd drede not my dere spouse I shal not departe fro you / but allwape comforte & strengthe you. ¶ Thenne said this newe spouse. O blessed lord I thanke you with alle myn herte of all your grete mercyes besychyng you souerayn lord to make me dygne and worthy to be thy seruante & hand mayd and to please you whome my herte louethe & desyret aboute al thynges & thus this glorious maryage was made where of al the celestyal courtes Joyed & songe.

this verce in heuen. Sponsus amat sponsam saluator visitat illam. With so grete melodye þat no herte may expresse ne thynke it. ¶ This was a glorious and syngher maryage the whiche was neuer none lyke befoze in erthe / wherfoze this glorious byrgyn Katheryne ought to be honoured lawded / and praised amonge all the byrgynnes that euer were in erthe. ¶

¶ And thenne our blessyd lord after this maryage sayd vnto the blessyd Katheryn. Now the time is come that I must departe vnto the place that I came fro / wherfore what that ye wyll desyre. I am redy to graunt to you. And after my departyng ye muste abyde here wihth olde Adrian. .x. dayes. Tyll ye be persyghtely enformed in all my lawes and wyll / and whan ye shal be comen home / ye shall fynde your moder deed. And drede ye not for ye were neuer myssed in all this tyme. for I haue ordeyned there one in your stede / that all men wene that it were your owne selfe. And after whan ye come home / she that is there in your stede shall boyde. Now fare well my dere spouse. And thenne she cried with a full pyteous voyce. Al my souerayn lord god and all the ioye of my soule. haue euer mynde on me / and with that he blessyd her and banyshted awaye from her syght.

¶ And then for sorowle of his departyng she fell in a swoone / so that she laye styll a large hour without ony lyf. And thenne was Adrian a sorow man / and cryed vpon her so longe / that at the laste she came vnto her selfe / and reuyued and lyfte vp her eyen / and sawe no thyng aboute her sauf only an olde celle / and the olde man Adrian / the whiche stode by her wepyng.

¶ For all the ryalte was boyded both monasterye and þat paleys and all the comfortable syghtes that she had seen. And specially he / þat whiche was cause of all her ioye and comforte. And then she sorowd moze

ned and wepte vnto the tyme that she sawe the ryng vpon her fynger. And theise for ioye therof she swooned / and after she kylled it a thousande tymes with a pyteous herte and syghyng. ¶ And thenne Adrian comforted her the beste wyse that he coude / with many a blessyd exortacyon and the blessyd byrgyn saynt Katheryne toke all his comfortes / and obeyed to hym as to her fader / and dwelled with hym the tyme þat our lord had assygned to her. Tyll she was suffycently taughte all that was nedefull and necessarye vnto her. ¶ And thenne she wente home vnto her paleys / and gouerned her ful holyly in conuertynge many creatures vnto the crysten fapth of our lord Ihesu cryste / on whome all her ioye was hooly set / and euer he was in her stedfast mynde / and so dwelled styll in her paleys neuer ydle. But euer conuyned in þat seruyce of our lord ful of charytee / where a whyle I lete her dwell fulfyllid of betruies and grace as the dere spouse of our blessyd lord Ihesu cryste.

¶ And thenne in this meane tyme. Maxcyus that was thenne emperour and vytyous to goddes lawe / and a cruell tyraunte consydered the noble and ryall cyte of alysaunder and came thyder and assembled all the people ryche and poore for to make sacrefyce vnto the ydols. ¶ And the crysten men that wolde not make sacrefyce he lete flee / and this holy byrgyn was at that tyme. .xviii. yere of age dwellinge in her paleys ful of rychelesse & of seruantes / alone without parentes and kynne / and herde þat brayenge and noyse of beestes / and þat ioye that they made and soge / and merueyled what it myght be / and sente one of her seruantes hastily to enquire what it was. And whan she knewe it / she toke somme of the people of her paleys and garnysht her with the sygne of the crosse / and wente thyder / and founde there many crysten

Paul.

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men to be ledde to do sacrefyce for fere of deth. **¶** Chenne was she strongly troubled for sorowe and wente forthe hardly to the emperour and sayd in this wyse.

¶ The dygnite of thyn ordre / & the waye of reason haue moued me too salewe the / yf thou knowe þ creatour / and maker of heuē and woldest reuoke thy courage fro the worlshyppynge fro false goddes and theſe she deſpited of many thynges with Cezar tofoze the pates of the temple / and thenne ſhe began to ſaye. I haue ſette my cure to ſaye theſe thynges to the as to a wyſe man. Wherfoze haſte thou nowe aſſembled this multytude of people thus in bayne for to adoure the ſoly of the ydolys haſt thou meruayle of this temple that is made with mannes honde / wondreſt thou on the precyous oznementes / whiche ben aſduſte tofoze the wynde. Thou ſholdeſt rather meruayle the of the heuen and of þ erthe and of the ſonne the mone the ſterres and of al the thynges sthe whiche be therin & of the planetes that hath ben ſyth þ begynnyng of the worlde & ſhal be as long as it ſhall pleaſe god. And merueyle the of the oznementys of heuen that is to ſay þ ſonne / mone / ſterres / and þ planettes / howe they moue fro thoziente to thoccydente / and neuer be wery. And whan þ ſhalte haue knowleche of all theſe thynges / and haſt apperceyued it / demaunde after who is moost myghtyeſt of all / and whan thou knoweſt him that is ſoueraigne and maker of all thynges to whome none is ſemblable ne lyke. Theſe adoure hym and gloryfye for he is god of goddes / & lorde of lordes.

¶ And whan ſhe hadde deſpited of many thynges of thyncarnacpon of the ſone of god moche wyſeli. The emperour was moche abaſſhed and coude not anſwer to her. But at the laſt whan he was comen too hymſelfe / he ſayd to her. O thou woman ſuffre vs to ſpyll the oure ſacrefyce and af

ter we / ſhall gyue the an anſwere. **¶** Thenne commaunded he that ſhe ſholde be ledde to his palays / and there for to be kepte with grete dyligence. and merueyled moche of her grete prudence and of her grete beaure. For ſhe was ryght ſayre to be holde vnto all the people. And after this the peroure came to the palayes and ſayde to Katheryn we haue herde thy ſayre ſpeche & be merueyllouſly abaſſhed of thy wyſe donie. But we be ſo occupied in the ſacrefyses that we may not entende to vnderſtoode all thynges.

¶ And we demaunde the fyrſt of what lignage arte thou / and the holy byrgyn Katheryne ſayd. Prayſe not thy ſelf ouer moche ne blame thy ſelfe alſo. For ſo doon folles that trauayle in bayne glorye.

¶ Neuertheles I ſhal knowleche to the my lignage / not for ony a bauntage / but by humylte. I am Katheryne doughter of Coſie the kynge / and how be it I was borne in purpуре and am enſormed in the artes lyberall yet haue I deſpyſed all thynges and haue yeuen me holy too oure lorde Iheſu cryſte / and the goddes that þ worlshyppyeſt may not helpe the ne none other.

¶ O ye curſed adourers of ſuche goddes for whan they ben called in neede they helpe not / In tribulacyon / they ſoucour not & in peryll they defende not. And þ kynge ſayd yf it be ſoo as thou ſayſt al þ worlde erreth / and thou ougly ſayeſt trouthe / & euery worde ought to be confirmed / by þ mouthe of two or thre wytnelleſſes / yf thou were an aūgell or a celeſtyall vertu / yet þ oughteſt not to be hyleind / whan thou arte but one freyle woman.

¶ To whome ſhe ſayd. O emperour I beſeeche the be not ouercomen with wodnes for in the courage of a wyſe man / is noo trouble. **¶** For the wyſe man ſayd yf thou gouerneſt thy ſelf by good courage þ ſhalte be a kynge / and yf thou gouerneſt the

other wyse thou shouldest be a seruante and thou as I do se orderlyeste for to embrace vs in to thy mortall subtilite / whan that thou labourest for to draue vs by the ensamples of the philosophes. ¶ And the whan he sawe þat in no maner he coude resyste and withstande her wysdom. He sente secretly by letters for all the grete gramairens and rethoriciens that they shoulde come hastily to his plectore vnto Alisaundre / and he shoulde grue vnto theyn grete gyftes: þat that they myght surmounte a mayden well bespoken. ¶ And then were there brought from dyuers prouinces & contrees tytyl mapsters. the whiche surmounted all mortall men in worldly wysdome. ¶ And thenne demaunded they for what cause they were called fro so fer parties. And the emperour answered and sayd. We haue a mayden none comparable to her in wytte & wysdom / the whiche confoundeth all wyse men. And she sayth that our goddes ben deuylles and þat þe surmounte her by honour. I shall sende you ageyne in to your countree with Joye And one of theyn had herof despyte. And sayd by dysdayne this is a worthy conceytle of an emperour that for one mayde yonge and frayle he hath done assemble so many sages and wyse men and fro so ferre countrees / and one of our clerkes or schoolers may overcome her. ¶ And thenne the kynge sayd vnto theyn. I maye well by strengthe constrayne her for to do sacrifice. But I hadde leuer that she were overcome by your argumentes. ¶ And then sayd they lete her be broughte tofore vs / & whan that she shall be overcome by folpe she maye knowe that she neuer sawe wyse man. And whan the vyrgyn knewe the stryfe and the dysputacyon that she abode she commaunded her all vnto our lord. And an aungell came vnto her / and sayed that she shoulde kepe her feruently / for she

shoulde not be basquished. But she shoulde surmounte them & sende them to matterdome. And whā she was brought tofore the mapsters & oratours. she sayd to the emperour. What iugement is this to set I. oratours & mapsters agaynste one mayde / & to promysse to them grete gyftes for theyr victorie. & compellest me to dyspute with them without hope of ony rewarde. And god Ihesu cryst whiche is veray guerdon of them that stryue for hym shall be only with me / & he shall be my rewarde. for he is the hope & redome of them that fight for hym & whan the mapsters had sayd that it was impossyble þat god was made manne that he hadde suffred deeth. The virgyn shewed to them that þat paynym had sayd it tofore that he was made. for plato sayd god to be all rounde / and to be clayn. And wybylle sayd thus / that the ylike god shoulde be blessyd and happy & shoulde hange on the crosse / & whan þat wyrgyn had ryght wisely disputed with the mapsters / and þat she had confounded theyr goddes by open reasons / they were all abashed and wylt not what to say / but were all styll / & the emperour was replynyshed with felonye agaynst them & began to blame theyn by cause they were overcome so foule of one mayde. ¶ And thenne one that was mapster above all the other sayd to the emperour / knowe þat I for emperour that neuer was there ony that myght stond agaynste vs. But þat anone he was overcome. But this mayde in whome þat spirite of god speketh / hath so conuerted vs / that we can not saye ony thyng agaynste Ihesu cryst. ne we maye not ne dare not / wherfore I for emperour we knowlege þat but þat thou mayst bynnege forth a moze probable sentence of them that we haue woorthyped hitherto / & all we be couerted to Ihesu cryst. And whan the tyrante herde this thyng / he was oppressed with grete wodenesse / & commaund

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deed that they all sholde be brente / in the myddes of the cyte. And the holy byrgyn conforcted theym and made them constaunte to martyrdom / & enforcted them diligently in þe fapth & by cause they doubted that they sholde deye without baptysme. The byrgyn sayd to them. Doubte ye no thyng / for the effucon of our blode shal be reputed to you for baptysme / & garnyshe you with the sygne of the crosse / & ye shall be crowned in heuen. ¶ And whā they were cast in to the flammes of fyre / they rensdyd theyr soules vnto god / and neyther heer ne clothe of them had none harme ne were hurte by the fyre. ¶ And whā þe cristen men had buryed them. The tyraunte spake vnto the byrgyn and sayd. A right noble lady byrgyne haue pyte of thy yongthe / and thou shalte be chyef in my paleys nexte the quene. And thyn ymage shal be sette vp in the myddes of the cyte and shal be adoured of all the people as a goddesse. To whome the byrgyne sayd leue to saye suche thynges. For it is euyll to thynke it. I am gyuen & maryed to Ihesu cryst he is my spoule / he is my glozpe / he is my losue / and he is my swetnes. There may no fayre wordes ne no tourmētes cal me fro hym. And thenne he beyng full of wode nesse cōmaunded that she shold be despoiled naked / and beten with scorpyons and so beten to be put in a darke pyson & there was tourmented by hongre / by the space of. xii. dayes. And þe emperour wente out of the countre for certayne causes. And þe quene was elpyred with grete loue of the byrgyne / and wente by nyght to the pyso with porphyrye the prynce of knyghtes & whan the quene entred she sawe the pyso shynnyng by grete clerenesse / and aūgellus enoyntynge the woundes of the holy byrgyne Katheryne. And then saynt Katherine began to preche to the quene the Joyes of paradys and conuerted her to the fapthe.

And sayd to her that she sholde receyue þe crowne of maetrdome. And thus spake they to gyder tyll mydnyght & whan porphyrye had herde all that she hadde sayd / he fyll downe to her feet and receyued the fapth of Ihesu cryste / with two hondred knyghtes / and by cause the tyraunte had commaunded that she sholde be. xii. dayes without ete and drynke Ihesu cryst sette to her a whyte doune whiche fedde her with mete celestiaall and after this Ihesu cryst appiered to her with a grete multitude of aungels and byrgyns & sayd to her Doughter knowe thy maker. For whom thou hast enpyred this trauaylous batayle / be thou constaunte for I am with þe and whā the emperour was retourned he commaunded her to be brought tofore hy. And whā he sawe her so shynnyng whom he supposed too haue ben tourmented by grete famyne and fastynge & supposed þe some hadde fedde her in pyson / and was fulfilled with furour / and commaunded to tormente the keepers of the pyson. And she sayd to hym verayly I toke neuer þe mete of man. But Ihesu cryste hath fedde me by his aungell. I praye the sayd þe emperoure sette at thynne herte this that I admoneste the. and answer not by doubttable wordes / we wyll not holde the as a chamberer: but thou shalte triumphe as a quene in my reame in beaute enhaunced. To whom the blessed byrgyn sayd vnder stode I pray þe Iuge trewely whō ought I better to chese of these two / or the kyng pulsaunte perdurable glorpyous & fayre or one seke vnstedfast not noble / & foule & then þe emperour haunng dysdayne & angre by felonie sayd of these two chese þe one or do laccetyce & lyue or suffre diuers tourmentes & perylle & she sayd tarpe not to do what tourmentes thou wylte for I desyre to offre to god my blode / & my fleshe lyke as he offred for me / he is my god and

fader, my frende, & my oonly spouse. And then the mayster warned & aduysed þæt he sholde ma-
ke four wheles of yron enuyronned with
sharpe rasours cutt þæt so that the myght
be horribly all detrenched and cut in that
tozmente / so that he myght fere the other
cristen people by ensample of that cruell
tozmente. And thenne was ordyned þæt ii.
wheles sholde tourne agaynst the other. ii.
by grete force / so that they sholde bryke all
that sholde be betwene þæt wheles. And the
the blessyd birgyn prayd our lord that he
wolde bryke thyle engyns to the praylyn-
ge of his name. And for to conuerte þæt peo-
ple þæt were there. And anone as this blessyd
birgyn was sette in this tozment / the aun-
gell of our lord bryke tho wheles by so gre-
te force that it slewe foure thousande pay-
nyms. And the quene þæt behelde thyle thyng-
ges came fro aboue / & hadde hyd her sayth
tyll then descendyng anone / and began
to blame the emperour of so grete cruelte.
¶ And then the kynge was replenysht
with wodenes / whan he sawe þæt the quene
despyled to do sacrefyce and dyd do fyrste
to rente of her pappes / and after smyte of
her heed / & as she was ladde vnto martyr
dome / she prayed Katheryne to praye god
for her. And she sayd to her / ne doute the
no thyng welbeloued of god. ¶ For this
daye thou shalt haue þæt reame per durable
for this transytozre frame / and an immor-
tall spouse for a mortall spouse. And she
was constaunte and ferme in the sayth of
Jhesu crist / and hadde the tourmentours
do as was vnto theym commaunded.
¶ And thenne the sergeautes brought her
out of the cytee / and araced of her pappes
with tonges of yron / and so after smote of
her heed / whose body porphyry toke away
and buryed it. The nexte daye folowynge
was demaunded where the holy body of þæt
quene was. And þæt emperour bad þæt many

sholde be putte vnto tourment for to knowe
we where the body was. Porphyry came
thenne tofore theym all / and ascryed sayn-
enge. I am he that hath buryed the body
of the ancill and seruaunt of Jhesu crist /
and haue receyued the sayth of god. And
thenne paxence began for to roze and for
to braye asa madde man / and cryed sayn-
enge. O wretche and captyf. Lo Porphy-
rye whiche was the onely kepar of my sou-
le and comfourt of myn eyelles is deceyued
the whiche thyng he tolde to his knyghtes.
To whom they sayd. And we also ben
cristen / and ben redy for to suffre deeth for
the loue of our lord god Jhesu crist.
¶ And thenne the emperour dronken in
wodenes commaunded that all sholde be
byheded. And that theyr bodies sholde be
caste to dogges. And then he called Kathe-
ryne and sayd to her / how be it that thou
hast made the quene for to deye by thyne
arte magyke / yf thou repente the þæt shalt
be fyrst / and chyef of my palays. For thou
shalt this daye do sacrefyce or thou shalt
lese thyne heed. And she sayd to hym / do all
þæt thou hast thought. I am redy to suffre
all. ¶ And thenne he gaue sentence aga-
ynste her / and commaunded to smyte of her
heed. And whan she was brought to þæt pla-
ce ordeyned thereto / she lyft by her eyen to
heuen prayenge sayd. O Jhesu crist hope
& helpe of them that byleue in the. O beaus-
te and glozre of byrgyns. Gode kynge I
beseeche and pray the / þæt whosomewer shall
remembre my passyon / be it at his deeth or
in any other necessity and calle me that he
may haue by thy mercy the effecte of his re-
queste & praye / and then came a boy to
her sayenge / come vnto me my sayr loue &
spouse / so beholde the yate of heuen is open
to the. And also to them that shall haue
thy passyon. I promyse the comfourt of he-
uen of that they requyre / & whan she was
byheded there yllued out of her body myr-

The lyfe of saynt Katheryne.

ke in stede of blode & aungels toke þe body and bare it to the mounte of Synay moze then .xx. Journeys fro thens / & buryed it honourably & cōtinually oyle renneth out of her bones / whiche healeth all maladyes and sykenesse and she suffred dethe vnder Maryence the tyraunte aboute the yere of our lord. CCC. How maryce was punysshed for this felonye and for other it is cōtayned in þe hystorye of þe enuēcyō of þe holy crosse But for as moche as it was not knowen longe after where this holy body was becomen / there was a grete sorowe & lamentacyon amōg crysten men sayēge Alas the moost clere lyghte of oure fayth of wysdome. and the temple of þe holy gost is gone fro vs / & besought god deuoutly that it myght please him to shew to them this holy relyque. whiche after cam to knowelech in this manere. In the deserte aboute the moūte of Synay there were many crysten heremytes / whiche were enflāmed with grete deuociō toward this holy byrgine saynt Katheryne wherfore by cōmyn assente they ordeyned a chapell In whiche this holy byrgyn sholde be especially remembred whiche chapell was by the mounte of synay not fer fro the hylle faste by the place where as our lord apiered in the bushe to Moyses. In whiche place the holy heremytes lyued in grete abstinence & deuociō a gloriuous lyfe. To whome on a tyme þe aungell of god apyered & sayd. God hath beholden youre affectuell deuocyon fro heuē / therfore he hath graūted you this grace that by you shal be founden & knowen þe holy body of the glorious virgine saynt Katheryne to his souerayne honour and glorie & therfore aryle ye vp and folowe me. And though it soo be that ye se me not / yet the shadowe of þe palme that I beere in my honde shal neuer departe froo your syght. And thenne these heremytes wente forth & folowed the auns

gell tyll they came to the place where byneth ony creature might entre for straitnes of the waye and sharpenesse of the rocks. And whan they came to the toppe of the hylle they sawe not þe aungell but they sawe euidently the shadowe of the palme that it semed all the place had ben shadowed by the leues of the palme. By þe whiche they came vnto þe place where þe body had be layen an hondred & .xxx. yere in a stone & her flesshe was dreyed vp for lengthe of tyme / but the bones were so compacte / & pure that they semed to be kepte by þe cure of aungels. ¶ Thenne they toke vp with grete Joye & reuerence this holy body & bare it downe in to the chapel whiche they had made & this was done by grete myracle for the place where as she laye in was so stepe / thycke / streyte / & so daūgerous þe it semed to mannes resōn Impossyble too come therto. and these holy men after they hadde brought this body with solempnite ordeyned the feest of þe Enuēcion of this holy body sholde be solempnyshed / whiche is yet there kepte and is about the time of þe inuēcyon of the holy crosse whiche place is gretly honoured. And our lord shewed there many myracles. And out of þe bones floweth oute oyle largely / by whiche many maladies ben guarished / and it is sayd that tofore þe body was founden that a mounke wente to the mounte of Synay and dwellyd there by the space of seuen yere moche deuoutly in the seruyce of saynt Katheryne. And on a tyme as he prayed with grete deuocyon that he myght haue some thyng of her body. Sodenly there came a Joynte of one of her fyngers of her honde / whiche gyfte he toke Joyefulle of oure lord. ¶ It is redde also that there was a man moche deuoute to saynt Katheryne. & ofte called on her to his ayde. And by lengthe of tyme he fell in foule thoughte / and lost


the deuocyon that he hadde to the saynt & celled to praye to her. ¶ And as he was on a tyme in prayer, he sawe a grete multytude of byrgyns passynge by hym. Amonge whome there was one moze repleynfshau te theynne the other. And whan that she ap proched hym, she couered her bysage and passed tofoze hy her face couerd, & he met ueylled moche of the beaute of her, and de maunded what she was, & one of the byr gyns sayd that it was Katheryne, whom thou were wonte for to knowe, & by cause thou knowest ne remembrest her not. She passyth tofoze the with face couered and withoute knolege. It is to be noted that this blessyd byrgyn saynt Katheryne les meth & appereth merueyllous in. v. thynges. First in wysdom. Secondly in eloquē ce. Thyrddly in constaunce. Fourthly in cle nes & chastite. And fyfthly in pryuelege of dignyte. ¶ First she appered merueyllous in wysdom. In her was all maner of phy losophye. Philosophye is deuyned in thre In therozque, in practyque, & in loyque. Therozque is deuyned in thre, that is in tellectuall, naturall, and mathematyke. The blessyd Katheryne hadde science in tellectuall, in knowlege thynge dyuine of whiche she bled agaynst the maysters, to whom she proued, to be but one very god onely, & conuaynquyshed all the false god des. ¶ Secondly she had science naturell of whiche she bled in dysputynge agaynst the emperour. Thyrddly she hadde science Mathematyque that is a science that be holdeth the fourmes and the maners of thynge. And this science had she in despy synge erthly thynge. For she withdrew her herte from all the erthly matere. She shewed to haue this science, whan she an swerd to þe emperour, whan he demaunded who she was, & she sayd I am Katheryne doughter of kynge Coste, & how she had be nouysshed in purple, & herof bled she

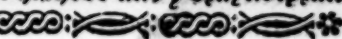
whan she enhardyed the quene to despyse the worlde and her self. And to despye the reygne perdurable. The practyque is deuyned in thre maners. In etyque, promony ke, and polityque. The fyrst techeth to en forme maners, and to enourne hym with vertues, and that apperteyneth to al mē. The second techeth to rule & gouern well his meyne, and that apperteyneth to thez that haue men to gouerne. ¶ The thyrde apperteyneth to the gouernours of cytees for she techeth to gouerne the people, the cytes and the comyn And thyle thre scyences hadde the blessyd Katheryne. First she had in her selfe all honeste of maners. Se condly she ruled her meyne laudably whiche was lefte vnto her. Thyrddly she enfor med wysely the emperour. Logyque is dy uyned in thre, in demōstratyf, in probable and in sophystycall. The fyrste pertyneth to phylosophers. The seconde to rethours and logyciens. And the thyrde to sophy stes. And thyle. iii. sciences hadde Kather yne in her, for she dysputed with theperour. Secōdly she was merueyllous in eloquen ce. For she had fayre speche in prechynge, as it appered in her predycacions. She was ryghte sharpe in rendryng reason, as whan she answered vnto the emperour. She hadde swete wordes in drawynge the people to the sayth. As appered in por phyrre and the quene, whome she drew vnto the crysten sayth by swetenes of her fayr wordes. She hadde ryght vertuous wordes in ouercomynge, as it appereth in the maysters, whome she vasyquyshed so puyssaūtye. Thyrddly she was merueyl lous in constaunce. For she was moost cō staunte agaynst the thretenynges and menaces, for she despyled them all. ¶ And answered to the emperour. Take not to do the tourmentes that thou haiste purposed, for I despye to offe to god my blode, And make an ende of that thou hast

The lyfe of saynt Saturnyne.

conceyued in thy courage I am redy to suf-
fre and abyde al tormentes. Secondly
she was ferme whā grete gyftes were of-
fred to her. for she refused al & sayd to the
emperour / whā he promysed to holde her
as lecond lady in his palyes / & she sayd . le-
ue to saye suche thynges. It is felonous to
thpke it. Thyrdly she was constaūte in þ
tourmentys that were done to her. Four-
thly she was cōstaūte in clenesse of chastyte
for she kepthe chastyte amonge other thyn-
ges that chastyte is wōnte to perylle: for
there ben fyue thynges in whiche chastyte
may perylle: that is in plesaūce of rychel-
les cōuenable oportūite flouyrng yowth
fredome withoute constraynte / and loue-
rayn beaute. And amonge all these thyn-
ges þ blesyd Katheryne kept her chastyte
for she had grete plente of rychelles / as
she that was heyre of ryche parentes. She
had conuenable leysur to doo her wyll / as
she that was lady of her selfe / and conuer-
syd all day amonge her seruauntes whi-
che were yonge of age she had fredome w-
out ony that gouerned her in her palyes /
and of these foure it is sayd by foze / & she
had beaute so moche that euery man mer-
ueyled of her beaute. fyftly she was mer-
ueylous in preuylge of dygnyte / for cer-
tayne specyall preuylge were in sommee
sayntes whan they dyed / lyke as the bys-
tacyon of Jhesu cryst / was in saynt Jhos-
han the euangelyst. The flowyng of oyle
in saynt nycolas / the effusyō of mylke for
blode that was in saynt poule / the prepa-
racyon of the sepulcre that was in saynte
Clemente. And the herynge & graūtyng
of þ pytycyōs that was in saynte marga-
rete whā she prayed for them remembryng
her memorye. All these thynges to gyder
were in this blyssed byrgyn saynt Katheryn
as it appereth in her legende. Whenne let
ys deuoutly worshyp this holy byrgyne
and hūbly pray her to be oure aduocaty-

ce in all our nedes bodely & ghoostly that
by the merytes of her prayers we may as-
ter this thoyte & transytoy lyfe come to
the euerlastyng blyss & Joye in heuē amē
where as is lyfe peydurable. quod ipse pre-
stare dygnetur. Qui cum patre & spiritu
sancto uiuit & regnat deus. Per omnia se-
cula seculor. Amen.

Here foloweth the lyfe of saynt Satur-
nyne. And fyrst of his name: 

Saturnyne is sayd of saturare / that
is too be fylled and of nux that is a
nut for that paynes were fylled for to mar-
tyr hym lyke as the squerell taketh a nutte
for whan the squyrille taketh the nutte
for to haue it oute of the hulle. It semeth
to hym bytter. Thesie he goeth by on hye
on the tre and lete it fall / & then þ hull bre-
keth / & the nut spryngeth out. And thus
were the paynems fylled in saynt Satur-
nyne for he was bytter to theym by cause
he wolde not do sacrefyse and thenne they
brought hym by on hyghe of the capytall
and cast him doune the stappes or grees so
that he brake hys hede and þ brayne spran-
ge out of it. 

Saturnyne was ordeyned bysshop
of þ disciples of the apostles & was
lente in to the cyte of Tholose / and whan
he entryd in to the cyte þ deuyls cellyd to
gyue answer. & then one of þ paynims
sayd but yf they slewe saturnyne they shol-
de haue no answer of theyr goddes & they
toke saturnyne whiche wolde not do sacry-
ce & bounde hy to the feet of a bul & drowe
hym out of the highest place of þ capitoille
& cast hym doune þ degrees & stappes too
the grounde so þ his hede was al to broke
& the brayne sprange out / and soo he accō-
plyshed his martirdome / and two womē
toke his body / & buryed it in a depe place

for fere of the paynemes. And after ward
hys successours toke vp the body & trans-
ported it in to a moze honourable place.
¶ There was a nother Saturnyne who
the prouoste of Rome helde longe in pris-
son and after he reysed hym in the tourme
te named eculee & dyd doo bete hym with
synclwes rodde / scoyppons. ¶ And after
dyd doo byenne his sydes / and
thenne toke hym doune and smote of his
heed aboute the yere of our lordes two hon-
dred & lxxx. vnder Marymyn. And yet
there was another saturnyne in Altyca /
whiche was brother of saynt Satyre: saynt
Benouele / & saynt Felcyppe his syster and
saynt perpetua whyche was of noble lye-
nage / whyche all suffred deth to gyder / of
whom þ passyon is holden a nother tyme
And whan the prouoste sayd to the þ they
sholde do sacrefyce to thydols / they refus-
ed it vterly. And he then put them in pry-
son: & whan the fader of saynt Perpetua
herde that he came to the pryson wepyng
& sayd. Doughtert thou hast dishonoured
al thy lyeage. For tyl now was neuer no
ne of thy lyeage putte in pryson: & whan
he knewe þ she was crysten / he ran vpon
her and wolde haue cratched out her eye
with his fyngers / and cryenge lowde and
ysshed out / and the blessed Perpetua sawe
a byspon / whiche in þ moynynge she sayd
to her feladwes. I sawe sayd she a ladder of
golde of mtrueyllous heygth erect to heuē
and was so stryght that no man myghte
go but one alone / and cultrees and swer-
des of yron sharpe were fxyed on þ ryght
syde and lyfte syde / soo that he that wente
vp myght neyther loke here ne there. But
behoued all way to beholde ryght vp to he-
auen / and a dragon of horryble grete four-
me lay vnder the ladder the whiche made
euery man to drede and fere to mouste vp
and she sawe Satyre ascendynge by þ las-
me vnto aboue / and lokynge vnto vs wat-

de / and sayd doubte ye no thyng this dra-
gon / but come vp surely that ye maye be
with me. And whan they herde this bysps
on they all gaue thankynge vnto our lord
de god. For they knewe thenne that they
were called vnto martydom / and on the
moyn they were all presented to the Jus-
ge / and after he sayd vnto them. It behos-
ueth you for to be presented to the goddes
and do sacrefyce vnto theym. But whan
they wolde do no sacrefyce. He made saynt
Saturnyne to be taken fro the women / &
to be put amonge the other men. And he
sayd to saynt Felcyppe. Hast þ a husbonde /
She sayd I haue one / but I let not by þ
And thenne he sayd to her / haue mercy on
thy self woman and lyue / specyally syth þ
haste a childe in thy bely. ¶ To whome she
sayd do to me what thou wilt / for þ maye
ste neuer drawe me to thy wylle. The fas-
der and moder of saynt Perpetua and her
husbonde ranne to her & brought her chil-
de to her / whiche yet sowked. And whan
her fader sawe her stondynge tofore þ pros-
uoste / he fyll doune & sayd to her. My mo-
ste swete doughter haue mercy on me: and
on thy sorowfull moder / and also on this
moste wretche thy husbonde / whiche may
not lyue after þ. And she stode styll with
out moeyng. And thenne her fader cast
his armes aboute her necke / & he her mos-
der and her husbonde kyssed her sayenge /
doughter haue pyte of vs / & lyue with vs
¶ And thenne she put þ lytyll childe from
her & theym also sayenge / departe ye & go
ye fro me my enemyes / for I knowe you
not. ¶ And then whan the prouoste sawe
her constaunce / he made her longe to be be-
ten. And afterwarde putte her in pryson.
And then þ other sayntes were sorowfull
for saynt Felcyppe / whiche had yet mones-
thes to come of her chyldynge / and prayed
to god for her. And anone she beganne to
trauayle & was delpuerd of a childe alpy-

The lyfe of saynt James.

ue and quicke. ¶ Then one of her keepers sayd to her / what shalte thou doo whan þ comest tofore the prouost / whiche arte yet so greuouusly toymented / and felcpte and werde I shall here suffre payne for my selfe and god shall suffre therfore for me. and thenne were all the sayntes drawen oute of pryson & were despoyled & lad by þ stretes. And to theym were let goo beestes / & Satyre & Perpetue were deuoured of lyons. And Renouele / and felcpte were slayne of luperdes. And saynt Saturpne had his hede smyten of
 ¶ And this was aboute the yere of oure lord two hondred and. lvi. vnder Ualerien and galerien emperoures. ¶
 ¶ This feest is the last feest of the yere for to begynne at the feest of saynt Andrieue And here after shall folowe dyuers festes whiche ben added / and sette in this sayd booke called the golden Legende

¶ Here foloweth the lyfe of saynt James the martyr ¶

James the martyr had too surname Enterlyce and was of noble lynage But more noble by his fayth he was born in the Region of Iberse in the cyte of Iapene / he was comen of crylten people & had a good crylten wyfe and was well knowe with the kynge of Iberse / and was cheef amonge the prynces. And it happed for the grete loue that he had to þ kynge / he was deceyued and brought to adoure the ydolys and to whome he knelyd / & whan his moder & his wyfe herde that / anone they wrote to him a letter in thys wyse / Thou hast forlake hym that is lyfe In obeynge to hym that is mortall / and in pleasynge hym that is but dust / thou hast lefte thoudoure perdurable / þ hast chaunged trouthe in to leasynge In obeynge him þ is mortall / and hast forlake þ Iuge of them that

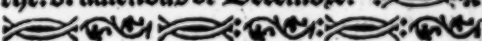
ben dede. and of theym a lyue & knowe þ that fro hens forth we shall be to the straunge / ne we shall not dwelle with the in noo manere hereafter. And whan James had herde this letter he wepte byt teris & sayd yf my moder that bare me / and my wyfe be made so straunge to me. Then how moche more sholde I be estranged fro god & whan he had sore tourmented him self for this errour. There came a messenger to þ prynce & sayd þ James was crylste & then the prynce called hym and sayd. Saye to me yf thou be nazaryen / and James sayd ye verely I am nazaryen / and the prynce sayd thenne arte thou an enchauntour / & James sayd I am none / and whan þ the prynce menaced hym with many toymentes. James sayd to þ / thy menaces trouble nothyngc me. For it is but wynde blowinge vpon a stone / thy wodenes passeth thoroughe myn eerys. To whome the pryce sayd. Demene the not dysordynatly lest thou peryshe by greuous deth. To whom James sayd. This ought not be called deth / but a slepe / for anone after we shall as ryse agayne. And the prynce sayd. Let not the nazaryens deceyue the / saynge that de the is nothyngc but a slepe / for the grete Emperours doubteth it / and James said we doubtc nothyngc that deth. For we hope for to go fro deth to lyfe. ¶ And thenne the prynce by counsayll of his frendes gaue this sentence vpon James that he sholde be cut euery membre from other for to fere the other. And thenne some had pyte of hym and wepte. And he sayd to theym / wepe not for me / for I go to lyfe. But wepe on your selfe / to whome tormentes perdurable be due vnto. ¶ And the bouchers cut of the thombe of his ryght honde / and cryed and sayd. O thou deliuerer of nazarenes receyue the braunce of the tre of thy mercy For the ouerplus is cut of him that tplyeth the wyne to bургene / and bynngc


bouchper sayd to hym / yf thou wylte cons-
fute into the pyynce. I shall spare the
and sende into the medycynes. To whom
James sayd. Hast not thou seen the stroke
of thy vynde that whan the bzaunchelles
ben cutte of / the knotte that remayneth in
his tyme whan the erth achauuffeth it get-
meth and burgeneth and byngeth for the
newe buddes in al the places of cuttinge.
¶ Thenne yf that the vyne be cut by cau-
se he sholde burgyn and bynge forth fruy-
te in his tyme / how moche more oughte a
man burgyn more plentuously in the say-
the / the whiche he suffreth for the loue of
Jhesu cryst whiche is the veraye vyne.
¶ And thenne the boucher cut of the fyrst
fyngre. Thenne sayd saynt James. Lozde
receyue two bzaunches whiche the ryghte
honde hath plaunted. He cutte of the thyr-
de. And James sayd. I am deluycted fro
the temptacions. I shall blyss the fader /
the sone / and the holy ghoost. ¶ And bles-
syd lozde I shall confesse the with the thre
childerne that thou sauedest fro the chym-
ney of fyre. And Jhesu cryst I shall synge
to thy name in the queere of martyrs. And
thenne the fourth was cutte of and saynt
James sayd. O protectour of the childern
of Israhell whiche in the fourth blessinge
were pronounced receyue of thy seruauit
¶ confellon of the fourthe fyngre. Lyke as
the benediccyon was in Iuda. And then
¶ fyrthe fynger was cutte of / & he sayd. My
loye is accomplisshed. And then the bou-
chers sayd to hym / spare thy lyf that thou
peryshe not / & angre the not though thou
hast losse one honde. For there ben many
¶ haue but one honde / that haue moche ho-
nour and rycheselles. ¶ And the blesyd Ja-
mes sayd to them / whan the shepherdes
there theye sheep. they take not only
¶ ryghte syde. But also the lyfte syde. ¶ Thenne
yf the lambe
¶ whiche is but a brute beest
wylle lese his flese for his mayster / how mo-

che more than I that am a man resonable
ought for to be synpten in pyeces for the lo-
ue of god. ¶ And thenne the felonne bou-
chers wente to that other honde / and cut
of fyrst the lytill fyngre. And saynt Ja-
mes sayd. Lozde whan thou were grete
¶ woldest be made lytill for vs. ¶ And there-
fore I yeide to the body and soule / whiche
thou madeest. And redemeste with thy pro-
pre blood. ¶ Thenne the seuen the fyngre
was cutte of & he sayd. Lozde I haue sayd
to the seuen tymes in the tyme preyfynge
¶ Thenne they cutte of the. viii. fyngre / &
he sayd. Jhesu cryste was cyrcumcysed the
eyght day and the hebrewes cyrcumcysed
the eyght dawe for to accomplishe the co-
maundementes cerymoniales of
¶ sayth And lozde lete the mynde of thy seruauit
go from thys Incyrcumcysed and that I
may haue the preyuyce vndefouled that I
maye come and beholde thy face lozde.
¶ Thenne the nynte fyngre was cut of /
And he sayd the nynte houre Jhesu cryst
rendred his spyrte in the crosse to his fa-
der. And lozde I confesse me to the in the
sorrowe of the nynte fyngre & thanke the
¶ Thenne the tenth fyngre was cutte of
And he sayd the tenth nombre is in
¶ commaundementes of the lawe. Thenne some
me of them that were there sayde / ryghte
dete frende. confesse thou our goddes to re-
ceyue our pyynce so that thou mayst lyue howe
be it that thy handes be cutte of / there ben
ryght wyle leches that shall well hele the
and eale the of thy payne. To whome saynt
James sayd. God forbode that in me shoulde
be ony dysymplacon / no man the whiche
putte his honde to ploughe and laboure
backwarde / is not conuenable for to come
to the kyngdome of heuen. ¶ Thenne the
bouchpers haunge despyte / & cutte of the
grete too of
¶ ryghte foot / & saynt James
sayd the foot of Jhesu cryst was persyd
blood yllued out. The seconded was cut of

The lyfe of saynt James. the martyr.

he sayd. This day is grete too me tofore
al other dayes this daye I conuerted shal
go sothely to the stronge god. These they
cutte the thyrd & threwe it tofore hym &
saynt James sayd simplynge / go þ thyrd
too to thy felawes for lyke as the grayne
of whete redereth moche fruyte / so shalte
þ do with thy felawes and shalte rest in þ
last daye. The fourth was thenne cutte of
& he sayd my soule wherfore arte þ sorrow
full & why troublest me hope in god for I
shall confesse to hy þ is þ helthe of my che
re and my god. The fyfth was cut of & he
sayd I shal now begyne to say to our lord
dygne prayse for he hath made me wor
thy felawe to his seruantes. Then they ca
me to his lyfte fote & cutte of the lytell too
& saynt James sayd lytel to be cōforte for
the grete & lytell shal haue one resurrectiō
an heer of the hede shal not perillhe and þ
shalte not departe fro thy felawes. & after
they cut of þ seconde too / & he sayd destro
ye ye þ olde hous for a moze noble is ma
de redy. The thyrd was cut of / & he sayd
by suche cuttynges shall I be purged fro
vyces. and they cutte of þ fourth too / and
he sayd. Comforte me god of trouth. for
my soule trusteth in the. Thenne the fyfte
was cutte of / and he sayde. O lord I of
fre and sacrefyle vnto the twenty tymes.
And thenne they cutte of his ryght foot.
And saynt James sayd. Now I shall of
fre a gyfte to god for whoos loue I suffre
this. Then they cut of the lyft fote / and he
sayd. Thou arte he lord that makest mer
ueyles here thou me lord and saue me they
cutte of after his ryght honde / & he sayd
lord thy mercyes helpe me. They cutte of
his lyfte honde / & he sayd lord þ arte he þ
louest the ryghtefull. And they cut of the
ryght arme / & he sayd / my soule prayse the
out lord / I shal gyue laude to our lord in
my lyfe / & shall synge to hym as longe as
I shall lyue. And then they cut of the lyfe

arme / and he sayd the sorowes of dethe ha
ue enuyronned me / and I shall thynke a
gaynst them. Then they cutte of the right
legge to the thye. Then saynt James was
grieved in grete payne. And sayd lord Ihe
su cryste helpe me / for the waylynges of
dethe come a bout me & he sayd to the bou
cheyrs our lord shal clothe me with newe
fleshe so that your woundes shall neuer
appere in me And then the bouchyers be
gan to sayle & were wery / fro þ fyrst hou
re of the daye to the nynthe they had stert
te in cuttyng his membres and after they
came to theym selfe & cutte of the lyfte leg
vnto the thye. And then þ blyssed James
escryed & sayd. O good lord here me halfe
a lyue thou lord of luyng men and dede
lord I haue no fyngers to lyfte vp to the
ne handes that I may in haūce to the my
feet be cut of & of my knees so that I may
not knele to the and am lyke vnto a hots
falleke / of whome the pyllers be taken a
waye / by whiche the hous was born vp &
susteyned. Here me lord Ihesu cryst and
take out my soule fro this pylson / & whā
he had sayd this one of the bouchers smot
te of his hede. Thenne the crysten men
came preuely and toke a waye the body &
buried it honourably / and he suffred dethe
the. v. kalendas of Decembre. 

Here foloweth the lyfe of saynt Bede þ
holy preest 

The holy and venerable Bede was
born in englonde and whā he was
seuen yere of age he was deliuerd too be
nette byllhop of Gyrwy for to lerne / and
after his dethe he was put too Coltrydus
abbot of the same place / and lerned / and
proufyted moche in holy life and connyng
And the. xix. yere of his age he was made
deken of Johan byllhop of yorke / & in the

thyrty yere of his age he was made preeft
 Thenne began he to wryte & to studie to
 expowne holi wryte / where vpon he made
 many noble omphes / & not withstoddyng
 his grete bysynesse was dayly in þe seruice
 of relygion as in spgyng & prayenge in þe
 churche / he had grete sweteness & lykynge
 to lerne / to teche / and to wryte. He wrote
 lxxviii. boke: he accounted the boke and
 yeres fro þe begynnyng of þe worlde in hys
 torra anglicana. In þe boke of polycrony-
 con is reherced þe wonder þe a man þe was
 so woute vñe of scole made so many noble
 volumes in so sobze wordes in so lypyl spa-
 ce of his lyfe tyme. It is sayd he wente to
 Rome for to shewe there his booke for to
 se them accorrdyng to holy wryte & to the
 loze of holy churche / but herof some doubt
 and saye þe he neuer wente to Rome. Also
 it is sayd that whan he was blynde he wete
 aboute for to preche his seruauante that
 ladde hym brought hym where as were ma-
 ny hupples of stones / to whom he made a
 noble sermon / & whā he had all fynylshed
 his sermon / þe stones answered and sayd
 Amen. Also it is sayd that he fonde a wry-
 tyng of thre. B. & thre. f. ouer the pate of
 Rome / whiche he expownd thus / the first
 B betokened regna / the second ruent / the
 thyrde Rome / þe is. Regna ruent come. And
 the fyrst. f. betokeneth ferro / the. ii. flam-
 ma / the thyrde fame. That is ferro flam-
 ma famez. Also pope Serghys wrote a
 letter to the abbot Culfrydus & prayd for
 to haue Bede come to Rome for to assyle
 certeyn questyons that were there moued
 here is to be noted that how noble & wor-
 thy the courte of Rome helde hym / whā so
 noble a court had nede for to haue hym for
 to declare and assyle þe questyons þe there
 were moeyd / also we ought to holde no-
 ble and holy by the maner of his luyng &
 his techyng / he must nedes be vertuouus &
 eschele wyces / that was so well occupied

in spendyng his wytte and thought in ex-
 pownyng of holy wryte / and his cleanness
 was moche seen at his laste ende. For his
 stomache had indygnacōn of mete / but we
 kes continually / & of drynke so that vñe
 the he myght receyue ony mete / and was
 strayne and shorpe bzyethed / but for all that
 he spared not the trauayle of lecture & of
 booke / & euery day amonge the detty tra-
 uayl of seruyce & of psalmes he taught his
 disciples in lessons & in questyons / he tras-
 lated saynt Johans gospell in englyshe /
 and sayd to his scolers. Letne ye my lma-
 le childerne whyles I am alpye and with
 you. I wote not how longe I shall abyde
 with you / alwaye amonge he sayd þe sawe
 of saynt ambrose I haue not so lyued amo-
 ge you / þe me shameth to lyue / neyther me
 dzedeth to deye / for we haue a gode lord
 on nyghtes time whā he had no man to te-
 che / then wolde he deuoutely be in prayers
 & thankynge our lord of all his gyftes / þe
 tewe daye before þe assencion day his de-
 th approached and his feet began to swelle he
 was howeled enoynted and kissed by his
 thern / & prayed theym to remembre hym
 and he gaue to dyuers of his seruauantes
 thynges that he had in pryuyte. On þe assen-
 cyon day the heet was spredde & he layed
 hym down thetore & prayed for þe grace of
 the holy goost & sayd. O kyng of blyss &
 lord of vertues that hast prys & arte this
 daye styed vp aboue all heuens / leue þe by
 not faderlesse / but sende þe in to bshat by
 hest of the fader / the ghoost of sothfastnes
 And whan he had ended that / he gaue by
 the last bzyeth with a swete odoure and sa-
 uoure / and there he was then buryed / but
 the cōmune fame telleth þe he now lyeth at
 durham with saynt Cuthbert. There was
 a deuoute clerke þe whiche laboured in his
 mynde for to make his epytaphye / and in
 no wyle he coude make trewe metre / wher-
 fore on a tyme he wente to the churche and

The lyfe of saynt Dorothe.

prayed god to gyue hym conynge to make a trewe herle. And after came to his to be and sawe there wryten by an afigel. *hic sunt in fossa Bede venerabilys ossa.* *Chenne let vs praye to this holy man / & he pray for vs that after this lyfe we may come to euerlastyng lyfe* A M E N

Here foloweth the lyfe of saynt Dorothe



Saynt Dorothea glorious virgin & martyre was borne of the noble lignage of the senators of Rome. Her fader hyght theodore. In that tyme the persecucion of the cristen people was grete about Rome wherfore this holy virgin saynt Dorothea dyspysynge the worldyppynge of ydollys / counceyled her fader her moder and her two sisters cristen / Calestyn to forsake theyr possessyons And so they dyde / and fledde in to the reame of Capadoce / and came into the cyte of Cesarpe. Wherein they set saynt Dorothea to scole. And sone after she was crystened of the holy bysshop saynt Appolynare And he named her Dorothe / and she was fulfilled with the holy ghost / and in grete beaute aboue all the maydens of the reame And she despyled all worldely banytees & brenned in the loue of almyghty god and loued pouerte and was full of meknes / & chastytre / wherfore she fende haunynge enuie at her blessyd luyge / prouoked / & set a fyre in her loue the prouost. Soo that he wolde haue her to his wyfe. And anone sente for her in al hast. And whan she came / he despyred to haue her to his wyfe. &

promysed to her rychesse of worldely good / without nombre. And whan this holy virgin vnderstode his desyre and requesite / she refused it & denied it bitterly and al his rychelles lettynge at nought / and more ouer she knowleged her selfe to be cristen and that she had auowed her virginite vnto Ihesu crist whom she had cholen to her spouse & wolde neuer haue other / & whan the prouost fabrycius herde this he was nyghe from hym selfe for angre & comaunded that she shold be put in a tonne of brennyng oyle / wherein she was preserued by the poure of her spouse Ihesu crist / that she felte no dysleale nor harme / But with a precious oynement of balme / & whan the paynymys sawe this grete miracle many of they were thereby conuerted to the faythe of Ihesu crist / & the tyrante sayde that she dyde all thys by enchauntment & dyde do put her in a depe pylon. ix. dayes longe withoute mete or drynke. But she was that whyle fedde by aungelles food / of oure lord / so that at the ende of ix. dayes she was nothyng appayred. Chenne the Juge sente for her / supposynge that she had ben nyghe dede & feble / but whan she came she was fayrer & bryghter to loken on than ne euer she was before wherfore al the people merueyled greatly. Chenne the Juge sayd to her. But yf thou wylte worldyppynge and do sacrefyce to the ydollys thou shalt not scape the tourmente of the gybet. Chenne she answered the Juge. I worship almyghty god that made al thynges & despyse thy goddes that ben fendes / and chenne she fyl downe flatte to the erth / & lyft vp her eyen to almyghty god beseechynge him that he wolde shewe his power before the people that he was onely almyghty god and none other. Chenne fabrycius the Juge let set by a pyler on hygge & thereon he sette his god an ydolle. And anone there came a multy

tude of angels fro heuen and cast doune this ydolle / & all to brake it / & anone þ peo ple herde a grete noyse of fendes cryeng in thapre sayeng. O dorothe why doest þ oel troy vs and touzniece vs so soze / and for this grete myracle manye thousandes of paynymys were tozned to the fayth so Jhesu cryst & were baptyled / & after receyued the crowne of martyrdom / for the know lechyng of the name of Jhesu cryst.

¶ Then the Iuge commaunded that this holy virgyn sholde be hanged vpon the gy bette / her fete bywarde and the heed doũ warde. And then her body was all to ren te with hookes of yron / & beten with rods des and scourges And bzente her breestes with hote fyrebzondes / and as halfe deed she was set agayn in to pyson. And after whan she was bzought agayn / she was al hole and stronge withoute ony dyscase oz hurte. Wherof þ Iuge had grete merueyl and sayd to her. O sayre mayde forsa ke thy god / and byleue in our gods for thou mayst se how mercyfull they ben vnto the and pzeferue the. Therfoze haue pyte on thy tender body / for thou haste be tozmen ted ynough. And thenne the prouost sente for her. ii. lysters whiche were named Cry styne and Calestyn / whiche for fere of des the forsoke the feyth of Jhesu cryste. And wente to saynt Dorothe / & counceylled her to oheye to the prouostes desyre / and forsa ke the fayth. But this holy byrgyn rebu ked her sisters / and after enforzmed them by soo sayre and swete langage / that she withdrew them fro theyr blynde errour / and estabylshed them in the fayth of crys te. In suche wyse that whan they were co men to the Iuge / they sayd they were crys ten and byleued on Jhesu cryst. And whā fabrycius herde þ he was madde for an gre / and comaunded that the tozmentour sholde bynde theyr hondes and bynde the bothe togyder backe to backe / & cast them

in the fyre so boũden and for to byen them ¶ And then he sayd to the byrgyn Doro the. How longe wilt thou trouble vs with thy wyttchecraft / oz do sacrespyce vnto our goddes / oz elles anone thy heed shall be smyten of. And thenne sayd þ holy virgyn with a glad semblaunce do to me what toz mente þ wilt / for I am all redy to suffre it. for the loue of my spoule Jhesu cryste In whose gardyn full of delyces I haue gadred roses spyes & apples / & whan the tyraunt herde that he trembled for angre And comaunded that her sayr bylage shol de be beten with staues / so that there shol de appere no beaute in her bylage but all dysfigured so to be put in pyson tyll the nexte daye / and on the nexte day she came for the also hole and sounde as though she had suffred no dyscase. And was moze say ter for to loke on thenne cuer she was tofo re by the grace of her blessyd spoule Jhesu cryst. for whose loue she toke on her thyle grete and sharpe tozmetes. And then this cursed iuge comaunded to smyte of her he de / & as she was ladde to þ place allygned where it sholde be done / a scribe of the rea me named Theophylus sayd to her in scoz ne. I praye the for to sende me some of thy roses & apples þ thou haste gadred in the gardyn of thy spoule that thou prayest so moche / & she graũted to hym his desyre / & this was in the colde wynter tyme / whan there was bothe froste & snowe / & whā she came to þ place where she sholde be bybe ded / she kneled down on her knees & made her prayers to our lord Jhesu cryst / beles chynge hym that al they þ woꝛshyp her pas syon þ they myght be kepte stedfaste in the feyth & to take theyr trybulacōn pacient ly / & specyally to be delyuerd fro all shame grete pouerte / & fals dysclaundet / and at theyr last ende to haue veraye contrycyon confellyon & remysyon of all theyr synnes and also women with childe that falle to

The lyfe of saynt Dorothe.

her for helpe to haue good deliuerance & the chyl dren to be crystened & the moders to be purefyed/also she prayed to god that where her lyfe were wryton or red in any hous that it sholde be keppe fro all perylls of lyghtenyng & thonder/ & fro all perylls of fyre fro perylls of theues and fro soden deth/ & to receyue the sacramentes of the holy churche at their last ende for the yf moost souerayne defence agaynst theyr ghosly enemye the deuyl/ & whan she had ended her prayer There was a boys herd fro heuen & sayd come to me my dere spoule and trewe byrgyne/ for alle thy bone is graunted vnto the & thou hast prayed for/ & also whome thou prayst for shall be saued & whan thou hast receyued the crowne of martyrdome & shalt come to the blyss of heuē without ende for thy laboure & this holy byrgyn bowed downe her hede & the cruel tyaūt smote it of/ but a lytel byfoure this apperred byfoure her a fayre chylde barefote clothed in purple with cryspe heeris whoos garment was sette fulle of byght sterres beryng in his honde a litel basket chynnyng as golde/ with roses and aples/ To whome the byrgyne sayd I pray & be re this basket to theophylus the scrybe/ & thus she suffred deth & passed to our lord full of vertues the. vi. day of feuerer/ the yere of our lord. CC. lxxviii: by fabrycius prouost vnder dyoclesyan & Maximyan emperours of rome/ & as thus sayd theophylus stode in the palays of the emperour this chylde came to hym & presented to hym the baskette sayenge. These ben the roses & apples that my syster dorothe hath sente to the fro paradyse & garden of her spoule and thesē this chylde banysshed away/ Thenne he considerynge the metueylous werke of god in this holy byrgyne sayd/ none wā a sterne boys praylyng & god of dorothe for & grete miracle & whiche was shewed to hym of roses and apples that ty

me that he & sente to me these thynges is of grete powte/ and therfore his name be blessed worlde without ende. Amen. and thenne he was conuerted too the faythe of Ihesu cryst. And the moost parte of & people of the cyte And whā fabrycius knew this anone with grete malice tourmentēd Theophilus the scrybe with many dyuers tourmentys/ and at the laste hewe hym into smale peces/ and the peces were caste to byrdes and bestys to be deuoured. But he was fyrst baptysed and receyued the holy sacrament & folowed & holy byrgyne dorothea into the blyss of heuen. ❧❧❧

These lette vs deuoutly praye to this blyssyd saynt Dorothe that she be our specciall protectryce agaynst all perylls of fyre or lyghtenyng/ of thondryng and all other perylls and that at oure ende may receyue the sacramentes of the churche & after this shorpe life we may come to blesse in heuen where as is lyfe and Joye per durable worlde without ende Amen ❧❧❧

Here foloweth the lyfe of saynt brandō

Saynt brandō the holy mā was a monk/ and bozne in yrlonde/ & there he was abbot of an hous/ where were a thousand monkes: and there he hadde a full strait & holy lyfe in grete penaunce and absty nence and he gouerned his monkes full vertuously/ and thenne within shorpe tyme after. There came vnto hym an holy abbot that hyght Berine to bysyt hym/ & eche of them was ioyefull of other. & thesē saynt brandon began to tel to the abbot beryn of



many wonders that he had seen in dyuers
londes. & whan Beryn herd that of saynt
Brandon he began to syghte & soze wept &
saynt Brandon confortyd him the best wy
se he coude sayenge. ye come hyther for
to be ioyefull with me. & therfore for goddes
loue leue your mournyng. & telle me what
merueylles ye haue seen in þe grete see. &
an that copasseth all the worlde aboute. &
all other waters come out of hym. whiche
renneth in all the partyes of the erth. and
thenne Beryn began to tell to saynt Bran
don & his monkes the merueylles þe he had
seen ful soze wepyng. & sayd I haue a so
ne his name is Weruoke. & he was a mon
ke of grete fame. whiche had grete desyre
to seke about by shyppe in diuers contrees
to fynde a solytarye place. wherin he my
ghte dwelle secretely out of the bysynes of
the worlde for to serue god quyetely with
more deuocyon. & I conceyved hym to sayl
in to an ylonde ferre in the see besydes the
moûtayn of stones whiche is full wel kno
wen. And then he made hym redy & sayl
led thyder with his monkes. & whan he ca
me thyder he lyked þe place full well where
he and his monkes serued our lord ful de
uoutely. And then Beryn sawe in a vision
that this monke Weruok was saylled ry
ghte ferre estward in the see more than. iii.
dayes sayleng and sodenly to his lemyng
there came a derke cloude & couered them
that a grete parte of þe daye they sawe noo
lyght. & as our lord wolde þe cloud passed
awaye & they sawe a ful fayr ylonde. & thy
derwarde they drowe. in þe ylonde was ioy
& myrth ynoughe. & the erthe of þe ylonde
shyned as byght as the sonne. & there we
re the fayrest trees & herbes that euery
man saw. & there were many precious sto
nes shynynge byght. & euery herbe there
was full of fygures. and euery tree full of
fruyte. so þe it was a gloriouse syght and an
heuely ioye tabyde there. & then there cam

to them a fayr yonge man & full curteisly
he welcomyd them all & called euery mon
ke by his name & sayd þe they were moche
bounde to praye þe name of our lord. Ihesu
þe wolde of his grace shewe to them þe glo
ryous place. where is euery day & neuer ny
ghte. & this place is called paradys. & rest
but by this ylonde is an other ylonde wher
in no man may come. & this yonge man sayd
to them. ye haue ben here halfe a yere with
out mete drynke or slepe. & they supposed þe
they hadde not ben there the space of halfe
an hour. so mery & ioyefull they were the
re. & the yonge man tolde them þe this is þe
place that Adam & Eue dwelte in fyrst. &
euery sholde haue dwelled there yf þe they
had not broke þe comaundement of god. &
then the yonge man brought them to the
yr shipp agayne & sayd they myght no lew
ger abyde there. & whan they were al ship
ped sodenly this yonge man bauplyshed as
waye out of theyr syght. & thenne within
shorte tyme after by the purueaunce of our
lord Ihesu. they came to thabbay where
saynt Brandon dwelled. & then he with his
brethern receyued them godely & deman
ded them where they had ben so longe. &
they sayd we haue be in þe ylonde of bybest
tofore the gates of paradys. where as is
euery day & neuer nyght and they sayd al
þe place is full delectable. for yet all theyr
clothes smelled of þe swete & ioyefull place
And then saynt Brandon purposed some
after for to seke þe place by goddes helpe &
anone began to puruey for a good shyppe
& a stronge and bytaylled it for seven yere
and thenne he took his leue of all his bre
thern & toke twelue monkes with him but
or they entred in to the shyppe. they fasted
forty dayes and lyued deuoutely and eche
of them receyued þe sacrament. and whan
saynt Brandon with his twelue monkes
were entred in to the shyp. there came o
ther two of his monkes & prayd hym that

The lyfe of saynt Brandon.

they myght sayle with hys. And thenne he sayd ye may sayle with me: but one of you shall go to helle or ye come agayne but not for that they wolde go with hys. And thesē saynt Brandon had the shypmen to wynde by the sayle & forth they sayled in goddes name so that on þe moꝛowe they were out of syght of ony londe and forty dayes and forty nyghtes after they sayled playn Cest. And thenne they sawe an ylonde sette fro them / & they sayled thiderwarde as fast as they coude / and they sawe a grete rocke of stone appere a boue all the water & thre dayes they sayled aboute it or they coude gete in to the place. But at the laste by the purueaunce of god they fonde a lytel hauen / and there went a londe euerichone and thesē sodenly there came a fayre housse & fylle down at the feet of saynte Brandon and made hym good chere in his manere / and then he hadde his byethern be of good chere / for our lord hath sente to vs his messagere too lede vs in to some good place / & the hounde brought them in to a fayre hall where they fonde þe tables spredde redy sette full of good mete and drynke. And thenne saynt Brandon sayde graces and thenne he and his byethern satte down and ete and dranke of such as they fonde and there were beddes redy for the wher in they tooke theyr reste after theyr longe labour. And on þe moꝛne they retourned a gayne to theyr shippe & sayled a longe tyme in the see after. Or they coude fynde ony londe / tyll at the last by the purueaunce of god they sawe sette fro theym a full fayre ylonde full of grene pasture wherin were the whyttest & gretest sheep that euer they sawe. For euery shepe was as grete as an oxe & soon after came to them agodely olde man / whiche welcomed them & made to them good chere / & sayd this is þe ylonde of sheep & here is neuer colde weder but euer somer / and that causeth þe sheep

to be so grete & whyte / they ete of the beste grasse & herbys that is ony where & thesē this olde man toke his leue of them / and hadde the sayle forth ryghte rest & within shorte tyme by goddes grace þe they sholde come in to a place lyke paradys / wherein they sholde kepe theyr Cester tyde. & then they sayled forth / & came sone after to þe londe / but by cause of lytell depth in some place & in somme place were grete rockes. But at the last they wente vpon an ylonde wenyng to them they had ben sauf and made thereon a fyre for to dresse theyr dynner / but saynt Brandon abode styll in þe shippe / & whan the fyre was ryght hote & the mete nyghe soden then this ylonde began to moue / whereof the monkes were a feyde / & fled a none to shippe & leftte þe fyre and mete behynde the & merueyled soze of the mouyng. And saynt Brandon confortted them & sayd that it was a grete fyllhe named Jalconie whiche laboured nyght and day too put his sayle in his mowthe / but for gretenes he may not. And thenne a none they sayled west thre dayes & thre nyghtes or they sawe ony londe / wherfor they were right heui but sone after as god wolde they sawe a fayre ylonde ful of floures herbys and trees werof they thanked god of his good grace & anone they wente on londe and whan they had gone long in this they fonde a ful faire welle & ther by stode a fayre tre full of bowes / & on euery bough satte a fayre byrde / and they sat so thynke on the tree that vnneth ony leef of the tre myght be seen the nombꝛe of them was soo grete & they lange so merely that it was an heuenly noyle to here / wherfor saynt Brandon kneeled doune on his knees / & wepte for Joye / & made his prayers deuoutly too our lord god / to knowe what this byrdes mente. And thenne anone one of the byrdes fledde fro þe tre to saynt Brandon & he with flykerynge of his wynde

ges made a full mery noyse lyke a fyde /
 hym seined he herde neuer so ioyefull a me-
 lode. And thenne saynt Brandon comaū-
 ded the byrde to telle hy cause why they
 satte so thycke on the tree & sange so mere-
 ly / & thenne the byrde sayd. Somtyme we
 were asigels in heuen / but whan our may-
 ster lucyfer fyll down in to helle for his hye
 pryde / & we fyll with hym for our offences
 some hygher and some lower after the qua-
 lyte of the trespase / and by cause our trespase
 is but lytyll / therfore our lord hath
 set vs here out of all payne in full grete ioy
 and myrth after his pleasynge here to set-
 ue hym on this tree in the best manere we
 can / & sonday is a day of reste fro al world-
 ly occupacōn / & therfore that day all we be
 made as whyte as ony snowe for to prays
 our lord in the best wyse we maye / & then
 this byrde sayd to saynt Brandon / that it
 is. xii. monthes passed that ye departed fro
 your abbey / & in .v. yere hereafter ye shal
 se þ place þ ye desyre to come / & al this .vii.
 yere ye shall kepe your ester here with vs
 euery yere / & in the ende of þ seuenth yere /
 ye shall come in to the londe of byhest and
 this was on ester day that the byrde sayd
 this wordes to saynt Brandon / & then this
 fowle fletwe agayne to his felawes & satte
 on þ tree & thenne al the byrdes began to
 synge euen songs so mery / that it was an
 heuenly noyse to here / and after souper saynt
 Brandon & his felawes wente to bed-
 de & slepte well / and on þ moine they aro-
 se by tymes / and thenne those byrdes be-
 gan matyns / pryms & houres and all su-
 che seruyce as crysten men use to synge and
 saynt Brandon with his felawes abode the-
 re .viii. wekes tyll trynite sonday was pas-
 te. And they sayled agayn to the plonde of
 cheep / & there they vraylled them wel and
 sythe toke theyr leue of that olde man and
 retourned agayn to chyppe / & then þ byr-
 de of the tree came agayn to saynt Brandon

and sayd I am come to telle you þ ye shall
 sayle fro hens in to an plonde / where in is
 an abbey of .xxiiij. monkes / whiche is fro
 this place many a myle / and there ye shall
 holde your crystmas / & your ester with vs
 lyke as I tolde you. And then this byrde
 fletwe to his felawes agayn / and then saynt
 Brandon and his felawes sayled forthe
 in the ocean. And soone after fyll a grete
 tēpest on them. In whiche they were grete-
 ly troubled longe time & sore forlabored
 And after þ they fonde by the purueaunce
 of god an plonde whiche was ferre fro the
 ym / & thenne full mekely prayed to our lord
 to sende the thyder in saufte but it was
 xl. dayes after or they came thyder / wher
 fore al þ monkes were so wery of þ trouble
 that they sette lytyll prys by there lyues /
 and cryed continually to our lord to haue
 mercy on them & bynging them to the lon-
 de in saufte / and by the purueaunce of god
 they came at the laste in to a lytell haven /
 but it was so strayte / þ binneth the chyppe
 myght come in And after they came to an
 ancre / & anon the monkes went to londe
 and whan they had longe walked aboute
 at the laste they fonde two fayre welles /
 one was fayre & clere water / & that other
 was somewhat troubyl & thicke. And then
 they thanked our lord full humbly that
 had brought them thyder in saufte / & they
 wolde fayne haue dronken of that water /
 but saynt Brandon charged them they shol-
 de not take without licence. for þe we ab-
 stepne vs a whyle / our lord wyll purueye
 for vs in the best wyse. And anon after ca-
 me to them a fayre olde man with hore he-
 re & welcomed them full mekely & bylled
 saynt Brandon & led them by many fayre
 welle tyll they came to a fayr abbey / wher
 re they were receyued with grete honour &
 solempne processyon with .xxiiij. monkes al
 in ryall copes of clothe of golde. And a bys-
 shopp all crosse was before them. And then the

The lyfe of saynt Brandon.

abbot welcomed saynt Brandon & his fellows with hypp and kyssed them full mekely / & toke saynt Brandon by the honde & ledde hym with his monkes in to a fayre halle / and sette them downe a rowe upon þ benche & the abbot of þ place wyshe al theyr feet with fayre water of the wel that they sawe before / & after ladde them in to the frapour and there sette them amonge his couente & anon there came one by þ purueaunce of god whiche serued theym wel of mete and drinke. For euery monke hadde sette before hym a fayre whyte lofe and whyte rootes and herbes whiche were ryghte delycious but they wist not what rotyng were / and they dranke of the water of the fayre clere well that they sawe before whan they came fyrst to londe whiche saynt Brandon for hadde theym. And the abbot came and chered saynt Brandon & his monkes and prayed theym ete and drynk for charyte. For euery daye our lord sendeth a goodely olde man þ couereth thys table and setteth our mete & drinke tofore vs. But we knowe not how it cometh ne we ordeyne neuer no mete ne drynke for vs. And yet we haue ben. lxxx. yere here & tuer oure lord worshipped he be fedeth vs / we be. xliii. monkes in nombere & euery feryal day of the weke / he sendeth to vs xii. loues / and euery sonday & feestful day xxiiii. loues / and the brede that we leue at dyner we ete at souper / & now at your coming our lord hath sent to vs. xlviii. loues for to make you & vs mery to gyder as brethern / & allwaye twelue of vs go to dyner whyles other twelue kepe the quier. And thus haue we done this. lxxx. yere / for so longe haue we dwelled here in this abbey. And we came hyther out of thabbeye of saynt patrykes in yrelonde. And thus as ye see our lord hath pouruyed for vs but none of vs knoweth howe it cometh but god allone to whom be gūe honour &

laude world without ende. ¶ And here in this londe is euer fayre wedder / & none of vs hath ben seke syth we came hyther / & whan we goo to messe or too ony other seruyse of our lord in the chyrche / anone seuē tapres of waxe ben sette in þ quere & ben lyght at euery tyme without mannys honde and so byenne daye and nyght at euery houre of seruyce. And neuer waste ne mynyllhe as longe as we haue ben here whiche is. lxxx. yere. ¶ And then saynt Brandon wente too the chyrche with the abbot, of þ place / and there they sayd euensonge to gyder full deuoutly. And then saynt Brandon loked bywarde towarde the crucyfe / and sawe oure lord hangynge on þ crosse / whiche was made of fyne crystalle & curiously wroughte. And in the quere were. xliii. sectes for. xliii. monkes & þ seuē tapers byennynge / & the abbots sert was made in the myddes of the quere. ¶ And then saynt Brandon demaūded of the abbot howe longe they had kepte that scyence that none of them spake to other and he sayd this. xliii. yere we spake neuer one to another. And thenne saynt Brandon wepte for Joye of theyr holy conuersacyō. And thesē saynt Brandon despyred of þ abbot that he and his monkes myght dwelle there styll with hy. To whom the abbot sayd. Syr that may ye not doo in no wyse for our lord shewed to you in what maner that ye shall be guyded tyll the seuē yere be fulfilled & after that terme thou shalt with thy monkes retourne in to yrlōde in saufte / but one of the two monkes that came lastte you shall dwelle in þ plōd of ankens / & that other shall goo quykke to hell. And as saynt Brandon kneeled in þ chyrche he sawe a bygght shynynge aungell / came in at the wyndowe and lighted all the lightes in the chyrche. And then he flewe oute agayne at the wyndowe to heuen & then saynt Brandon merueyled gretly how the

lyght brenned so fayre & wasted not. And then the abbot sayd þ̄ it is wyrtten þ̄ Moyses saue a bulle all on fyre and yet it dyd not brenne & therfoze merueille not therof. For þ̄ myght of our lord is now as grete as euer it was. And whan saynt Brandon had dwelled there fro crystmasse euen tyll the twelfth daye was passed. Thenne he toke his leue of the abbot and couente / & retourned with his monkes to his shyppe and saylled fro thens with his monkes towarde the abbey of saynt Illarpes. But they had grete tempestes in þ̄ see fro that tyme tyll palme sonday. And thenne they came to the plonde of sheep and there were receyued of þ̄ olde man whiche brought theym to a fayre halle and serued theym. And on therethurdaye after souper he wesshe theyr feet and kyssed them lyke as our lord dyd to his dyscyples. And there abode tyll saturdaye euen. And then they departed and sayled to the place where the grete fyssh laye / and anone they sawe theyr caudron vpon the fysshes backe / whiche they had lefte there tweluen moeth tofore. And there they kepte the seruyce of the resurreccyon on the fysshes backe / & after they sayled that same daye by the moynynge to the plonde / where as þ̄ tree of birdes was. And then the sayd byrde welcomed saynt Brandon & al his felawshyp and wente agayne to the tree / & sange full meryly. And there he & his monkes dwelled fro ester tyl trinite sonday as they dyd the yere before / in full grete ioye & myrth. And dayly they herde the mery seruyce of the byrdes syttinge on þ̄ tree. And thenne the byrde tolde to saynt Brandon that he shoulde retourne agayn at crystmas to the abbey of monkes / & at ester thyder agayne and the other dete of the yere labour in the ocean in full grete perylles / and fro yere to yere tyll þ̄ seven yere be accomplisshed. And thenne shall ye come to the ioye full

place of paradys. And dwelle there .xl. dayes in full grete ioye and myrth. And after ye shall retourne home in to your owne abbey in saufte and there ende your lyfe and come to the blyss of heuen / to whiche our lord bought you with his precyous blood. And then the aungell of our lord ordeyned all thyng that was nedefull to saynt Brandon and to his monkes in bytayles and all other thynges necessarye to them. And thenne they thanked oure lord of his grete goodnes he had shewed to them ofte in theyr grete nede and sayled forthe to the grete see ocean abydinge the mercy of our lord from grete trouble and tempestes and sone after came to them an horrible fyssh whiche folowed the shyppe longe tyme castynge soo moche water oute of his mouthe in to the shyppe that they supposed to haue ben drowned: wherfoze they deuoutely prayed god to deliuer theym of þ̄ grete perylle. And anone after came another fyssh gretter than he / out of þ̄ weste see and faught with hym / & at þ̄ last claue hym in to thre pces / & then retourned agayne. And thenne they thanked miche our lord of theyr deliuerance fro this grete peryl. But they were in grete heynnes by cause theyr bytayles were nyghe spent but by the ordeynance of our lord there came a byrde and brought to them a grete braunche of a vyne full of rede grapes / by whiche they lyued fourtene dayes / & then they came to a lytill plonde / wherein were many wynes full of grapes. And they there loded & thaked god / & gadered as many grapes as they lyued by .xl. dayes after al waye sayllynge in the see in many storme & tempestes / & as they thus sayled sodenly came fleete to ward them a grete grysse whiche assailed them and was lyke to haue destroyed the. Wherfoze they deuoutly prayed for helpe & ayde of our lord Ihesu cryste. And thenne the byrde of the tree of the

The lyfe of saynt Brandon.

yle londe where they had holden theyr el-
ter tofore. Came to the grype and smote
oute bothe his eyen. And after slewe hy
wherfore they thanked our lord. And
And thenne sayled forth contynuelly tyll
saynte Peters daye. And thenne songen
they solemnely theyr seruice in the honour
of y^e feest. And in that place y^e water was
so clere that they myght see all the fysshes
that were aboute them wherof they were
fullsoze aghast and the monkes counceyl
led saynt Brandon to synge no moze. For
all the fysshes laye thenne as they hadde
slepte. And thenne saynt Brandon sayd
drede ye not for ye haue kepte by. ii. esters
the feest of the resurrecyon vpon y^e greate
fysshes backe and therfore drede ye not of
these lytell fysshes. And then saynt bran-
don made hym redy & wente to masse and
had his monkes to synge y^e best wyle they
coude. And then anone al y^e fysshes awok
ke and came aboute the shype soo thynke
that vnneth they myght se the water for
the fysshes. and whan y^e masse was done
all the fysshes departed so as they were no
moze seen. And seuē dayes they sayled al
waye in that clere water. And then there
came a south wynde and droue y^e shype
nozt ward where as they sawe an ylon-
de full derke and full of synche & smoke
and there they herde grete blowinge & bla-
styng of belowes / but they myght see no
thyng but herde grete thondering wher-
of they were soze a ferde and bylled them
ofte and sone after there came one stert y^e
ge oute all byennynge in fyre & stared full
gastly on them with greate starynge eyen
of whome the monkes were a ghastr: & at
his departynge fro them he made the hozi
blest crye that myght be herde and soone
there came a grete nombze of fendes and
assayled them with hokes / and brennyng
yron malles / whiche ranne on the water
folowynge theyr shype fast in suche wy-

se that it semed all the see to be on a fyre /
but by y^e plesure of our lord they had no
powere too hurte ne greue them / ne theyr
shype wherfore the fendes began to roze
and crye and threwe hokes and mallys at
theym. And they then were soze aferde &
prayed to god for conforzte and helpe / for
they sawe the fendes all about the shype
and theym semed thenne all the ylonde &
the see to be on a fyre. And with a sozoful
crye all tho fendes departed fro theym / &
retourned to the place that they came fro
And thenne saynt Brandon tolde to them /
that this was a parte of helle & therefore
he charged them to be stedefast in y^e sayth
for they sholde yet see many a dredefull
place / or they came home a gayne & thesie
came the south wynde & droue theym fer-
ther in too the north where they sawe an
hulle all of fyre / and a foule smoke and st^y
che comyge fro thens. And y^e fire stode on
eche syde of the hulle lyke a wall all bren-
nyng. And thenne one of his monkes be-
gan to crye and wepe full soze & sayd that
his ende was comen / and that he myghte
abyde no lengre in the shype. And anone
he lepte out of the shype in to the see and
thenne he cryed / and rozed full pytously /
cursinge the tyme that he was bozne and
also fader and moder that begate hym by
cause they sawe no better to his correxion
in his yonge age. For now I must go to perpetuell pay-
ne. And thenne the sayenge of saynt bran-
don was berefyed y^e he sayd to hym whan
he entred. Therfore it is good a man to do
penaunce and forlake synne: for the hour
of deth is incerteyn. And then anone the
wynde tourned in to the nozthe / & droue
the shype into the south whiche sayled se-
uen dayes contynuelly. And thenne they
came to a grete rocke stondynge in the see
And thereon sat a naked man in full grete
myserye and payne. for the waves of the

see had so betten his body / that all the fles / she was gone of / and no thyng left but sy newes and bare bones. And whan the wawes were gone / there was a canuas that hyngge ouer his heed / whiche bete his body full soze with the blowyng of the wynde. And also there were two ore tonges / and a grete stone that he satte vpon / the whiche dyde vnto hym ful grete ease. **¶**

¶ And then saynt Brandon charged hym to telle hym what he was / and he sayd my name is Judas / that solde our lord Ihesu cryst for .xxx. pens / whiche sytteth here so wretchedly / how be it I am worthy to be in the grettest payn that is. But our lord is so mercyfull that he hath rewarded me better than I haue deserued. For of ryght my place is in the brennyng helle. But I am here but certayn tynses of the yere that is fro crystemasse to twelth daye / and fro ester to whitsontyde be paste / and euery festfull daye of our lady / and euery satyr daye none / tyll sondaye that euenlonge be done. But al other tynies I lye styll in helle in full brennyng fyre with pylate / herode / and cayphas. Therfore accursed be the tyme that euer I knewe theym. And then Judas prayed saynt Brandon for to abyde styll there all that nyght. And that he wolde kepe hym styll / that the fendes sholde not fetch hym vnto helle. And then he sayd to hym with goddes grace thou shalt abyde here all this nyght. **¶**

¶ And then he asked Judas what clothe that was that henge ouer his heed / and he sayd it was a clothe that he gaue vnto a lepre / whiche was bought with the moneye that he stole fro our lord / whan I bare his purs. Wherfor it doth to me full grete payne now in betyng my face with the blowyng of the wynde. And thys .ii. ore tonges that hange here aboue me. I gaue theym somtyme to two prestes to praye for me / them I bought w myn owne money /

and therfore they ease me by cause the fyshes of the see gnawe on them & spare me. And this stone that I sytte on / laye somtyme in a desolate place / where it eased no man. And I toke it thens and layed it in a foule waye / where it dyde moche ease to theym that wente by that waye. And therfor it easeth me now for euery gode dede shall be rewarded & euery euyl dede shall be punysshed. And on the sonday agaynst euen there came a grete mytude of fendes blasmyng and roynge / and they bad saynt Brandon go thens that they myght haue theyr seruante Judas / for we dare not come in to the presence of our mayster but yf we byngge hym to helle with vs. **¶**

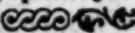
¶ And thenne sayd saynt Brandon I lte not you to do your maysters commaundement / but by the power of our lord Ihesu I charge you to leue hym this nyght tyll too mozo we / how darest thou helpe hym yf solde his mayster for .xxx. pens vnto the Jewes / and caused hym also to deye the moost shamefull deth vpon the crosse.

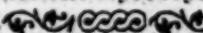
¶ And thenne saynt Brandon charged the fendes by his passion / that they sholde not noy hym that nyght. And then the fendes wente theyr waye roynge & cryenge towarde helle to theyr mayster the grete deuil & then Judas thanked saynt Brandon so ruthesfully / that it was pyte to se / and on the mozne the fendes came with an horryble noyse sayng that they hadde that nyght suffred grete payne by cause they brought not Judas / and sayed that he sholde suffer double payn the .vi. daye folowynge / & they toke then Judas tremblynge for fere with them to payn. And after saynt Brandon sayled southwarde thre dayes and .iii. nyghtes / & on the fydaye they saw an yle londe. And then saynt Brandon began to syng and sayd. I se the ylonde wherin saynt Poule thermyte dwelleth & hath dwelled there .xl. yere without mete and dryn

The lyfe of saynt Brandon.

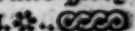
he ordeyned by mannes honde. and they came to the londe / saynt poule came & wel comed them humbly / he was olde / & for growen so that no man myghe se his bos dy. Of whome saynte Brandon sayd we pyngge now / I se aman that lyueth moze lyke an aungell thenne a man / wherfoze we wretches may be ashamed that we lyue not better. ¶ Thenne saynt poule sayd to saynte Brandon. thou arte better then I for oure lozde hath shewed to þ mo puytes then he hath done to me. Wherfoze thou oughtest to be moze pzeysed than I. ¶ To whome saynt Brandon sayde / we be mdrkes and must labour for our mete. But god hath prouided for the suche mete as thou holdest the plesed / wherfoze þ art moche better than I. ¶ To whō saynt Poule sayd / som tynie I was a monke of saynt Batrykes abbay in prelode & was warde of the place where as men entre in to saynt Batrykes purgatozre. ¶ And on aday there came one to me and I asked hy what he was. And he sayd I am your abbot Batryke & charge þ that thou departe fro hens to mozne etely to þ se lyde and there thou shalte fynde a shyppe in to whiche thou muste entre / whiche god hath ordeyned for the whoos wylle þ must accomplyshe. and so the nexte day I aroos and wente forth & founde þ shyppe in whiche I entred / and by the puruysaunce of god I was brought in to this plode the seuenth day after. And then I lefte the shippe and wente to londe and there I walked by and downe a good whyle. And thenne by the puruysaunce of god there came a notter going on his hynder fete and broughte me a flynt stone and an yro to symte fyre within his two fore clawes of his fete. And also he hadde a boute hys necke greate plente of fysshes / whiche he cast downe be fore me and wente his way


and I smote fyre and made a fyre of stykes and dyde sethe the fyssh by whiche I lyued thre dayes. And thenne the otter came agayne & broughte me fyssh for other thre dayes and thus he hath done this. li. yere through the grace of god. And there was a grete stone out of whiche our lozde made to sprunge fayre water clere & swete whercof I drynke dayli and thus haue I lyued one and fifti yere. And I was forty yere olde whan I came hyther and am now an hondred and .xi. yere olde / & abyde tyll it please our lozde to sende for me & yf it plesed him I wolde fayne be dyschargyd of this wretched lyfe / and then he bad saynt Brandon to take of the water of the welle & to carye into hys shyppe / for it is tyme þ thou departe for thou hast a grete iozney to do for thou shalte sayle to an plode whiche is forty dayes saylyngge hens. Where thou shalte holde thy ester lyke as þ hast done to fore where as þ tree of byrdes is. And fro thens þ shalte sayle in to þ londe of byheest & shalte a byde there four thy dayes. And after retourne home in to thy countre in saufete. ¶ And thesē thysē holy men toke leue eche of other / and they wepte bothe ful soze and kysed eche other. And thenne saynt Brandon entred in to his shyppe and sailed euen .lx. days south in ful grete tempest. And vpon Ester euen came to theyr procuratour whiche made to them good chere as he had befoze tyme & from thens they came to þ grete fyssh / where they sayd matyrs & masse on ester dave. And whan the masse was done the fyssh began to meue and swamme forth faste in to the se wherof the monkes were soze agaste / whiche stode vpon hym / for it was a grtee meruayle to se suche a fyssh as grete as all a countre for too swymme so fast in the water. But by the wylle of our lozde thys fyssh sette all the mon

kes a londe in the paradys of byrdes / all hole and sounde. 

And then retozned to þ place he came fro
 And then saynt Brandon and his monkes thanked our lord of the theyr delyuerance of the grete fylle / and kepte theyr ester tyde tyll trynpte sonday lyke as they had de done tofore tyme. And after this they toke theyr shyppe and saylled este. xl. days and at the forty dayes ende it began for to hayle ryghte faste. And therewith came a derke myste the whiche lasted longe after. Whiche fered saynt Brandon and all his monkes and prayed vnto our lord for to kepe and helpe theym. 

And thenne anone came theyr procura tour and badde theym to be of good chere for they were comen in to the londe of byheest. And sone after that myste passed awaye / and anone they sawe the sayrest cōtree eastward that any man myght se and was soo clere and byghte that it was an heuently syght to beholde. And all the trees were charged with rypte fruyte and herbes full of floures. In whiche londe they walked forty dayes. But they coude not se none ende of that londe. And there was alwaye day and neuer nyght / and the londe was attemperate / ne to hote ne to colde. And at the laste they came to a fayr ryuer but they durste not go ouer. And there came to theym a fayre ponge man and wel comed thym curtosly and called eche of theym by his name / and dyde grete reuerence to saynt Brandon / and sayd to them be ye now ioyeful: for this is the londe that ye haue sought. But our lord wyl that ye departe hens hastelye / and he wyl shewe to you moze of his secretes / whan ye come agayne in to the see / and our lord wyl that ye lade your shyppe with the fruyte of this lōde and hve you hens. for ye may no lenger abyde here. But thou shalt sayle agayne in to thyn owne contree. And so

ne after that thou comest home thou shalt depe. And this water that thou seest here departeth the worlde a londre. for on that other syde of this water may no man come that is in this lyfe. And the fruyte that yese here is alwaye thus rypte every time of the yere / and alway it is here lyght as ye now se: and he that kepeth our lordes helles and commaundementes at all tymes shall se this londe or he do passe out of this worlde. And thenne saynt Brandon and his monkes toke of that fruyte as muche as they wolde. And also they toke with theym grete plentye of precyous stones / And thenne they toke theyr leue and wente to shyppe wepyng soze / by cause they myght no lenger abyde there. And then they toke theyr shyppe and came home in to prelōde in saulte / whom theyr brethren receyued theym with grete ioye gyngunge thankynges vnto our lord / whiche hadde kepte theym all that seuene yere fro many a peryll / and brought them home in saulte. To whome be gyuen honour and glory worlde withouten ende Amen. 

And so soone after this holy man saynt Brandon waxed feble and seke / and hadde but lytell ioye of this worlde. But euer after that his ioye and mynde was in the ioyes of heuen. And within shorte tyme after he beyng full of vertues departed out of this worlde vnto euerlastyng lyf in heuen / and was wooshyppfully buryed in a fayre abbey / the whiche he hymselfe founde where our lord sheweth for this holy saynt many fayre and noble myracles. Wherefore lete vs deuoutly praye to this holy saynt that he praye for vs to our lord that he haue mercy on vs. To whom be gyuen laude honour / and empyre worlde withouten ende Amen. 

Thus endeth the lyfe of saynt Brandon.

The lyfe of saynt Erkenwolde.

¶ Here feloweth the lyfe of saynt Erkenwolde the bysshop.



Saynt Erkenwolde was bozne of noble lina ge. His fader was named Ossa / and was kynge of east englonde. And he had also a syster named Alburgh whiche Erkenwolde & Alburgh / were of ryght perfyte lyfe and how be it that theyr fader was a paynym yet were these two chyldeyn cristen & whan erkenwolde was in perseyght age he wente into relygi on and was made fyrst abbot of Chyrche sey where he lyued an holy lyfe / and after he was made bysshop of London / and his syster Alburgh was his trewe folower in good werkes / and was a womam of rely on / and for her holy lyfe. She was made abbelle of Berkynge. This holy man by the enformacyon of saynt Austyn and mel lyte was enformed in the faith in suche wise that he utterly forsoke the worlde / and ordeyned and buylded two manastaryes that one for hym selfe at Chyrchesepe and another for his syster at berkynge whiche after her baptylme was named Ethelbur ga and saynte Erkenwolde collypiled his syster to flee wordely vanytees / and so he dyde hym selfe / and gaue hym in dyuine contemplacyon & gaue gladdly suche goodes as he hadde besyde them that he spente in the foundacyon and buyldynge of the sayd monasteryes to poure people and he chaunged his erthely herytage his world ly dygnite and his grete patrimonye in to the herytage and liuelode of holy chyrche for to haue his herytage in heuen / and he

dyde all these expensys / or he was called to be bysshop of London. And þ holy Cherozo archebysshop of caunterbury dyde do consecrate hym bysshop to london / and his syster was set in Berkynge / with other byrgyns for to be allwaye occupped in the seruyce of our lord. And it happed on a tyme as thartefycers þ buylded the monastery at Berkynge were ouerseen in takinge the mesure of a pyncipall beme. For it was to shorte and wolde not accorde to þ place that it was ordeyned for / wherfore they made moche sorowe. ¶ Thenne this holy man saynt Erkenwolde / and his syster seynge this myffortune / tooke the same beme byt wene theyr hondes / and dresed it out in suche wise that it had suffycciente length and accorded vnto the propre place that it was ordeyned to whiche myracle was anon known openly to þ people and at that time were no nones in englonde wherfore saynt Erkenwolde sente ouer see: for a deuoute relyggyous woman named Hydelith to whome he betoke his syster for to be enformed in the relyggyon / as well in conynge as in good maners / & vertuous doctryne in whiche she prouffyt in suche wise that she passed all her felawes in conynge. ¶ And sone after she was made abbelle & chefe of all the monasterye / and it happed sone after that the bysshop of london dyed whoos name was Cedda. And by consente of the kynge and all the people this holy man of god Erkenwolde / was bysshoppe of london & what someuer he taughte in worde / he fulfyllid it in dede / for he was parfeyght in wysedome softe & dyscrete in worde hely in prayer chaste of body / & holy yeuene to goddes loze & was plated in þ rote of charyte. And afterwarde whan he hadde suffred moche trybulacyon w many ghostly batayles he began to waxe ryght seke. And thesle he comaunded to ma

he redy his chayre that he myght goo & preche in the cyte the worde of god / wherfore it was kepte in custome longe tyme after of his disciples and many other to touche hym & kysse hym / & what someuer sekens that they had they were anone deliuered therof / & were made partlytely hole. ¶ On a daye of somer as the blessed saynt Erken wolde roode in his chare for to preche the worde of god. It fortunied þ the one whele of the chare fell of fro the axtre / & that notwithstandinge the chare went forth ryght without faylynge / whiche was ayenst nature & reason and a fayre myracle for god guyded the chare / & it was a meruayle to all them that sawe it. ¶ O mercyfull god a houe all thyng to whome all brute beestes be made meke / and wylde thynges ben obeyent / thou vouchesaufe to call to thy mercy thy blessed seruaunt to make partable of thy excellent Joye thou gyue vs grace by his prayer / whyche knewe by reuelacyon that his soule sholde be losed fro the body by temporal deth to be preserued fro all manner euill & euerlastynge deth / whan this blessed saynt Erkenwolde as god wolde came to berkyng he fell in a grete lykenes in whiche he ended his temporal lyfe / & for so moche as he knewe it afoze he sente for his seruautes and suche as were drawynge to hym / & gaue to them hollom and swete lessons & blessed them with grete deuotion / & amonge theym he yelded by his spyryte to almyghty god / in whose passynge was felte a meruayllous swete odour as the hous had be full of swete bawme / and whan the hygge chanons of saynt Poules at london herde this and the monkes of chyrchesepe also / anone they came to this holy body for to haue it / and the nonnes sayd they ought to haue the body by cause he deyed there. And also bycause he was theyr founder / & the monkes sayd they ought rather to haue hym bycause he was bothe theyr abbot

and souder. ¶ Than the chappitre of Poules and the peple sayd they stroue in daye for he sholde be broughte to London in to his owne chyrche / thus there was grete stryfe and at the last they of London toke vp the holy body and bare it towarde London. And as they wente there fell a grete tempest and so moche water that they myght not passe / but were constrayned to set downe the corps / and in all the storme the tapers that were aboute the holy body were alwaye byghte brennyng. And than the nonnes sayd that god shewed well that they of London ought not to haue hym bycause of the tempest. And at the laste after many wordes there was a clerke whiche had ben longinge to saynt Erkenwolde & sawe this stryfe and stode vp & comaunded scyence & tolde to the people a grete comendacyon of the vertuous lyfe of this holy saynt / and sayd it was not honeste nor accordynge to mysenterte the holy body by vyolente honours / but let vs beseeche almyghty god with good deuocyon and mekenesse of herte for to shewe to vs some token by reuelacyon in what place this holy body shall reste. And all the people consented thereto / and kneled downe & prayed deuoutely / & whyles they were in prayer they sawe that the water dyuyded as it dyde to Moyses in the red see and to the chyldren goynge thurgh in to de lerte. In lyke wyse god gaue a drye path to the people of London for to conuey this holy body thorughe the water to the cytee. ¶ And anone they toke vp the body with grete honour and reuerence. And by one assent they bare it thorughe the pache. The water stondinge vp on euery syde. And the people not wetynge theyr fete. And so they came to stratford & set downe the bery in a fayre mede full of floures & anone after the wedder began to waie fayre & clere after the tempest / & the tapers were to make to byenne / without putrynge to fyre of any

The lyfe of saynt Pastoz

mannes honde / & thus it pleased our lord
for to mulreple myracles to the honour &
worshyp of this holy saynt / wherfore the
people were full of Joye & gladnesse / & ga-
ue laude to almyghty god / & than they to-
ke by the body & brought it to Poules and
as many seke folkes as touched hys bere
were made hole anone as they touched the
bere of all theyr sekenesses / by the merytes
of the holy bysshop Erkenwolde / and after
they layde & buryed the body honourably
in saynt Poules chyrche where as our lord
hath shewed many a fayre myracle / as in
deliueringe of prysoners out of theyr yrons
seke & lame men to theyr bodely strengthe
& amonge all other he hath ben a specyall
protectour to the sayd chyrche ayenst fyre
where on a tyme the chyrche was brente /
and his chyrche whyche was than but tree
was saued thorughe his holy merytes / in
soo moche that the clothe that laye vpon it
was not perpyshed. An other tyme whan
a grete fyre had brente a grete parte of the
cyte / & shold haue entred vpon the chyrche
saynt Erkenwolde was seen on the chyrche
with a baner syghtyng ayenst the fyre / &
so saued & keppe his chyrche fro brennyng
¶ Chan let vs praye vnto this holy saynt
that he be a specyall aduocate for vs to al-
myghty god / that we may be preserued fro
all perpylles of fyre and water / and that he
so gouerne vs byrweue welthe and aduer-
sitye in this present lyfe / that we beyng as-
soyled from synne & byces / may be brough-
te vnto heuenly Joye where laude honour
and glozpe be gyuen to the blessyd trynyte
worlde without ende. Amen. ~ ~ ~ ~ ~

¶ Here foloweth the lyfe of saynt Pastoz
abbot. And fyrst of his name. ~ ~ ~ ~ ~

Pastoz is sayd of fedynge bycause he
fedeth his shepe / and this holy man
Pastoz fedde his shepe spyrtyually / & they

were his brythren by spyrtyuall wordes of
doctryne & of maners of holy relygion.

The abbot Pastoz was many yeres
in grete abstynence in deserte. And
turmented his fleshe longe tyme / & he shy-
ned in grete holynesse of relygion and his
moder desyred moche to se him and his bze-
thren and saue on a daye that he & his bze-
thren wente to the chyrche they saue her /
and anone they fledde fro her & entred in
to theyr cell / and shyte the doze ayenst her
and she came to the doze / and late there soze
cryenge and wepyng. And than Pastoz
came to the doze and sayd what cryest thou
there thou olde woman / and than she bns-
derstode the voyce of hym & she cryed low-
der & sayd. I wolde se you my sones / why
sholde I not se you am I not your moder
that bare you and gaue you souke / & now
am all hoze for aegge. To whome her sone
sayd whether wylte thou se vs in this worl-
de or in an other. And than she sayd. yf I
se you not here shall I se you there / and he
sayd to her / yf thou mayst suffre not for to
se vs here / without doubte thou shall se vs
there / whyche thenne departed Joyfully
sayenge yf I shall se you there. I wyll not
se you here. And thenne the Juge wolde ne-
des se the abbot Pastoz. But he myght not
And thenne they toke hys systers sone as
thoughe he had ben a malefactour and put
in prysen and sayd / yf Pastoz wyll come &
praye for hym. I shall deliuer him and let
hym goo. And thenne the moder of the chil-
de came wepyng to the dooze of Pastoz
and prayed hym for to helpe her sone. And
whan she coude gete none answer of hym
¶ Thenne she sayd to him by grete vyolence
yf thyn entaylles ben harde as yron / and
hast noo pyte of noo thyng / yet at the leest
oughtest thou be moued and haue pytee
of thyn owne blode / whiche is my sone /
And thenne Pastoz sente to her and sayd

that he had engendred no childe. And than anone she departed for angre. And thenne sayd the Iuge / at leest let hym comaunde by mouth / & I shall let hym go. And than the abbot Pastoz sente hym worde that he sholde examyn the cause accordynge to the lawe / & yf he were worthy to dye / let hym dye / & yf not do as I shall let hym goo / he taught his brethren and sayd. For to kepe hymselfe to consyder & to haue dyscrecyon ben werkes of the soule / pouerte / trybulacyon / & discrecyon ben werkes of solytarye lyf. It is wyrtten that these thre men were Noe. Job. and Danyell. Noe representeth the persone that possedeth. Job them that ben troubled / and Danyell them that ben dyscrete. And yf a monke hateth two thynges he may be free of this worlde & one of his brethren asked them what they were / and he sayd flesshely couetyse / and bayne glorie / & he sayd / yf thou wylte fynde reste in this worlde and in that whiche is to come / saye in euery caas who am I / and desme no man. ¶ On a tyme whan a broder had offended of theyr congregacyon / the abbot by counseyll of one that was solitarie put hym out whiche wepte as he had be in dyspayre. Thenne the abbot Pastoz made hym to be broughte tofoze hym whome he comfortynge benygne sent hym to hym that was solitarie sayenge. If herynge of the desyre to se the labour therfoze come to me / and whan he was come Pastoz sayd to hym. There were two men / whyche theyr two seruantes were deed / and that one of theym lefte his owne and wente for to beswaile the deed seruant of the others / and whan the solitarie man herde hym / anone he vnderstode hym & wylte by his wordes what he mente & had copuncyon. ¶ There was a brother whiche was sore troubled & wolde leue his place bycause he had herde certayne wordes of an other brother that they profyted not / & Pastoz sayd he sholde

not beleue tho wordes / for they were not true he assermed agayne to hym that they were true for a true brother had tolde hym soo. To whome Pastoz sayd he is not true that sayd so to the / & he sayd I haue seen it with myn eyen. Then he demaunded hym yf the festue is a festue / and a beme is a beme. And Pastoz sayd put in thyne herte all that that ben thy synnes / & þu shalt fynde them lyke a beme / & the small synnes of hym ben lyke a festue. There was a brother whiche had done a grete synne beyng in wyl to do penaunce thre yere / & asked hym yf it were moche / whiche sayd it is moche / and than he asked yf he wolde commaunde hym a yere / and he sayd it was moche. They that stode by demaunded of forty dayes / he sayd it was moche / & he sayd to them. I trowe that yf a man repent hym with all his herte / and wylle retourne no moze to his synne and dothe penaunce thre dayes / our lord shall receyue hym to merce / and than he was demaunded of that worde that angred his brother without cause / and he sayd of all that euer thy brother greued the be not angry with hym tyll that he put out thy ryght eye / & yf thou be wroth to hym other wylte / thou arte angry without cause / but yf ony wolde departe the fro god / than be wrothe with hym / and yet he sayd fether moze / who soo complayneth is noo monke / who that holdeth malysce in his herte is no monke / who that is wrothe is no monke / who doth euill for euill is no monke / who that is proude and full of wordes is noo monke / who someuer is verily a moke is alwaye humbly / meke / full of charyte / and alwaye to haue tofoze his eyen the dyede of god in euery place that he synne not / & also he sayd / yf there be thre toggyder / of whom one resteth well and that other is seke & the thyrde serueth & admynystrerth with pure wylle / these thre ben semblable as it were of one werke. There was one of his

The lyf of saynt Iohan the abbot

brethren whiche complayned hym that he had many thoughtes & perpyshed in theym and he brought hym in the ayre and badde hym holde bp his lappe and take the wynde and he sayd I may not and that other sayd in lyke wyse mayst thou not forbede thoughtes to entre in to the. But it is thy parte to withstonde them. ¶ There was a brother that demaunded of hym what he sholde do with the herpytage that was lefte hym / & he bad hym he sholde come agayne within thre dayes / & whan he came he sayd to hym / yf I sayd to the / gyue them to the parentes or frendes / thou sholdest haue no mede therof / and yf I sayd. Gyue them to pooze men / thou shalt be sure / doo what thou wylte. I haue no cause therof. This is in vitas patrum. ~~~~~

¶ Here foloweth the lyfe of saynt Iohan the abbot. ~~~~~

Iohan abbot whan he had dwelled forty yere in derferte with Ephesym than Ephesym demaunded how moche he had profpyted / & than he sayd as longe as I haue ben solytarye: there was neuer sone þ sawe me etyge / & Iohn sayd ne me beyng wrothe this thyng lyke almoost I fynde for whan Epyphane the bysshop gaue fleshe to the abbot Iylarye / he sayd / pardon me / for sythe I toke this habyde. I neuer ete fleshe ne fowle. To whome the bysshop sayd / & sythe I toke myn habyte I suffred neuer none to slepe that had ony thyng agaynst me / ne I ne slepte also as longe as I was contrarye to ony other. To whome Iylarye sayd: fader forgyue it me / for thou arte better than I. Iohan wolde haue lpyued lyke vnto aungelles / & entended alway to serue god without ony other thyng doynge. And he despoyled him & was an hole weke in derferte: and whan he was almoost deed for hungere / & all stongen wyth bees

The lyf of saynt Moyles the abbot

and waspes / he returned to the doze of his brother and knocked and he asked who arte thou / and he sayd I am Iohn / and that other sayd thou arte not he / for Iohan is made an aungell / & is not amonge men and Iohan sayd truly I am he / but for all that he lefte him there tyll on the morowe. And than he opened the doze to hym and sayd to hym / yf thou be a man it is nede that þ labour agayne for to be fedde / and yf thou be an aungell / wherfore desyrest thou to entre here in / and Iohan sayd. O brother forgyue it me / for I haue synned. And whan he sholde dye his brethren prayed him that he wolde leue to them in stede of herpytage a worde of helth and that shorte / and than he syghed and sayd. I dyde neuer yet myn owne wyll / ne I neuer dyde thyng to ony other / but I dyde it fyrste my selfe. Hec in vitas patrum. ~~~~~

¶ Here foloweth the lyfe of saynt Moyles the abbot.

Moyles the abbot sayd to albrother of his whiche demaunded of hym a sermon to whome he sayd. Syt styll in thy celle / and it shall teche the all thyng. ¶ There was an olde man beyng seke / whiche wolde goo in to egypte bycause he wolde not greue his brethren. The abbot Moyles sayd to hym. Goo not thyder / for yf that thou goo out thou shalt fall in to fornycacyon and he was angry / and sayd my body is deed / why sayest thou soo / and whan he was gone / it happed that a mayde serued hym for deuocyon & kepte hym in his maladye / and whan he was hole he defowled her / & gate on her a chylde. And the chylde was bozne / the olde man toke the chylde in his armes and came on a day of a grete feest in to the chyrche of syte to a grete multytude of people. And whan his brethren wepte he sayd. Lose ye this chylde

this is the sone of Inobedience/therfoze betwaxe ye brethren. for I haue done this in myn olde aegre. I praye you praye ye for me. And than he retourned in to his celle and came agayne to his fyrste estate. And in lyke wyse as an other olde man sayd to another. I am as a deed man/and that o^rther sayd to hym. Truste neuer to thyselfe tyll thy soule ysue out of thy body. for yf thou saye that thou arte deed / neuertheless thyne enemye the fende is not deed.

¶ There was a broder whiche had synned and was sente by his brethren to the abbot Moyses and he toke a baskette full of grassuell & came to them. And they demaunded hym what it was / And he sayd / these ben my synnes that renne after me / and I see them not / and I am this daye comen to de me the synnes of a straunger. They herynge this spared theyr brother. A lyke thynge is redde of the abbote tofoze hym. for whan the brethren spoke of a brother that was culpable / he helde hym styll and spake not. And after toke a sacke full of grassuell & bare it behynde hym the moost parte and a lytell tofoze hym. And they demaunded hym what it was / & he sayd the moost parte ben my synnes / whiche I bere behynde me / them I consyder not. ne sorowe for them / & this lytell that I haue before me / ben the synnes of my brethren / whyche I consyder all daye and Iuge them / how be it I sholde alwaye bere myn owne synnes tofoze me / and thynke on them / & praye to godd for them / & he wolde forgyue me them whan thabbot moyses was made clerke / & the bysshop had ordeyned thoffyce / he sayd to hym now thou arte made all whyte and Moyses sayd / withynforth or withoutforth ¶ Thenne the bysshop wolde proue hym and sayd to his clerkes that whan he sholde come to the auter / they sholde wronges fully put hym fro it / and folowe hym / and here what he wolde saye. And anone they

put hym awaye and sayd to hym / goo out thou ethyoppen / and as he wente oute he sayd / they haue done well to the soule wretche for to defoule and doo despyte to the. for sythe thou arte noo man / what presu^{mest} thou to be amonge the men / this sayd he to hymselfe. *Hec in vitas patrum.*

¶ Here foloweth the lyf of saynt Arsenye.


¶ Whan Arsenie was yet mayster of paleys of a pryncce / he prayed vnto god that he wolde adrelle hym vn to the waye of helthe / soo that in a tyme he herde a voyce that sayd to hy. Arsenye flee the company of men / and thou shalt be saued. Thenne he wente and toke vpon him the lyf of a monke / and as he prayed there he herde a voyce saynge. Arsenye flee hens speke not / and not reste the. ¶ It is redde in the same place as to coueyte this teste / that there were thre monkes new made / & the fyrste of them chaas for to bynge men that were at debate and in dyscorde to rest and peas. The seconde for to byfytte seke men. And the thyrde for to reste in wyldernesse and in deserte. The fyrste man that laboured to set them at accorde that were at debate / coude not please all men / & was wery and greued and half ouercome came to the seconde and founde hym all mate & saylynge for werynes / and myght not persfourme that he had empyssed / and than by assente they two came to the thyrde & was in deserte / and whan they had tolde theyr trybulacyons to hy / he put water in a cup and sayd. Loke and beholde thys water. and they sawe that it was thynke and troubled / and soone after he sayd. See it now how it is now fayre and clere / and whan they looked therin / they sawe theyr dysages therin. And thenne he sayd / who soo eu^{er} dwell amonge the men / he may not for the multitude of people see his synnes. *But*

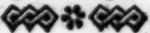
A. iii.

The lyfe of saynt Arsenye.

Whan he resteth / than he may se his synnes
 ¶ And on a tyme there was a man foude
 an other in deserte etynge herbes & grasse
 alle naked as a beest / and he ranne after
 hym and that other fledde / and he that fol-
 lowed sayd. Abyde and tarpe for I folowe
 the for the loue of god and that other sayd
 I flee fro the for goddes sake / & that other
 caste awaye his mantel fro hym / and than
 he tarped and sayd / bycause thou hast thro-
 wen the mater of the worlde from the. I
 haue abyden the. And then he asked of him
 how shall I be saued / & he answered and
 sayd. Flee fro the companye of men / and
 saye no thyng. ¶ There was a noble lady
 whiche was olde came for to see the abbot
 Arsenye by deuocyon / and Theophyle the
 archebysshop prayed him that he wolde suf-
 fre that she myghte se hym / but he wolde
 not graunte hym in no wyse. And at the last
 she wente vnto his celle & foude hym with
 out tofore his doze / & she fell downe to his
 fete / & he toke her vp with grete indygnas-
 cyon saynge to her / yf þu wylt se my face / se
 and she for grete shame & confusyon con-
 sydered not his bysage. To whome he sayd
 How durst thou presume vpon the whiche
 arte a woman to make suche a vyage thou
 shalte now goo to rome & saye to other wo-
 men that thou hast seen Arsenyen / & they
 shall also come for to se me / and she sayd to
 hym yf god wyll that I retourne to Rome
 I shall neuer styre woman to come to the
 but onely I praye the that thou praye for
 me and alwaye remembre me / and he sayd
 to her. I praye to god that he put out of
 my herte the remembraunce of the. And
 whan she herde that she was moche angry
 and came in to the cyte and began to trem-
 ble and shake for sorowe in the feuers of ac-
 cesse / and whan the archebysshop knewe it
 he wente for to comforte her and she sayd
 I dye for sorowe and heuynesse / and the ar-
 chebysshop sayd to her / knowest thou not

that thou arte a woman / & the fende ouer-
 cometh holy men oftentymes by women.
 And therfore the old man sayd to the those
 wordes / how be it he prayed alway for thy
 soule. And than the woman was comforted
 & was all hole & returned home to her
 owne hous. ¶ Also it is redde of an other
 olde fader / that whan his dysciple sayd to
 hym. Thou arte wexen all olde fader / let
 vs now goo dwell nere to the worlde / and
 he sayd / let vs goo thyder where as no wo-
 man is / & his dysciple sayd / where is ony
 place but that women ben therein / cause in
 deserte. To whome he sayd. Than byngs
 me in to that deserte. There was an other
 brother whiche whan he bare his moder ou-
 er the water / he woude his hondes in his
 mantell. To whom she sayd wherfore hast
 thou couered thy hondes soo my sone. To
 whome he answered. The body of a wo-
 man is as fyre that brenneth. And bycaus
 se the mynde of other women sholde not co-
 me in my remembraunce / therfore I doo
 it. And Arsenye all the dayes of his lyfe /
 whan he sate at the werke of his hondes /
 he had a linnen clothe in his bosome for to
 dye with the teres that ranne faste from
 his eyen / and all the nyghte he wolde not
 slepe / & in the mornynge whan he must sles-
 pe for weynes of nature / he wolde saye to
 slepe / come wycked serualit / & than wolde
 take a lytell slepe sytynge / & wolde aryse
 anone & sayd. It sufficeth to a monke / yf
 he slepe an houre / yf he be a fyghter a-
 byces. Whan the fader of saynt Arsenye
 whiche was a grete senatour and a ryghte
 noble man sholde synne his lyfe he lette
 to Arsenyen by his testament moche heres-
 tage / and one Magistren brought vnto
 hym the sayd testament / and whan he had
 receyued it he wolde haue broken it. Than
 Magistren fell downe at his fete praynge
 hym that he wolde not do soo / for his heed
 than sholde he lese / for it sholde be synnen

of. To whome Arsenye sayd. I was deed
tofore hy he therfore that is but now deed
how may he make me his heyre and sente
agayne the testament / & wolde no thyng
haue ¶ On a tyme there was a boys came
to hym and sayd / come & I shall shewe to
the werkes of the men / and ladde hym in
to a certayne place: & shewed to him a man
of ethyope / that is a blacke man that helwe
wood & made a grete fardell so grete that
he myght not bere it / & alwaye he helwe / &
put to the fardell / & thus he dyde longe / &
after he shewed to hym a man that drew
water out of a lake / and caste it in to a cy
sterne perced / by whiche the water ranne
agayne in to the lake / and he wolde fyll the
cysterne & myght not. And after he shewed
to hym a temple and a man on horsbacke /
whiche bare a longe tree thwarte / and wol
de entre in to the temple / and he myghte
not / bycause the tree laye thwarte. Then
he expownded hym this thyng / and sayd /
He that bereth the tree is lyke to the bur
then of Justyce with pryde / and wyll not
meke hym / therfore he abydeyth wythoute
the realme of heuen. And he that helwed
the wood is a man that is in synne / and
putted none awaye by penaunce / but put
teth alwaye wyckednesse to wyckednesse.
And he that draweth the water is a man
that doth good werkes here in this present
worlde / but bycause that his euill werkes
ben medled with them / he loseth his good
werkes / and when the euensonge tyme of
the saterdaye came / vpon the sondaye he
lefte all his werkes behynde hym / and hel
de vp his hondes toward heuen tyll the
sonne arose in the moornyng of the sonday
tofore his face / and so abode all the nyght
in prayers and in orysons. And this is in
vitas patrum. 

¶ Here foloweth the lyfe of saynt
Agathon the abbot. 

Agathon the abbot bare thye yere a
stone in his mouth / tyll that he had
had lerned to kepe scyence & there was a
nother whiche entred in to the congregacy
on that sayd within hymselfe & and an asse
ben of one kynde / for lyke as an asse is bes
ten & speketh not / & suffred wronge wyth
out answeringe / ryght soo doost & / & ano
ther broder was put fro the table / & he an
swered no thinge. And afterwarde he was
axed & he sayd I haue put in my herte that
I am lyke to an honde / for when he is cha
stysed / he gooth his waye out / & it was de
maunded of Agathon / what vertue was
more than labour. And he answered I tro
we there be no labour so grete as to praye
to god / for the fende labourerth alwaye to
broke his prayer / & in other labours a man
hath some rest and he that prayeth hath al
waye nede of grete stryfe / a broder deman
ded of Agathon how he oughte to dwelle
with his brethren / to whome he sayd. Lyke
as the fyrst daye and take on the no truste.
But suffraunce for suffraunce is not worse
than truste for suffraunce is moder of all
passyons / & than kepe the fro yre / for yf the
prouis reysed deed men: it sholde not please
god ne none other for his yre. There was
a brother that was angry sayd to hymselfe
yf I were alone I sholde not be so sone an
gry. On a tyme as he fylled a potte with
water / and he poured it out agayne / & he
fylled it the seconde tyme / & poured it out
alwaye. And than he was soo moeued for
angre that he brake the potte / and than he
aduyfied hymselfe and knewe that he was
deceyued of the deuyll of wroth and of yre
and sayd. I am alone & yet I am ouercos
me by wrathe / & therfore I shall retourne
to my congregacyon / for ouer all is labour
and ouer all is pacyence & nede of the helpe
of god. And two other brethren were cons
tratye whiche had longe conuerfied togy
der / & myght not be moeued to wrathe & on

A. lxxxiii.

The lyf of saynt Balaam

a tyme that one sayd to that other / let vs make contentions togyder lyke as men of the world do / and that other sayd. I wote not how contentyon is made / & that other sayd I shall laye this sacke in the myddell bytwene vs / and I shall saye it is myn / & thou shalt saye it is not soo / but it is myn and thus shal the stryfe be made / and than that one layde the sacke soo / and sayd it is myn / & that other sayd nay / but it is myn and that other sayd than / thyn be it / take it and goo thy waye / thus they departed & coude not stryfe togyder. The abbot Agathon was wyle to vnderstonde not slowe to labour / scarce in mete and clothyng / & sayd he had neuer slepte at his wyl / haupn ge in my hert ony sorowe ayenst ony other or ony other ayenst me. Whan Agathon sholde dye / he helde hym thre dayes with out mouynge / holdynge alwaye his eyen open to heuen. And whan his brethren rored or styred hym / he sayd. I am tofore the Iugemente of god. And they sayd / why doubttest thou. And he sayd I haue laboured with all the vertue that I myght to ke ke the comaundementes of god. But I am a man / and I wote not yf my werkes shal please our lord. And they sayd / trust not in thy werke whyche thou haste done for god / and he sayd I shall not presume tyll I come tofore hym. For the Iugement of god ben other than the Iugement of men. And whan they wolde yet haue axed hym some thyng he sayd shewe to me charyte / and speke noo moze to me / for I am occupyed. And whan he had sayd this / he yelded by his spyryte wyth Ioye. And they sawe our lord and his aungelles receyvinge his spyryte / and salewynge / lyke as a man saleweth his frendes. All this is wyten in vitas patrum. ❖

Balaam of whome saynt Iohan das masecene made the hystory with grete dyligence. In whome dyuine grace so wroughte that he conuerted to the sayth saynt Iosaphat / and thenne all ynde was full of crysten people and of monkes. There arose a puyssaunt kynge whiche was named Anemyr / whiche made grete persecucion to crysten men / and specially to monkes / and it happed so that one whiche was frende of the kynge / and chese in the payl / by the inspyracyon of dyuine grace lefte the halle ryall / for to entre in to the ordre of monkes. And whan the kinge herde saye that he was crysten he was wood for angre / and dyde do seche hym thorough euery deserte tyll that he was founde with grete payne / and thenne he was broughte tofore hym. And whan he sawe hym in a byle cote and moche lene for hungre / whiche was wonte to be couered wyth precyous clothyng and habouided in moche rychesse and sayd to hym. O thou sole & out of thy mynde / why haste thou chainged thy honour in to bylanye and arte made the player of chyliden / and he sayd to hym / yf thou wylte here of me reason / put fro the thyn enemyes. Than the kynge demaunded hym who were his enemyes / & he sayd to him / yre and couetyse / for they empellhe and lette the that trouth may not be seenne to assaye prudence and equyte. To whome the kynge sayd. Let it be as thou sayest and that other sayd / the soles despyse the thynges that ben / lyke as they were not & he that hath not the taast of the thynges shen / he shall not vse the sweteness of theym and may not lerne the trouth of them that ben not. And he had shewed many thynges of the mysterie of the incarnacyon. The kynge sayd to hym yf I had not promysed the at the begynnynge that it sholde put as waye yre fro my counseyl I sholde cast thy body in to the fyre. Goo thy waye & flee fro

Here foloweth the lyfe of saynt Balaam the heremyte. ❖

mye even that I se the noo more & that I
now dystrelle the not / & anone the man of
god wente his waye all heuily bycause he
had not suffred martyrdom. Thus than
in this mene whyle it happed that the kyn
ge whiche had no chylde. There was a fay
re sone bozne of his wyfe / & was called Jos
saphat / & than the kinge assembled a ryght
grette compaigne of people for to make sa
craspyce to his goddes for the natyuyte of
his sone / and also assembled. i. b. astronomy
ens / of whome he enquired what sholde
befall of his sone. And they sayd to hym
that he sholde be grette in power and in ry
chesses / and one more wyser than an other
sayd. Syr this chylde that is bozne shall
not be in regne / but he shall be in an other
moche better wout comparyson & knowe
thou that I suppose that he shall be of crys
ten relyggon whiche þ persecutest / & that
sayd not he of hymselfe / but he sayd it by in
spyracyon of god / & whan the kynge herde
that he doubted moche and dyde do make
without the cyte a ryght noble palays and
therin let he his sone for to dwell & abyde /
and let ryght fayre yongelynges / & com
maunded the that they sholde not speke to
hym of deth / ne of olde age / ne of sekenesse
ne of pouerte ne of no thyng that may gy
ue hym cause of heynnes / but saye to hym
all thynges that ben Joyous / soo that his
mynde may be espylled wth gladnes. And
that he thynke hypon noo thyng to come.
And anone as one of his seruauntes were
like. The kynge commaunded for to take
them awaye / and sette an other hole in his
stede & comaunded that no mencyon sholde
be made to hym of Ihesu cryst. In that ty
me was with the kinge a man whiche was
secretely crysten / & was chese amonge all
the noble prynces of the kynge. And as he
wente on a tyme to hunte wth the kynge /
he foude a poore man lyenge on the groun
de / whiche was hurte on the fote of a beest

whiche prayed that he wolde receyue hym
and that he myghte of hym be holpen by
some meane. And the knyght sayd I shall
receyue the gladly. But I wote not how
thou mayst doo any profyte / and he sayd
to hym I am a leche of wordes / and yf ony
be hurte by wordes I can well gyue hym
a medycyne. And the knyght let it at nou
ghte all that he sayd / but he receyued hym
onely for goddes sake / and heled him. And
than some prynces enuyous and malycy
ous sawe that this pryncce was soo grette &
gracyous wth the kynge accused hym to
the kynge and sayd that he was not onely
toured to the crysten fayth / but enforced
to withdrawe from hym his realme. And
that he moeued and solycyted the compa
nye / and counseyllled theym therto. And yf
thou wylte knowe it sayd they / thenne call
hym secretely and saye to hym that this ly
fe is soone done. And therfore thou wylte
leue the glozpe of the worlde and of thy re
alme / & asserme that thou wylte take the
habyte of monkes / whome thou hast so per
secuted by Ignorance / & after thou shalt
see what he shall answer. And whan the
kynge had done al that they had sayd. The
knyght that knewe no thyng of the trea
son began to wepe and prayed moche the
counseyll of the kynge / & remembred hym
of the vanyte of the worlde. And counsey
led hym to do it as soone as he myght. And
whan the kynge herde hy saye so he suppos
ed that it had ben true that the other had
sayd to hym / how be it he sayd noo thyng.
¶ And than he vnderstode and appercey
ued that the kynge hadde taken his wo
des in euill and wente and tolde all thys
vnto the leche of wordes all by ordre. And
he sayd to him / knowe thou for trouche that
the kynge fereth that thou wylte assaile his
realme / aryse thou to morowe and haue
of thyn heer and doo of thy bestement /
& clothe the in hayre in maner of a monk

The lyf of saynt Balaam

and goo etly to the kynge / whan he shall demaunde the what thou menest. Thou shalte answer. My lord kynge I am redy to folowe the / for yf the waye by whiche thou desyrest to goo be harde yf I be with the it shall be the lyghter to the. And lyke as thou hast had me in prosperyte / so shalte thou haue me in aduersyte. I am all redy wherfore tarpest thou. ¶ And whan he had this done and sayd by ordre. The kynge was abasshed & repzeued the false men and dyde to hym moze honoure thenne he dyde befoze / and after this the kinges sone that was nourysshed in the palays came to aege and grewe. And was playnly taught in all wysedome. And he meruaylled wherfore his fader had so enclosed hym / and called one of his scruautes whiche was moost famplyer with hym secretly. And demaunded hym of this thyng / and sayd to hym that he was in soo grete heurnesse that he myght not goo out. And that his mete ne drynke sauered hym not ne dyde hym noo good. And whan his fader herde this / he was full of sorowe / and anone he lette to make redy horses / and Joyfull felawshyp to accompany hym in suche wyse that noo thyng dyshoneste sholde happen to hym. ¶ And on a tyme thus as the kynges sone wente he mette a mesell and a blynde man. And whan he sawe them he was abasshed and enqyred what them eyled and his scruautes sayd these ben passyons that comen to men. And he demaunded yf tho passyons came vnto all men. And they sayd nay. ¶ Thenne sayd he ben they knowen whiche men shal suffre these passyons with out dysfynycyon. And they answered / who is he that may knowe the aduentures of men / and he began to be moche anguyshous for the incuslymable thyng therof. And an other tyme he foude a man moche aged whiche hadde his chere frounced his tethe fallen and was all crowked for age.

Wherof he was abasshed and sayd he desyred to knowe the myracle of this bylpon. And whan he knewe that this was bycause he had lyued many yeres. And than he demaunded what sholde be the ende. And they sayd deth. And he sayd. Is thenne the deth the ende of all men / or of some / and they sayd. For certayne that all men must dye. And whan he knewe that all sholde dye / he demaunded theym / in how many yeres that sholde happen. And they sayd / in olde aege of foure scoze yere or an hondred / and after that age the deth foloweth. And this yonge man remembred ofte in his herte these thynges / & was in grete dyscomforte / but he shewed hym moche glad tofoze his fader / and he desyred moche to be enfourmed and taught in the thynges. ¶ And then there was a monke of partyte lyfe and good oppynyon that dwelled in the deserte of the londe of Sennaar named Balaam. And this monke knewe by the holy ghoost what was done aboute thys kynges sone / and toke the habyte of a marchaunt / and came vnto the cyte and spake to the gretest gouernour of the kynges sone / and sayd to hym. I am a marchaunt & haue a precyous stone to selle / whyche gyueth syght to blynde men / & herfyge to deaf men. It maketh the dombs to speke / and gyueth wysedome to fooles. And therfore byynge me to the kynges sone / and I shall deliuer it to hym. To whome he sayd thou semest a man of prudent nature. But thy wordes accorde noo thyng to wysedome. Neerthelesse yf I had knowlege of that stone. Shewe it me yf it be suche as thou sayest. And soo proued / thou shalte haue ryghte grete honours of the kynges sone. ¶ Unto whome Balaam sayd. My stone hath suche vertue: that he that seeth it / and hath none hole syghte and kepeth not enstret chastyte / yf he happely sawe it. The vertues byslyble that he hath he sholde lese

it. And I that am a physycpen se well that thou hast not thy syght hole. But I vnderstonde that the kynges sone is chaste and hath ryght fayre eyen and hole. And than the man sayd yf it be so shewe it not to me for myne eyen ben not hole / and am foule of synne. And Balaam sayd. This thyngge apperteyneth vnto the kynges sone. And therfore bynng me to hym anone. And he anone tolde this to the kynges sone / and broughte hym anone in. And he receyued hym honourably. ¶ And thenne Balaam sayd to hym / thou hast done well. for thou hast not taken hede of my lytelnesse / that appereth wythout forthe. But thou hast done lyke vnto a noble kyng / the whiche whan Herode in his chaar cladde with clothes of golde / and mette with pooze men whych were cladde wyth tozne clothes. ¶ And anone he sprange out of his chaar and fell downe to theyr fete & wooshypped theym. And after arose and kyssed theym and his barons toke this euill / and were aserde for to repzeue hym therof. But they sayd to his broder how the kyng had done thyngge ayenst his ryall maieste. And his brother repzeued hym therof / and the kyng hadde suche a custome / that whan one sholde be deliuered to deth: the kyng sholde sende hys cryar wyth hys trompe that was ordeyned therto. And on the euen he sente the cryar with the trompe tofoze his brothers gate / & made to sowne the trompe. ¶ And whan the kynges brother herde this / he was in dyspayre of sauynge of his lyfe / and coude not slepe of all the nyght / and made his testament. And on the morrowe erly he cladde hym in blacke / & came wepyng with his wyfe & chyldren to the kynges paleys / and the kyng made hym come tofoze hym and sayd to hym. A folle that thou arte / yf thou haste herde the messenger of thy broder / to whome thou knowest wel thou hast not trespassed and doub

test so moche. How ought not I than doubt the messengers of our lord / ayenst who me I haue soo ofte synned / whiche synnes fied vnto me moze clerely the deth than the trompe / & shewed to me horryble comynge of the Iuge. And after this he dyde do make foure chestes / and dyde do couer two of theym with golde withoutforth / and dyde doo fylle theym with bones of deyd men / and of fylth. And the other two he dyde do pytche / and dyde do fylle them with precyous stones and ryche gemmes. And after this the kyng dyde doo calle his grete barons bycause he knewe well that they complained of hym to his brother / and dyde do sette these foure chestes tofoze theym / & demaunded of theym whiche were moost precyous. And they sayd that the two that were gyfte / were moost of valewe. Than the kyng comaunded that they sholde be opened. And anone a grete stench pssued out of them. And the kyng sayd they be lyke them that be clothed with precyous bessementes / and ben full withynforth of ordure and of synne. And after he made open the other / and there pssued out a meruailous swete odour / & after the kyng sayd. These ben semblable to the pooze men that I met and honoured. for though they be cladde of foule bessementes / yet shyne they withynforth with good odour and of good vertues. and ye take no hede but that with outforth / & consyder not what is within. And I haste done to me lyke as that kyng dyde. for thou haste well receyued me. ¶ And after this Balaam began to telle to hym a longe sermone of the creacyon of the worlde and of the daye of Iugement. And of the rewarde of good and euill and began strongly to blame them that wooshypped ydolles. And tolde to hy of theyr folye suche an ensample as foloweth sayenge. That an archer toke a lytell byrde called a nyghtyngale. And whan he wolde

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haue slayne this nyghtyngale / there was a voyce gyuen to the nyghtyngale whiche sayd . O thou man what shall it awaylle the yf thou slee me . Thou mayest not fyll thy hely with me . But and yf thou wylte let me goo . I shall teche the thre wysedomes / that yf thou kepe theym dyligently / thou mayst haue grete proufyte therby .

¶ Thenne he was moche abashed of hys wordes / and promysed that he wolde lette hym goo / yf he wolde tell hym hys wysedome . Thenne the byrde sayd . Studye neuer to take that thyng that þu mayst not take and of thyng lost / whiche may not be recovered sozo we neuer therfore ne byleue neuer thyng that is incedyble / kepe well these thre thynges / and thou shalt do well

¶ And thenne he lette the byrde goo as he had promysed . And thenne the nyghtyngale slepyng in the ayre sayd to hym . Alas thou wretched man thou hast hadde euyl counseyll . For thou hast loste this daye grete trefour / for I haue in my bowelles a precious margarete whiche is greter than the egge of an ostriche . And he herde that he was moche wrothe & sozowed soze bycause he hadde letten her goo / and enforced hym all that he coude to take her agayne sayenge / come agayne to my hous / and I shall thewe to the all humanite / and gyue to the all that shall nede the . And after shall let the goo honourably / where as thou wylte .

¶ Thenne sayd the nyghtyngale to hym . Now I knowe well that thou arte a sole . For thou hast no profyte in the wysedomes that I haue sayd to the / for þu arte ryghte sozowfull for me whome thou haste loste / whyche am Irrecuperable / and yet thou wenest to take me / where thou mayst not come so hyghe as I am . And forthermore where thou byleuest to be in me a precyous stone more thenne the egge of an ostriche . Whan all my body may not atteyne to the grettenesse of suche an egge . And in lyke

wyse be they soles that adoure and truste in ydolles . For they worshipp that whyche they haue made & calle them whome they haue made keepers of theym . And after he began to dyspute ayenst the fallace of the fallace of the worlde / and delyte / and vanite therof / and broughte forth many examples and sayd . They that desyre the delices corporall / and suffre theyr soules dye for hungre / ben lyke to a man that fledde tofoze an vnycorne that he sholde not deuour hym and in slepyng / he fell in a grete pytte . And as he fell he caught a braunche of a tree with his honde / and set his fete vp on a slydyng place / and thenne two myle that one whyte and that other blacke / whiche without ceasinge gnetwe the rote of the tree . And hadde almoost gnawen it asonder . And he sawe in the bottom of this pyt an horryble dragon castyng fyre and had his mouth open & desyred to deuour hym vpon the slydyng place on whiche his fete stode . He sawe the hedes of foure serpentes whiche ysued there . And than he lyfte vp his eyen and sawe a lytel hony that henge on the bowes of the tree . And forgate the peryll that he was in / and gaue hym all vnto the swetenesse of that lytel hony .

¶ The Vnycorne is the fygure of dethe / whyche contynually foloweth the man / & desyred to take hym . The pytte is the worlde / the whyche is full of all wychednesse .

¶ The tree is the lyfe of euery man / whyche by the two myle that ben the daye and nyght / and the houres therof incessantly ben wasted and approached to the cuttyngge or gnawinge a sonder . ¶ The place where the four serpentes were / is the body ordeyned by the foure elementes / by whiche the Joynture of the membris is corrupte in bodys dysordynate . ¶ The horryble dragon is the mouth of hell / the whiche desyret for to deuoure all humayne creatures ¶ The swetenesse of the hony in the bowes

of the tree. Is the false deceyvable delecta-
cyon of the worlde. By whyche man is des-
ceyued. Doo that he taketh noo hede of the
peryll that he is in. / yet he sayd that they
that loue the worlde be semblable to a man
that had thre frendes / of whiche he loued
the fyrste as moche as hymselfe / and he los-
ued the seconde lesse than hymselfe / and los-
ued the thyrde lytell or nought. And it hap-
ped soo that this man was in grete peryll
of his lyfe / and was sommoned tofoze the
kyng. Thenne he ranne to his fyrst fren-
de and demaunded of hym his helpe and
tolde to hym how he hadde alwaye loued
hy. To whome he sayd. I haue other fren-
des with whome I must be this day. And
I wote not who thou arte. therfore I may
not helpe the. yet neuerthelesse I shall gy-
ue to the two sloppes wyth whyche thou
mayst couer the. And thenne he wente as
waye moche sorowfull / and wente to that
other frende / and requyred also his ayde.
And he sayd to hym. I may not attende
to goo with the to this debate. for I haue
grete charge. But I shall yet felawshyp
the vnto the gate of the palays. And than
I shall retourne agayne and doo myn ow-
ne nedes. And than he beyng heuy / and
as despayred wente to the thyrde frende
and sayd to hym. I haue noo reason to spe-
ke to the / nor I haue not loued the as I
ought / but I am in trybulacyon and with-
out frendes / and praye the that thou helpe
me / and that other sayd with gladde chere
I confesse to be thy dere frende / &
haue not forgotten the lytell benefayte that
thou hast done to me / and I shal go ryght
gladly with the tofoze the kyng / for to se
what shall be demaunded of the / & I shall
praye the kyng for the. ¶ The fyrst fren-
de is possessyon of rychesse: for whiche man
putteth hym in many perylls / and whan
the deth cometh he hath no moze of it / but
a cloth for to wynde hym for to be buryed.

¶ The seconde frende is his sones / his wy-
fe and his kynne / whiche goo with hym to
his grace. And anone recourne for to ens-
tende to theyr owne nedes. ¶ The thyrde
frende is fayth hope and charyte and other
good werkes / whiche we haue done / that
whan we yllue out of our bodics they may
well goo tofoze vs and praye to god for vs
And they may well delyuere vs from the
dyuylls our enemyes. ¶ And yet he sayd
accorpyng to this that in a certayne cyte
is a custome that they of the cyte shall che-
se euery yere a straunge man and vnkno-
wen for to be knowen for to be theyr pry-
nce / and they shall gyue hym puppauce to
doo what soeuer that he wyll. And gos-
uerne the countree without any other cons-
tytucyon. And he beyng thus in grete de-
lyces / and wenyng euer to contynue for
deynly they of the cyte sholde arysse agens-
t hym / and lede hym naked thorughe the cy-
tee / and after sende hym in to an yle in ex-
yle / and there he sholde fynde neyther mete
ne clothe / but sholde be constrayned to be
perysshed for hungre and colde. And after
that they wolde enhaunce an other to the
kyngdome / and thus they dyde longe. At
the laste they toke one whiche knewe theyr
custome / and he sente tofoze hym in to that
yle grete tresoure wythouten nombze bu-
ryng all his yere. ¶ And whan that his ye-
re was accomplisshed and passed he was
putte out and put to exyle lyke the other.
And were as the other that hadde ben to-
foze hym perysshed for colde and hungre.
¶ He habounded in grete rychesse and des-
lyces / and this cyte is the worlde / and the
cytezens ben the prynces of derkenesse /
whiche fede vs with fals delectacion of the
worlde And thenne the deth cometh whan
we take none hede. And that we ben sente
in exyle to the place of derkenesse / and the
rychesse that ben tofoze sente ben done by
the hondes of pooze men. And whan we

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laam had partlytely taught the kynges sone and wolde leue his fader for to folowe hym. Balaam sayd to hym yf þe wylte doo thus þe shalte be semblable to a ponge man that whan he sholde haue wedded a noble wyfe he forsoke her and fledde awaye and came in to a place where as he sawe a byrgyne doughter of an olde pooze man that laboured and prayesed god with her mouth. To whome he sayd. What is that þe doost doughter that arte soo pooze and alwaye thou thankest god lyke as thou haddest receyued grete thynges of hym. To whome she sayd lyke as a lytell medycyne ofte deliuereth a grete languor and payne ryght so for to gyue to god thankynge alway of a lytell gyfte is made a gyuer of grete gyftes for the thynges that ben without forth ben not oures. And therfore I haue receyued grete thinges of god. for he hath made me lyke to his ymage. He hath gyuen to me vnderstondynge. He hath called me to his glorye and hath opened to me the gate of his kyngdome and therfore for these gyftes it is syttinge to me to gyue hym prayse. This ponge man seyng her prudence asked of his fader to haue her to wyfe. To whome the fader sayd. Thou mayst not haue my doughter. for thou arte the sone of ryche and noble kynne and I am but a pooze man. But whan he soze desyred her. The olde man sayd to hym. I maye not gyue her to the syth thou wylte lede her home in to the hous of thy fader. for she is myne onely doughter and haue noo moo. And he sayd. I shall dwelle with the and shall accorde with the in all thynges. And thenne he dyde of his precyous bestementes and dyde on hym the habyte of an olde man and soo dwellinge with hym toke her vnto his wyf. And whan the olde man had longe proued hym he ladde hym in to his chaumbre and shewed to hym greates plenty of rychesses more than euer he had

and gaue to hym all. And than Josaphat sayd to hym. This narracyon toucheth me couenably. And I trowe thou haste this sayd for me. Nowe saye to me fader how many yere arte thou olde and where conuersest thou. for fro the I wyl neuer departe. To whome Balaam sayd. I haue dwelled xlv yere in the deserte of the londe of Sennaar. To whome Josaphat sayd. Thou seemest better to be lxx yere. And he sayd yf thou demaundest all the yeres of my natyurtee that haste well esteemed theym. But I accounte not the nombze of my lyfe them spesyally that I haue despended in vanyte of the worlde. for I was than deed towarde god and I nombze not the yeres of dethe with the yeres of lyf. And whan Josaphat wolde haue folowed hym in to deserte. Balaam sayd to hym. yf thou doo soo I shall not haue thy companye. And I shall be than the auctour of persecucion to my brethren. But whan thou seest tyme couenable thou shalt come to me. And than Balaam baptised the kynges sone and enformed hym well in the sayth. And after retourned in to his cell and a lytell whyle after the kyngge herde saye that his sone was crystened wherfore he was moche sorowfull. And one that was his frende named Arachys recomfortynge hym sayd. Syr kyngge I knowe ryghte well an olde heremyte that resemblyeth moche to Balaam and he is of our secte he shall sayne hym as yf he were Balaam and shall defende fyrst the sayth of crysten men and after shall leue and retourne fro it. And thus your sone shall retourne to you. And than the kyngge wente in to deserte as it were to seche Balaam and toke this heremyte and sayned that he had taken Balaam. And whan the kynges sone herd that Balaam was taken he wepte bytterly. But afterwarde he knewe by reuelacyon dryvne that it was not he. Than the kyngge wente to his sone and sayd to

hym. Thou hast put me in grete heuynesse thou hast dyshonoured myn olde age: thou hast dethed the lpyghte of myne eyen / sone why hast thou done so / thou hast forsaken the honour of my goddes. And he answered to him. I haue fledde the dethenelles & am comen to the lpyght. I haue fledde etrouer & knowe trouthe / & therfore trauayle the for nought / for thou mayst neuer with dyalwe me fro Ihesu cryste / for lyke as it is impossyble to the to touche the heuen with thy honde or for to dyve the grete see. Soo is it to the for to chaunge me. ¶ Thenne the fader sayd. Who is cause herof / but I my selfe that soo gloriously haue doo now cpyllhed moze hys sone. For whyche cause thyne euyl wyll hath made the wood a penit me / and it is well ryghte. ¶ For the astronomys in thy natpuytee sayd that thou sholdest be proude and dyfobedyente to thy parentes / but & thou now wylte not obeie me / thou shalte no moze be my sone / and I shall be thy enemye for a fader / and shall doo to the that I neuer dyde to myn enemyes. To whome Josaphat sayd / fader wherfore arte thou angre / bycause I am made a pattenet of all good thynges / what fader was euer fortoful in the prosperyte of his sone. I shall noo moze calle the fader. But yf thou be contrarpe to me I shall flee the as a serpent. ¶ Thenne the kynge departed from hym in grete angre and sayd to Arache his frende / all the hardnes of his sone / and he counseylled the kynge that he sholde gyue hym no sharpe wordes / for a chylde is better resourmed by fayre and swete wordes. The daye folowynge the kynge came to his sone / and began to clyppe / embrace / and kysse hym. And sayd to hym. My ryght swete sone honour thou myn olde age. Sone drede thy fader / knowest thou not well that it is good to obeie thy fader and make hym gladd. And for to doo contrarpe it is synne. And they that

angre theym synne euyl. To whome Josaphat sayd. There is tyme to loue / and tyme to hate / tyme of peas / and tyme of batayle / & we oughte in no wyse to loue them / ne obeie to them that wolde put vs away fro god / be it fader and moder. And whan his fader sawe his stedfastnesse / he sayd to hym. Sythe I se thy folpe and wylte not obeie to me come and we shall knowe the trouthe. For Balaam whiche hath deceyued the is bounden in my pyson / and let vs assemble our people with Balaam And I shall sende for all the galylees that they may sauely come without drede and dyspute / & yf that ye with you Balaam ouercome vs / we shall byleue and obeie you / & yf we ouercome you ye shall consent to vs and this pleased well to the kynge & to Josaphat. And whan they had ordeyned that he that named hym Balaam sholde fyrste defende the fayth of cryst. And suffre hym after to be ouercomen / and so were all assembled. ¶ Than Josaphat tourned hym to warde Racho / whyche fayned hym to be Balaam and sayd. Balaam thou knowest well how thou haste taught me / & yf thou defende the fayth whiche I haue lerned of the. I shall abyde in thy doctryne to the ende of my lyfe. And yf thou be ouercomen I shall auenge me anone on the myn injurye / and shall plucke out the tongue out of thyne heed with myn hondes and gyue it to dogges to the ende that thou be not so hardy to put a kynges sone in errour. ¶ Whan Racho herde that he was in grete fere & sawe well that yf he sayd contrary he were but deed & that he was taken in his owne snare. And thenne he aduysed that it were better to take and hold with the sone than with the fader / for to eschewe the peryll of deth. For the kynge hadde sayd to hym to fore theym all / that he sholde defende the fayth hardely and without drede. ¶ Thenne one of the maysters sayd vnto hym. ¶

The lyfe of saynt Balaam

arte Balaam whiche hath deceyued the sone of the kynge. And he sayd I am Balaam whyche haue not put the kynges sone in ony erroure. But I haue broughte hym out of erroure. And than the mayster sayd to hym. Wyghte noble & meruayllous men haue woꝛshypped our goddes/ how darest thou theen adresse the ayenst them. And he answered. They of caldey/ of egypte/ & of Grece haue erred and sayd that the creatures were goddes. And the Caldees supposeden that þe elementes had ben goddes whiche were created to the profyte of men. And the Grekes supposed that cursed men and tyrautes had be goddes/ as Saturne whome they sayd ete his sone/ & Iuppyter whiche as they saye gelded his fader and threwe his membris in to the see. Wherof grewe Venus & Iuppyter to the kynge of the other goddes/ bycause he transfoꝛmed ofte hymselfe in lykenes of a beest foꝛ to accomplishe his aduoultrye. And also they saye that Venus is goddesse of aduoultrye and somtyme Mars is her husbonde/ and somtyme Adonydes. The egyptyens woꝛshypp the beestes/ that is to wete/ a shepe/ a calfe/ a swyne/ oꝛ suche other. And the cryssten men woꝛshypp the sone of the ryght hygge kinge that descended fro heuen and toke nature humayne. And than Bichoꝛ began clerely to defende the lawe of cristen men/ and garnysshed hym with many reasons/ soo that the maysters were all abashed and wyfte not what to answer. And then Josaphat had grete Joye of that whiche our loꝛde had defended the trouthe by hym that was enemye of trouth. And then the kynge was full of woodnesse and commaunded that the counseyll sholde departe/ like as he wolde haue treted agayne on the moꝛne of the same sayth. Than Josaphat sayd to his fader. Let my mayster be with me this nyght to the ende that we may make our collacyon togyder/ foꝛ to make to

moꝛowe our answeres/ & thou shalt lede thy maysters with the/ & shalt take counseyll with them/ & yf thou lede my maysters with the/ thou dost me no ryght. Wherfoꝛ he graunted to hym Bichoꝛ/ bycause he hoped that he sholde deceyue hym. And the kynges sone was comen to his chaumbre and Bichoꝛ with hym. Josaphat sayd to Bichoꝛ/ ne weneest thou not that I knowe the. I wote well that thou arte not Balaam. But þe arte Bichoꝛ the astronomer. And Josaphat preched them to hym the waye of helth/ and conuerted hym to the sayth. And on the moꝛowe sente hym in to deserte and there was baptysed/ and ledde the lyfe of an heremyte. Than there was an enchaũtour named Theodes/ whan he herde of this thyng/ he came to þe kynge & sayd that he sholde make his sone to tourne and byleue in his goddes. And the kynge sayd to hym/ yf thou do so. I shall make to the an Image of golde and offre sacrefysse therto lyke as to my goddes. And he sayd take awaye all them that ben aboute thy sone/ and put to hym fayre women & well aoutned/ & comaunde them alwaye to abyde by hym/ & after I shall sende a wyched spiryte that shall enflambe hym to lechery and there is no thyng that may soo soone deceyue the yonge men/ as the beaute of women/ and he sayd yet moze. There was a kyge whiche had with grete payne a sone & the wyle maysters sayd/ that yf he sawe sonne oꝛ mone wythin ten yere/ he sholde lose the syght of his eyen. Than it was denyed that this chyld sholde be nourysshed within a pytte made in a grete roche/ & whan the ten yere were passed/ the kynge comaunded that his sone sholde be brought toꝛth & that all thynges sholde be brought tofoꝛe him/ bycause he sholde knowe the names & tho thynges. And than they brought tofoꝛe hym Jewelles/ horses & bestes of all maners/ & also golde/ syluer/ precyous ston

to her chambze & sent for þe duke in the name of the same damoyelle. And whan he was come and hadde done his wyll / she sayd to hym / wotest þe who I am / & he sayd ye are my loue & she sayd nay / I am Rosamonde the quene / wherfore my husbonde shall be angry / but I pray the that þe wylt auenge me on hym / for he hath slayne my fader / and hath do make a cuppe of his hede / and hath made me for to drynke therof / and he wolde not graunt her / but promysed her that he wolde fynde one that shold do it. ¶ Thenne whan he sholde come she toke alwaye the kynges armes & bonde faste his swerde in þe shethe / so that he myzt not drawe it out / whiche henge at his beddes hede / and whan the kyng was a slepe in his bedde / the homycyde enforced hym to entre in to the chambze / and whan þe kyng felte hym he sprang up and toke his swerde / but he myght not drawe it out / & began strongly to defende hym with a stole / but that other whiche was well armed preuaylled on the kyng & slewe hym / & toke all his tresoure / and wente with Rosamonde to Bauenne. And whan Rosamonde was in Bauenne / she sawe a fayre yonge man / whiche was prouost of the towne and desyred to haue hym to her husbonde / and she gaue to her husbonde to drynke / And anon he felte the bytternesse of þe be hym / and commaunded to Rosamonde to drynke the resydue / whiche she refused / & he took his swerde and constrayned her to drynke it. And thus they peryllshed & deyed togpyder / and after this the Romardes made a kyng named Adoloeth whiche was baptysed / and receyued the fayth of cryste / and Theodolynne quene of þe lombardes a deuoute and moost crysten lady dyed at Melane a moche fayre orator. To whome saynt Gregoize sente the bookes of dyalogues / & she conuerted Agilaf her husbonde to the faythe / whiche

had first ben duke of Lombardy / and was kyng of þe lombardes / and he was to be had with the emperour of the churche / & the peas was made betwene the romaynes & the lombardes / of the feest of saynt Geruase & saynt Thase. And therfore establisshed saynt Gregoize to synge the offyce of the masse / Requiescat dominus pacem. And in the name of saynt Johan baptyst the peas was confirmed. And this Theodolynne hadde a specyall deuocyon to the blessyd saynt Johan / and sayed that by the meryte of hym her people were conuerted / and to hym she made the sayd orator at Melane / whiche was shewed by reuelacyon vnto an holy man that saynt Johan was patrone and defendour of her people. And whan Gregoize was deed / Sabyne succeeded after hym / and to hym succeeded Boniface the thyrde / And to hym boniface þe fourth / at whose request focas the emperour gaue to þe churche of cryste the temple of Banchon / whiche was the pere of our lordes synnondred and ten. And at the requeste of the churche Boniface establisshed the see of Rome for to be chiefe and heid of all the churche / for to fore the churche of constantynople wrote her selfe greteft of all other churches. And whan that focas was deed / heracle reigned. And aboute the pere of our lordes synnondred and ten þe. Barthomete the false prophete and an enchauntour deceyued the agatzenes or ymaeytes / that is to saye the sarazyns in this manere as it is reide in an hystoie of hym in a certayn cronicle. ¶ There was a clerke moche rich and of Rome / whiche coude not come to the synnondred and ten / & in grete bythynne parted thens in to the paterne / and dyed to hym by dysynne / and the people / & foude machomet / and sayd to hym that he wolde make hym to be chiefe of all the people / and after he named

The lyfe of saynt Pelagye.

layed whete & other cozne
 machomet & set the douue
 sholde & fedde him oute of his
 was so bled & accustomed þ alway
 he sawe machomete he flew on his
 sholde / and put his bylle oz becke in his
 and thenne this clerke called þ people
 sayd that he wolde make hym lord
 of them all. On whome the holy ghost
 sholde descende in the likenesse of a culuer
 oz a douue. And thenne he let þ douue flee
 secretly / & he flew upon the sholde of
 machomete whiche was emonge þ other
 and put his becke in his eer. And whan þ
 people sawe this thyng / they supposed þ
 the holy ghost had descended on hym and
 had shewed vnto hym in his eere þ worde
 of god / & thus decepued machomete þ sa
 razyns whiche with his adherentes a slay
 led the reame of Persie and al the parties
 of the orpente vnto Mysaunders. ¶
 ¶ Thus it is sayd comenly / but this that
 shall here folowe is had for moze trewe
 hystorie. For then machomete made & say
 ned his lawes to be made of the holy gost
 whiche in the syghte of the people ofte ca
 me vnto him in the forme of a douue and
 in his lawes / he put some thynges of the
 olde & newe testamente. For whā he was
 in his fyrst age / he haunted Egypte / and
 Palestyne and was a marchaūte & ladde
 camelys and conuerled ofte with Jewes /
 and with crysten men. Of whome he had
 taken the old testamente and the newe / &
 after the custome of the Jewes / the Sara
 zyns becyrcysed and ete no swynes fles
 che. and machomet tolde them that þ cau
 se was / that the swynes was made of the
 donge of the camell after noes flode / and
 therfore it ought to be eschewed as an un
 cleane beest of cleane people / and to crysten
 men they accorde: where as they byleue on
 god almyghty maker of all thyng. And
 this falle prophete / medlyd and aftermyd

some trewe thynges with the fals. He said
 þ Moyses was a grete prophete / but cryste
 was greter and moost souerain of the pro
 phetes / and was bozne of the vyrgyn ma
 ry / without seed of man. And he sayd in
 his boke that is called alcharon / that whā
 cryst was a chyld he made byrdes of the
 flyme of the erthe / but he medled benym
 with his wordes. For he sayd that our lord
 Ihesu was not berely deed nor arose
 not agayne / but that it was another in ly
 kenesse of hym that he had put in his stede
 ¶ There was a lady named Cadysgam /
 whiche was lady of a prouynce named Ce
 rotanye / and sawe that this Machomete
 was keper and gouernour of a grete com
 panye of a Srazyns and Jewes / and sup
 posed that diuyn mageste had be in hym
 hydde : and she was a wydow / and she to
 ke machomete to her husbōd & thus was
 Machomete prynce of al that prouynce &
 after by fals demonstraunces he decepued
 not onely this lady / but he decepued Jew
 es and crysten men. And after this Ma
 chomete fylle ofte in the pylētycall passyon
 And whan his wyf sawe hy fal / she was
 sorowful þ she had wedded hy and he thou
 ghte to plesse her & sayd that he sawe oft þ
 aungell Gabryell whiche spake to hym &
 that he myght not suffre the byghness
 of hym wherfore he must falle and his wy
 fe & other supposed that it had ben trewe
 And whan Machomete was orphane of
 fader & moder adoured þ ydolys w þ peo
 ple of Arabye as he wytnesse in his al
 charon that god sholde saye to hy
 were an orphelyn and I haue taken the
 þ a bodest long in þ errour of ydolatry &
 I brought þ out therof And whan macho
 met was enryched w the ryches of the
 wedowe cadigā. He mouēd in so grete
 lye of thoughte that he thought to blurre
 to hym the reame of arabye / and whan he
 sawe he myghte not do it by violence /

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